SAN FRANCISCO PUBLIC LIBRARY
3 1223 03458 8344

MODERN GREEK
IN
ASIA MINOR

A STUDY OF THE DIALECTS OF SÍLLI, CAPPADOCIA AND PHÁRASA WITH GRAMMAR, TEXTS, TRANSLATIONS AND GLOSSARY

by

R. M. DAWKINS, M.A.,

Fellow of Emmanuel College, Cambridge, and late Director of the British School at Athens

WITH A CHAPTER ON THE SUBJECT-MATTER OF THE FOLK-TALES

by

W. R. HALLIDAY, B.A., B.Litt.,

Professor of Ancient History at the University of Liverpool, and sometime Student of the British School at Athens

PUBLIC LIBRARY

Cambridge:
at the University Press
1916

Cambridge:
PRINTED BY THE SYNDICS OF
THE UNIVERSITY PRESS

LITERATURE
S.F. PUBLIC LIBRARY

489
H32

3 1223 03458 8344

PREFACE

THE numerous and important works which have appeared in recent years in the field of modern Greek dialectology have for the most part been confined to the Greek of the mainland and of the islands. With the exception of Pontic the dialects of Asia Minor have been almost entirely passed over: in spite of the pleas of Hatzidákis and Thumb[1] that this investigation is one of the most pressing needs of modern Greek studies, hardly anything is yet available but the tantalising scraps contained in the few books written by native scholars. No one who has benefited by the mass of material furnished by their collections, and at the same time knows the difficulties under which these books are produced — the lack of libraries, the depressing effects of poverty and isolation, the vexations of the Turkish censorship, which has sometimes to be evaded by the use of false imprints and pseudonyms—will be grudging in his expressions of obligation to their labours. But it must nevertheless be recognised that no zeal or enthusiasm on their part can make up for the inevitable absence of philological training. It is in these circumstances that my interest in modern Greek gradually became centred on the dialects of Asia Minor, whose precarious condition, threatened as they are not only by the advance of Turkish and by the danger of absorption into the common Greek, but also by the great increase of emigration which has been one of the most striking results of the constitutional *régime* of New Turkey, was a reminder that no time was to be lost. The danger of delay may indeed be judged from the reports of the renewed persecutions which the Greeks have now to suffer from the vices and incompetence of the exasperated Turkish government. The first effects

[1] *Classical Quarterly*, VIII, 1914, p. 200.

of these strokes, *τὰ πλήγματα τοῦ ἀγωνιῶντος τέρατος*, I witnessed last August in the days that immediately followed the outbreak of the war.

A paper of some fifty pages on the dialects of Sílli and Cappadocia, which was published in the *Journal of Hellenic Studies* for 1910[1], was the precursor of this book. The primary object of both paper and book is to describe the language of some of the Greek-speaking Christians of Asia Minor; but this is now done on a much larger scale than was then possible, and the scope has been widened by the addition of the dialect of Pharasa.

No account of a language can be satisfactory without some knowledge of the social conditions of the people. Hence my introductory Chapter. Nor are the details of sounds and inflexions sufficient; if the student is to get an adequate idea of the character of a language, continuous texts are necessary. I have therefore printed some three-quarters of the folk-tales which I recorded in the villages, primarily as the readiest means of getting material for my own study. When these texts were written out and translated—for without translations they would have been almost useless—it was plain that they needed some comment; partly because some of the tales would not have been intelligible without the citation of parallel versions, and partly because so considerable a body of folk-tales collected from one region seemed likely to throw some light on the traditions of the Greeks in Asia Minor and, when treated comparatively, on the relations of modern Greek folk-tales in general. This task I asked Prof. W. R. Halliday to undertake, and for Chapter III, "On the Subject-matter of the Folk-tales," he alone is responsible, as also for most of the notes to the translations. The final sections of the Chapter on Grammar, entitled "General Conclusions," aim at interpreting the material on the lines of Grimm's dictum, *Unsere Sprache ist auch unsere Geschichte.* The Glossary has been arranged to serve at once as a guide to the texts and as a word-index to the Grammar. The illustrations are from our own photographs; the map on Pl. II has been adapted from Kiepert.

So much has now been published on the dialects of modern Greek that it would have been easy to add largely to the bulk of

[1] *J. H. S.*, xxx, pp. 109, 267.

the Grammar and still more of the Glossary by a wide quotation of parallels. I have tried to restrict myself to such as seemed really illuminating, with the result that I have not often felt it necessary to go beyond Pontic and the dialects that fringe Asia Minor. The fact seems to be that these Asiatic dialects have been separated so long from the rest of the Greek world that they require a quite separate treatment; almost as the Romance languages have to be studied separately, and find a connexion only in their common parent. It has, however, been part of my plan to bring together such of the already published material from Asia Minor as could usefully supplement my own notes; since by far the greater part of this consists of vocabularies, it has naturally contributed most largely to the Glossary. In every case I have added a reference to the source upon which I have drawn, so that for every fact not so supported I alone am responsible. A journey in Pontos, which I made in the summer of 1914, has been of great use, not only for the light which my collections there have cast upon several points, but because it has enabled me to verify personally a good deal, for which I should otherwise have had only the authority of books. The outbreak of the war unfortunately prevented me from getting to Aryirópolis and to the still more important, because as yet unexplored, villages of the Shabin-Kara-Hissar region, and I was obliged to be content with visits to Trebizond, Ophis, Súrmena, Sánta, Krómni and Ímera.

My principal obligations are to Mr C. A. Scutt, of Clare College, who read the manuscript of the chapter on the Grammar and made several suggestions of which I was glad to avail myself; to Dr F. C. Conybeare, who helped me with the Armenian element in the vocabulary; to Mr F. W. Hasluck, late Fellow of King's College, for various references to the literature of travel in Asia Minor; to the late Dr Papayoryíu and the other scholars in charge of the scriptorium of the National Lexicon at Athens; and lastly, but to these more deeply than to all the others, to my numerous friends amongst the Greek Christians of Asia Minor, to whose kindness and interest in their native language and folk-lore I owe the material of my book. To mention all would be impossible, and the names of the tellers of the folk-tales appear beneath their stories, but I cannot pass over my indebtedness to the schoolmaster at Sílli, Mr George Khondalídhis; to the son of

my host at Sílli, Mr Stephen Erísalis, who gave me a series of stories after his day's work in the carpet factory; to my kind host at Ferték, the late Mr Telémakhos Aravanópulos; to the Ferték schoolmaster, Mr Tsóngas; to Mr Nikólaos Kekhayópulos of Araván, whose account of the Araván dialect to which I incited him has since won a prize from the Γλωσσική Ἑταιρεία of Athens; to the doctor at Ghúrzono, Raphaïl Mayópulos; to Khrístos, the blind singer in the church at Malakopí, to whose fine ear and careful observation I am much beholden; and lastly to the author of *Sinasós*, Dr Arkhélaos, who received me at his native village with great kindness. Prof. Halliday is indebted to Mrs Wingate, of the American Mission at Talas, for advanced proofs of her Armenian Folk-tales, and to Mr A. R. Wright, the late editor of *Folk-Lore*, for bibliographical assistance. For the kind hospitality of the American missionaries, Dr and Mrs Christie at Tarsus, Dr and Mrs Dodd at Talas, Mr and Mrs Barker at Everek, we shall always be grateful. Lastly our thanks are due to the Cambridge Philological Society for a generous contribution towards the expenses of publication, and to the Syndics of the Cambridge University Press for undertaking a necessarily unremunerative book.

R. M. DAWKINS.

Oct. 24th, 1915.

CONTENTS

PAGE

PREFACE v

CHAPTER I. INTRODUCTION 1

CHAPTER II. GRAMMATICAL

A. Introductory 39
B. The Dialect of Sílli 42
C. The Dialect of Cappadocia 62
D. The Dialect of Phárasa 149
E. General Conclusions 192

CHAPTER III. THE SUBJECT-MATTER OF THE FOLK-TALES . . 215

CHAPTER IV. DIALECT FOLK-TALE TEXTS AND TRANSLATIONS

A. Texts from Sílli:—

1. The Princess who married the Ash-seller . . 284
2. It is not my own but our own 286
3. Three Words of Advice 292
4. The Goldsmith's Wife 296
5. The Lazy Man 298
6. The Stepdaughter 300
7. The Magic Apple of the Faithful Wife . . . 302

B. Texts from Cappadocia:—

From Delmesó

1. The Three Oranges 304
2. The Two Sisters who envied their Cadette . . 316
3. The Mad Brother 326

From Ferték

The Cat and Dog and the Talisman 328

PAGE

From Araván

1. The Mad Brother 330
2. The Two Daughters 334
3. The Ungrateful Snake, the Fox and the Man . 334

From Ghúrzono

1. Sophía and Konstandín 338
2. The Frog Bride 340
3. The Robber and the Princess 342
4. The Two Brides 346

From Ulaghátsh

1. Little Snow-white 346
2. The King's Son and his Treacherous Servant . 352
3. The Magic Brothers-in-law 354
4. The Dream 358
5. The Beautiful Girl Sweetmeat-maker . . . 360
6. The Forty Thieves 362
7. Master and Pupil 364
8. The Bargain with the Hairless Man . . . 370
9. The Underworld Adventure 370
10. The Girl who married a Snake 374
11. The Magic Brothers-in-law 378
12. The Magic Horses 382

From Mistí

The Grateful Animals and the Tasks 384

From Axó

1. Justice and Injustice 388
2. The Cat 390
3. The Lionkiller and the King 394
4. The Gypsy 396
5. The Two Women and the Twelve Apostles . . 398
6. The Cock and his Friends 400
7. The Guest 402

From Malakopí

The Mad Brother 404

From Phloïtá

1. The Magic Bird 410
2. The Cunning Ox-driver 418
3. The Ungrateful Snake, the Fox and the Man . 428
4. The Moneychanger and the Pasha's Wife . . 432
5. The Old Songs and the New 436
6. Konstandín 436
7. The Stupid Dev 436
8. The Faithful Wife 438

PAGE

From Sílata

1. Little Snow-white 440
2. The Dog's Skin 444
3. The Forty Thieves 446
4. The Underworld Adventure 448
5. The Monkey Husband 452

From Potámia

1. Puss in Boots 454
2. The Grateful Snake, Cat and Dog and the Talisman 456

C. Texts from Phárasa etc.:—

From Phárasa

1. The Carpenter, the Goldsmith, the Tailor and the Priest 464
2. The King's Son and his Treacherous Servant . 468
3. The Son who feigned Blindness 474
4. The Magic Bird 478
5. Justice and Injustice 482
6. The little Boy and the Markáltsa 484
7. The twin Brothers and the Water-Fairy . . 488
8. Born to be King 492
9. The Fox who lost his Tail 500
10. The Noodles and the Calf 502
11. The Blacksmith and the Devil 502
12. Sophía and Konstandín 504
13. The Snake and the Magic Wallet, Staff and Ring. 506
14. The Girl whose Father wished to marry her . . 510
15. The Forty Thieves 514
16. The Sharpers fooled 518
17. The Cock 520
18. Gratitude rewarded 522
19. Arslan Bey 526
20. "I ask boons of God" 528
21. The Lying Match 534
22. The Dream 536
23. The Son of the Magic Head 540
24. The Talismans and the Golden Boy 544
25. The Cyclops 550
26. The Coward and the Markáltsas 550
27. The Snake who married the Princess . . . 554
28. The Lion and the Hare 557
29. The Stupid Markáltsa 557
30. Murad the Hunter 558
31. The Girl who married a Dev 560
32. The Eagle, the Dungbeetle and the Prophet Elias 564

PAGE

From Tshukúri
1. The Foreign Bride 566
2. The Harvesting 566
3. The Goatherd 566
4. The Tasks 568

From Kíska
The Conscript 568

From Afshár-köi
1. The Enchanted Mill 570
2 a. The Prince and his Animal Friends . . . 572
2 b. How the Companions rescued the Princess . . 572
3. The Bargain with the Beardless Man . . . 574

GLOSSARY, Dialects 580
Loan-Words from Turkish 664
Addendum 695

INDEX 689

ABBREVIATIONS[1]

Afs.—Afshár-köi 34
Alekt.—Alektorídhis 11
An.—Anakú 27
Ar.—Araván 15
Arkh.—Arkhélaos 3
Ax.—Axó 22
B.C.H.—*Bulletin de Correspondance Hellénique*
Βατταρισμοί 38
Bedrossian 196$_1$
Del.—Delmesó 13
Eleft.—Eleftheriádhis 12
Fer.—Ferték 14
Gh.—Ghúrzono 17
Giese, Qonjah 4
Hübschmann 196$_1$
Kar.—Karolídhis 30
Kholop.—Kholópulos 12
Kis.—Kíska 34
Krinop.—Krinópulos 12
Kúnos, Adakale 4
Kúnos, Stambul 4
Kyrillos 3
Čag. Osm. Wörterbuch 4
Lag.—Lagarde 31
Lev.—Levídhis 3
Mal.—Malakopí 23
Mis.—Mistí 19
N.K.—Nikólaos Kekhayópulos 17
Oeconomídes 8
Pakhtíkos 12
Par.—*Parnassós* 3
Ph.—Phárasa 30
Pharasop.—Pharasópulos 12
Phl.—Phloïtá 25
Pot.—Potámia 29
Rízos 12
Ronzevalle 197$_2$
Sem.—Semenderé 18
Sil.—Sílata 26
Sin.—Sinasós 27
Σύλλ.—Ὁ *ἐν* Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος, *σύγγραμμα περιοδικόν*
Tsh.—Tshukúri 35
Ul.—Ulaghátsh 18
Val.—Valaváns 12
Vasil.—Vasiliádhis 12
Φιλ. Ἐρ.—Φιλολογικαὶ Ἐρεῦναι 9
Xen.—*Xenophanis* 3

[1] The numbers refer to the pages concerned. For the references in Ch. III, *v.* p. 280.

LIST OF ILLUSTRATIONS

FIG.		PAGE
1.	View in Araván	*To face* 15
2.	Diagrammatic Plan of Stone Door in an underground gallery in Cappadocia	16
3.	View in Semenderé	*To face* 18
4.	View of Mistí from the roof of the Church	„ 18
5.	Graveyard at Límna	„ 20
6.	Women making pottery at Axó	„ 22
7.	Burning the pottery at Axó	„ 22
8.	Well at Malakopí, with windlass and cisterns	„ 24
9.	Phárasa from the South	„ 33

PLATE I. Map of Asia Minor to shew the regions where Greek is spoken. The square patch is the area covered by the map on Pl. II *at end*

PLATE II. Map shewing the Greek-speaking villages of Cappadocia and of the Phárasa group „

CHAPTER I

INTRODUCTORY

THE materials for this work were gathered in the course of three journeys made in the summer of 1909, 1910 and 1911. I had already in the spring of 1909 paid a flying visit to Sílli, but my first serious study began in the following summer, when I went first to Sílli and then to the villages of Cappadocia, visiting in order Ferték, Mistí, Axó, Trokhó, Malakopí, Phloïtá, Anakú, Sinasós, Araván, Ghúrzono, and Delmesó. In 1910 I went to Araván, Semenderé, Phárasa, Potámia, Díla, Malakopí, Sílata, Mistí, Ulaghátsh, Ferték, and Delmesó. Lastly in 1911, accompanied by Mr Halliday, I went to Delmesó, Ferték, Araván, Ghúrzono, Mistí, Axó, Phloïtá, Malakopí, Tshukúri, Satí, Kíska, Afshár-köi, and Phárasa. From all these villages except Trokhó, Díla and Satí I collected texts and notes on the dialect. It will be seen that almost all the ground was traversed twice, and some of it three times.

The especial interest of these dialects is twofold, and I believe that neither point has been at all emphasized. The first is that in Asia Minor Greek has been developing in an isolated area separated from the rest of the Greek-speaking world, and the second is that this process has gone on under the strongest influence of the surrounding Turkish, which now, as the language of the rulers and of an increasing proportion of the population, threatens to crush it altogether[1]. We have thus to do with a

[1] This disappearance of Greek in the face of Turkish began very early. Thus in a document of 1437 given in *Néos* Ἑλληνομνήμων VII, 1910, p. 366 we read: *Notandum est, quod in multis partibus Turcie reperiuntur clerici, episcopi et arciepiscopi, qui portant vestimenta infidelium et locuntur linguam ipsorum et nihil aliud sciunt in greco proferre nisi missam cantare et evangelium et epistolas. Alias autem orationes dicunt in lingua Turcorum.* This testimony is the more remarkable

language preserved orally only, without the conservative power of writing, and gradually giving way to a superimposed language of a totally different type. A parallel to this unequal struggle between Greek and Turkish is afforded by the rivalry between Greek and Italian in the villages of Calabria and Terra d'Otranto, where, however, the case is less interesting, and the scars of combat left on the Greek less conspicuous, in that the difference between Greek and Italian is far less marked than that between Greek and Turkish.

Such cases of the play of one language upon another have a more than merely local interest. The late Phrygian inscriptions by the contamination of their language with the Greek shew the same losing battle with Greek that Greek is itself now fighting with Turkish, and the same process must have been repeated many times in the course of history. In a similar manner the Gypsy language is now being undermined in every country to which its speakers have carried it. If the contest is equal and both languages survive, both may bear traces of the contact; if one is destined to go under, it will only do so reluctantly, and in a long period of bilingualism the disappearing tongue will take much from the stronger, which in its turn can hardly fail to be affected. It is thus possible that a Turkish scholar might with advantage search for traces of Greek in the phonetics and vocabulary of the Turkish spoken in these villages, both in those that are bilingual and in those where Greek has only recently disappeared[1].

The account below of the more important books shews that a good deal has already been written on the subject, but the material is very scattered and incomplete, and does not do more than suggest a great many unanswered questions, nor does it touch more than a few of the villages. Besides giving an account of the dialects, I have therefore tried to smooth the way for future

as the Church has been everywhere the chief bulwark of the Greek language. It means that Greek as a vernacular had already entirely disappeared by the middle of the fifteenth century in some parts of Asia Minor (for this is the meaning of Turcia in a document dating before the taking of Constantinople). For the earliest appearance of Turks in Asia Minor, *v.* Vambéry's *Alt-osmanische Sprachstudien*, pp. 24, 29, 30.

[1] Ordinary Turkish of course contains not a few words borrowed from Greek, but it is said locally that in the Greek-speaking villages of Cappadocia the language of the Turks has a far greater number of these words than is found elsewhere.

workers by collecting and arranging this already published material according to the districts to which it refers. The descriptions of such books as deal with one village only find their proper places below: before coming to these it is convenient to give a list of the more important books which bear upon the subject as a whole[1]. These are:

Ξενοφάνης, Σύγγραμμα περιοδικὸν τοῦ Συλλόγου τῶν Μικρασιατῶν "Ἀνατολῆς," Athens, I, 1896, II—VII, 1905—1910. A good deal of linguistic and local information. Quoted as *Xenophánis* (*Xen.*).

Αἱ ἐν μονολίθοις μοναὶ τῆς Καππαδοκίας καὶ Λυκαονίας ὑπὸ Ἀναστασίου M. *Λεβίδου*, Constantinople, 1899, pp. *α*—*ζ*, 1—191, *α*—*ζ*. The author, now blind, was long a professor at the Greek school (*Μονὴ τοῦ Τιμίου Προδρόμου*) at Zindjí Deré, near Talas; his local knowledge is valuable. To his unpublished MS collections I refer below. Quoted as Levídhis (Lev.).

Παρνασσός, περιοδικὸν σύγγραμμα τοῦ ἐν Ἀθήναις ὁμωνύμου συλλόγου, XV, 1892, *Καππαδοκικά*, pp. 368—379, 445—458, 600—615. A series of articles on Cappadocia, ancient and modern, by B. A. M(*ουστακίδης*). Quoted as *Parnassós* (*Par.*).

Ἡ Σινασός, κ.τ.λ., ὑπὸ Ἰ. Σαραντίδου Ἀρχελάου, Athens, 1899, pp. 287. Quoted below as Arkhélaos (Arkh.).

The author is a doctor, a native of Sinasós, where he received me in 1909 with great kindness. His book gives a good account of Sinasós in especial, and in general of all the Greek-speaking communities of Cappadocia, together with Pharasa and Sílli, including short samples of their dialects and a fuller study of that of Sinasós. This last is especially valuable, as the old dialect has now almost disappeared under the influence of the excellent schools and close connexion with Constantinople[2].

Ἱστορικὴ περιγραφὴ τοῦ ἐν Βιένῃ προεκδοθέντος χωρογραφικοῦ πίνακος τῆς μεγάλης ἀρχισατραπείας Ἰκονίου, Constantinople, 1815, pp. 73. The author is Kyrillos the Metropolitan of Adrianople and

[1] It is often difficult to estimate the value of Greek books as independent authorities. There is little doubt that most of the books enumerated in this chapter have taken a good deal from their predecessors: Arkhélaos has, I think, used Karolídhis and Krinópulos, and the last named has certainly copied from Karolídhis. Kyrillos also has been largely used as a source by later writers.

[2] Hatzidákis has reprinted his valuable review of this book in his *Μεσαιωνικὰ καὶ Νέα Ἑλληνικά*, II, pp. 532—544. It first appeared in *Ἀθηνᾶ*, XII, pp. 476, *sqq.*

afterwards, with the title of Kyrillos VI, Oecumenical Patriarch from 1813 to 1818. Mr F. W. Hasluck called my attention to this very rare book, of which there is a copy in the library of the Archaeological Society at Athens. It contains notes on the villages of Cappadocia, on Pharasa and on Sílli. The map in question is reproduced in Kiepert's *Memoir zur Karte von Kleinasien*. Quoted as Kyrillos.

For the Turkish element in the dialects the transliterated texts of folk-tales given in Kúnos and Giese's *Beiträge zum Studium der Türkischen Sprache und Literatur* have been of the greatest use. Of this series I have used:

Band I. *Materialien zur Kenntnis des Anatolischen Türkisch: Teil I, Erzählungen und Lieder aus dem Vilajet Qonjah, u. s. w.* von Dr Friedrich Giese. Quoted as Giese, Qonjah.

Band II. *Materialien zur Kenntnis des Rumelischen Türkisch: Teil I, Türkische Volksmärchen aus Adakale, u. s. w.* von Dr Ignaz Kúnos. Quoted as Kúnos, Adakale. *Teil II, Deutsche Uebersetzung*, 1907.

Also Kúnos' earlier work: *Oszman-török népköltési gyüjtemény*, 2 vols., Buda-Pest, 1887, 1889. Quoted as Kúnos, Stambul. Of these two volumes the first contains folk-tales, the second folk-tales, songs and riddles, all apparently from Stamboul, transcribed in Roman characters. Of 58 out of these 98 folk-tales a very free and abbreviated translation is to be found in Kúnos' *Volksmärchen aus Stambul*, Leiden, n.d.

Šejχ Sulejman Efendi's *Čagataj-Osmanisches Wörterbuch*, edited by Kúnos, Buda-Pest, 1902, contains a few words which I fail to find in the dictionaries of Redhouse and Mallouf. Quoted as *Čag. Osm. Wörterbuch*.

A number of Turkish words not in the usual dictionaries I have found in Vambéry's works on the Turkish languages; his *Čagataischen Sprachstudien*, his *Alt-osmanische Sprachstudien* and his *Etymologisches Wörterbuch der Turko-Tatarischen Sprachen* have been used in the glossary.

The rest of the material is arranged in bibliographical notes to a list of the regions in Asia Minor where Greek has, I believe, continuously held its own, although in general the Turks and their language have so thoroughly taken possession of the land, that most of the Christians speak only Turkish. This list of

course excludes the Greek trading communities to be found in every town, the Greek speakers of the younger generation, who are the result of the planting of Greek schools, and recent settlements. These last are especially common along the western fringe of Asia Minor, and are partly due to colonies of islanders establishing themselves in the more fruitful country of the mainland, and partly the result of emigrations from Greece in the eighteenth century to avoid the European Turks, who seem to have been more oppressive than those of Anatolia. Of the former kind are the villages near Knidos, which are full of Christians from Símí (Σύμη) and other islands; in the same way the coast opposite Lesbos has been largely colonised by Lesbians[1], and the inhabitants of the barren rock of Kastellórizo have fields on the adjacent coast. To the second class belong the Greek villages of the Maeander district, Domátia, Kulibásh, Bagarás and Yení-köi near Sókia, the inhabitants of which are said to have come from Cyprus, Crete, the islands and the Morea. The people of Yéronda (Didyma) say that they are Albanians from Salamis and that the old women still speak the language[2], and Ross in 1844 heard hardly anything else but Albanian spoken there[3]. None of these Greek-speaking areas enter into the scheme of this book, which deals only with dialects of populations which are apparently native to Asia, or have at least been settled there since pre-Turkish times.

These may be arranged under eight heads; *cf.* the map on Pl. I: I. Pontos. II. The communities lying between the Greeks of Pontos and the Greeks of Cappadocia. III. Cappadocia. IV. Phárasa. V. Sílli. VI. Livísi. VII. Bithynia. VIII. Gyölde in Lydia—of which this book deals with III, IV and V only.

[1] Kretschmer, *Der heutige lesbische Dialekt*, p. 17.

[2] This information I owe to the travel-notes of Mr F. W. Hasluck, who has also given me the following references: Cockerell writing in 1810 says: *The village of Geronta is only about* 30 *years old, and is inhabited by Albanian and Greek immigrants* (C. R. Cockerell, *Travels in Southern Europe and the Levant*, London, 1903, p. 162); Turner (*Journal of a Tour in the Levant*, 1820, III, p. 67) says of the Greek inhabitants of Mylasa: *Many flying from Cyprus, Rhodes and Cos and other islands, where they are fleeced and oppressed, take refuge there, as the government is milder.*

[3] Ludwig Ross, *Kleinasien und Deutschland*, p. 130. He gives the history of the colony.

I. PONTOS.

This is the most important and by far the largest Greek-speaking area in Asia Minor. A list of the Greek villages has been drawn up by H. Kiepert[1], and a good statistical and geographical account of the Greek population as it was in the middle of the last century is given by Triandaphillídhis[2]. The villages for the most part lie in the valleys which run down to the southern shore of the Black Sea from Rize and the Kalopotamos river on the east to Kerasunda and beyond on the west. Between these points lies the most important of the Greek centres, Trebizond, at the mouth of the Piksit Su, on the banks of which are a great number of Greek villages. South of Trebizond is the large Greek mining district which centres round Aryirópolis (Ἀργυρόπολις, Turkish Gümüsh-Khane). On the coast to the west are the towns of Oinoe and Samsun (Amisos) with Greek-speaking villages in their neighbourhood. These Pontic Greek-speakers are now generally called Lazí (Λαζοί)[3].

From Pontos certain mining colonies have gone out, and these reach as far south as the Taurus. They seem to have preserved their Greek speech. I find recorded:

(*a*) Settlements in the Ak Dagh (White Mountain) on the north side of the Halys south of Tokat. Two songs are given by Lagarde[4]. For these Arkhélaos (p. 120) records the villages of Τσατμά with 300 inhabitants, Καριπλέρ with 500 and Ἀβδουλραχμανῆ with 800, all having churches and schools. He says that they lie round the Ak Dagh near Yozgad, a very vague description. He also tells us that at Ak Dagh-Maden itself the people speak Greek[5]. In another passage, however (p. 133), he gives Καριμπλέρ and Ἀβδουλραχμάν amongst the Pharasa group

[1] H. Kiepert, *Die Verbreitung der Griechischen Sprache im Pontischen Küstengebirge. Zeitsch. der Gesellschaft für Erdkunde*, XXV, 317—330, 1890 (with map). A list of 102 villages is given in *Xenophánis*, III, pp. 470—481.

[2] Ἡ ἐν Πόντῳ Ἑλληνικὴ φυλή, ἤτοι τὰ Ποντικά, κ.τ.λ., ὑπὸ Περικλέους Τριανταφυλλίδου, Athens, 1866.

[3] Apparently from some confusion with the real Lazes, their neighbours to the east, who speak a Caucasian language akin to Georgian.

[4] Lag. pp. 39, 40; *v.* also Kar. p. 31.

[5] According to *Xenophánis*, III, p. 476, it is a large place with 2500 Greeks, 1000 Turks, and 600 ξένοι.

of villages, as does also Mustakídhis (*v.* note on p. 30), and there is also an Abdurrahman near Aryiropolis. In *Xenophánis* (*v. d* below) these two villages are given as in the province of Kaisariyeh. For saying that they are really in the Ak Dagh I have the authority of their metropolitan, the Archbishop of Khaldhía (1914).

(*b*) The mining settlement of Bulgar Maden in the Taurus almost due south of Nigde and east of Eregli. Valavánis, who spent his childhood here, says that the miners are a colony from Pontos and speak the Lazic dialect of Greek. They possibly come from Sánda, south-west of Trebizond, near Krómni[1]. The population is given as 700[2]. The name, he tells us, is a corruption of Μπουγâ Μαδενῆ, *the Taurus mine*, *bugha* being Turkish for bull (Ταῦρος). He also says that twenty-five years before his date of writing (1891) the place sent a colony to Κουβουκλοῦ, between Nigde and the Taurus[3]. This is perhaps Kiepert's Kavukui. With Bulgar Maden Karolídhis (p. 31) mentions also Σολουτζόβασι, which is Kiepert's Suludja Ova near Enegil. It is mentioned also by Arkhélaos (p. 133) as a Pontic colony.

(*c*) There is a Pontic colony also at Bereketlí Maden in the Taurus, but they are said to have lost their language. The population is given as 500[4].

(*d*) There is a table published in *Xenophánis* (II, pp. 230—233) of the populations of a number of places in the province of Kaisariyeh in which there are Christian communities. The places in which Turkish prevails (ἐπικρατεῖ) are marked with a star: of the places not so distinguished, as they have presumably some claim to be regarded as Greek-speaking, I transcribe the names and populations, omitting Greek villages belonging to sections III and IV below. The list is[5]: Νεάπολις = Nevshehir (10,000†, 14,000˘), Προκόπιον = Ürgüp (5000†, 10,000˘), Ἰνδζὲ-σοῦ = Indjésu (4000†, 6000˘), Ἅγ. Κωνσταντῖνος (550†, 100˘), Καρὰ-στορέν (225† and 300 ξένοι), Ζήλια (350†, 2250˘), Ἀπδουρραχμανλή (450†), Κέργκιεμε (450†), Ἀρσάρ-κιοϊ, ?Afshár-köi (110†), Ποστκαράκιοϊ (250†), Κοτποϊμούλ (125†), Καρίπλερ (300†), Τζάν

[1] *v.* Παπαμιχαλόπουλος, Περιήγησις εἰς τὸν Πόντον, Athens, 1903, p. 139, note.

[2] *Xen.* III, p. 476.

[3] Βαλαβάνης, Μικρασιατικά, pp. 134—139. For this book see p. 12 below.

[4] *Ibid.*

[5] In these, as in the statistics below, the cross (†) marks the Christian, the crescent (˘) the Turkish population.

(110†), Ἄκγαρ (450†), Τσαρσὶ Δερεσί (125†), Κουρπαζλῆ (125†), Τσαλικλῆ, ? Tsharaklý, *v.* p. 21, (125†), Πελκαβάκ (100†), Πουκλάν (100†), Γενίκιοϊ (80†), Παράκ (90†), Καριστιράν (80†).

In some of these, Nevshehir, Ürgüp and Indje-su, it is safe to say that the Greek is due to the schools. Of the rest, nearly all are quite small places, some very probably Pontic colonies. It may also be noted that these lists in *Xenophánis* are apt to be very generous with the term Greek-speaking; thus of a number of places in the province of Konia 19 villages are given as Greek-speaking, in the majority of which I know that there is no real native Greek vernacular; any Greek spoken is the result of the activity of the schools.

(*e*) Arkhélaos says that Greek-speaking communities exist beyond the Anti-Taurus on the Pyramos river, in the regions between it and the Euphrates and in Mesopotamia[1]. This refers probably to mining colonies from Pontos. Thus Tozer says of the lead and silver mine of Keban Maden on the Euphrates between Arabkir and Harbut that when he visited it (in 1879) there were still eight Greek families there, that formerly they were more numerous and that they were in origin a colony from the mountains at the back of Trebizond[2]. Triandaphillídhis[3] (1866) records a more flourishing period; he says that Pontic colonies went to these places from the diocese of Khaldhía, the bishop of which lived at Gümüsh-Khane, and that at Harbut there were 30, and at Keban 170 Greek-speaking families, and formerly still more. I have been told also that there were mines in this district worked until recently by Greeks, such as the copper mine of Arghana Maden in the vilayet of Diarbekir and the above mentioned Keban Maden, at which latter a few Greek families were until lately still to be found. For Arghana Maden Barkley, travelling in 1878, says that most of the miners were Greeks[4].

On Pontic much has been written, but not well; there is a bibliography up to 1894 in Gustav Meyer's *Neugriechische Studien*, I, p. 88[5]. To this must now be added D. E. Oeconomides,

[1] Arkh. p. 134.

[2] H. F. Tozer, *Turkish Armenia and Eastern Asia Minor*, p. 212.

[3] Ἡ ἐν Πόντῳ Ἑλλ. *φυλή*, p. 109. *Cp.* also *ibid.* p. 94 *bis.*

[4] *A Ride through Asia Minor and Armenia*, 1891, p. 290.

[5] Reprinted from *Sitzungsberichte d. Kais. Akad. d. Wissensch. in Wien, Phil.-Hist. Classe*, CXXX, 1894.

Lautlehre des Pontischen, Leipzig, 1908, and two papers by Hatzidákis. These are:

Γ. Ν. Χατζιδάκι, Φιλολογικαὶ Ἐρεῦναι (*ἀνατύπωσις ἐκ τῆς ἐπετηρίδος τοῦ πανεπιστημίου*, 1911—1912), *ἐν Ἀθήναις*, 1911. This contains (pp. 1—35) a paper, *Περὶ τῆς Ποντικοῦ διαλέκτου καὶ ἰδίᾳ περὶ τῶν ἐν αὐτῇ ἀναλογικῶν σχηματισμῶν*, which gives an account of the Pontic system of declensions. It is quoted below as *Φιλ. Ἐρ.*

G. N. Hatzidakis, *Analogiebildungen im Pontischen Dialect*, *Indogerm. Forsch.* XXXI, pp. 245—250. It deals with the forms of the Pontic verb.

II. BETWEEN PONTOS AND CAPPADOCIA.

A certain number of Greek-speaking communities centre around Shabin-Kara-Hissar[1]. Kiepert[2] and Cuinet[3] mention several of these, Triandaphillídhis gives a list with populations[4], and the names of 21 are given by Zumbulídhis, who also gives the names of 63 more places in the province of Colonia as Greek-speaking[5]. Although Shabin-Kara-Hissar itself is a large place of 3000 houses, the Greek-speaking families in it are only 150 or less[6]. Karolídhis tells us that their language differs very little from that of Cappadocia[7]. Although no great weight need be attached to this opinion, it is noticeable that the place is on the upper waters of the Lykos and is separated by a watershed from the Pontic villages in the seaward valleys to the north. Zumbulídhis on the other hand says that all these places

[1] Identified by Ramsay with Colonia (*Historical Geogr. of Asia Minor*, pp. 57, 267).

[2] *Op. cit.* on p. 6, note 1.

[3] Cuinet, *La Turquie d'Asie*, 1890, I, p. 794; he mentions as remarkable for their dialect the small villages (about 60 houses each) of Mousséli and Améli on the Koïla-Hissar river, and Hassan-Tchamitch and Haïzoul on the Melanthios (Mélet-Irmak). Also (p. 792) the village of Hamidié or Mélet (Mélek).

[4] Ἡ *ἐν Πόντῳ Ἑλλ. φυλή*, pp. 117, *sqq.* For villages in the upper Lykos valley, see also his account on pp. 105, 106.

[5] Ἡ Ἐπαρχία Κολωνίας *ὑπὸ Σπυρίδωνος Ζουμπουλίδου*, in *Xenophánis*, VII, pp. 273 *sqq.*

[6] Cumont, *Studia Pontica*, II, p. 296, says 150, Zumbulídhis, *loc. cit.*, says 120—130.

[7] Kar. p. 32. He notes (p. 126) that *ἀϊ* is prefixed to all the verbs.

speak the Pontic dialect[1], and Triandaphillídhis includes them in his Ποντικά without comment. The only actual information which we have is given by Lagarde, who prints two songs, one a Christmas carol, a version of the well-known song in honour of St Basil, and the other a short love song. They tell us however very little[2].

Between Zara and Nikopolis is a village called Shar-Yeri mentioned by Grégoire as possessing a curious Greek dialect[3]. It is the more interesting as Grégoire says that it is the only village he visited between Zara and Nikopolis (except Ashkar) which did not seem to be a modern foundation.

The evidence for the character of the dialect of these places is therefore vague and contradictory, and they are only separated from Pontic provisionally. If they should prove to be a real link between Cappadocian and Pontic, they would naturally be of great interest.

III. CAPPADOCIA. Map on Pl. II.

The villages, the Christian inhabitants of which speak the dialect or group of allied dialects called in this book Cappadocian, are twenty in number, all, except Arabisón, lying inside a lozenge-shaped area, at the four angles of which are Tyana to the south, Develi-Kara-Hissar to the east, Ürgüp to the north and Nazianzos (Nenizt) to the west. Their names are: Delmesó, Ferték, Araván, Ghúrzono, Ulaghátsh, Semenderé, Mistí, with its colonies Díla, Tsharaklý, and Jeklék[4], Axó, Trokhó, Malakopí, Phloïtá, Sílata, Anakú, Sinasós, Zaléla, Potámia and Arabisón. All these, excepting the four last, are described by Arkhélaos (p. 124) as being in the plain of Bagdaonia, and from his frequently contrasting the Bagdaonian dialect with that of Sinasós, it appears that he appreciated the distinction drawn between them in § 397 below, where however Delmesó is classed with the Sinasós group.

[1] *Xen.* VII, p. 282.

[2] Lag. pp. 25, 26. The song however has the 1st pl. act. and dep. in *-μες* (*φεύγομες, καταβαίνομες, ἔρχομες, ἐβγαίνομες*) and this suggests Pontic or a dialect akin to that of Pharasa; *v.* §§ 321, 391. Lagarde calls the place Nikopolis: this is a false identification commonly made by the Greeks; the real site of Nikopolis is Purkh, near Enderes.

[3] *B. C. H.* XXXIII, p. 39.

[4] With *j* as in English.

Two other villages have quite recently given up Greek in favour of Turkish; these are Andavál, not far from Semenderé and near the road from Nigde to Mistí, and Límna or Límnos (Turkish Göljük[1]) a little way east of Axó. Andavál is a village of some 2000 inhabitants, all Christian; Karolídhis says that Greek was recently spoken but had then (1884) almost disappeared[2]. Límna is recorded by Rízos (1856) as a Greek-speaking village, but the language is now said to be understood by a few old people only. According to Arkhélaos it went out of use about 1880[3]. The population is estimated thus:

750†, 200˘, Pharasop. 1895;
800†, 200˘, Arkh. 1899;
2000†, 650˘, at present[4].

These last figures however must be considerably exaggerated, certainly for the Christians, probably also for the Turks.

A certain number of books have been published about these villages and their dialects; the statistics and especially the glossaries are very useful. The books are:

Ἡ Σινασός, the book by Arkhélaos described above. This is the best of the books on Cappadocian Greek; the full glossary is particularly useful.

Τὰ Φερτάκαινα ἀπὸ ἐθνολογικὴν καὶ φιλολογικὴν ἔποψιν ἐξεταζόμενα, ὑπὸ Σωκ. Κρινοπούλου. Athens, 1889, pp. 76. Quoted below as Krinop. A little book containing a general account of the Greeks in Cappadocia, with a short grammar and glossary of the dialect of Ferték. The whole of p. 13, with the list of places where Greek is spoken, is taken verbally from Karolídhis, p. 31, and has no independent value.

Ἀλεκτορίδης, Δελτίον τῆς Ἱστορικῆς καὶ Ἐθνολογικῆς Ἑταιρείας τῆς Ἑλλάδος, I, Athens, 1883, pp. 480—508, 712—728. Quoted below as Alekt. Grammatical notes and glossary of the dialect of Ferték, and (pp. 712—728) Ἄισματα Καππαδοκικά. Of these the author says that one is from Anakú, and, to judge from the occasional change of τι to τσι = ́ι (§ 83), and aorists

[1] With *j* as in English.

[2] Kar. p. 37.

[3] Arkh. p. 126.

[4] In all these statistics the cross (+) marks the Christian, and the crescent (˘) the Turkish population.

passive ending in *-σκη* instead of *-στη* (§ 85)[1], the rest are probably from Delmesó. From the phonetic point of view the transcription of the words is a good deal inferior to that of Krinópulos, and is in fact hardly to be trusted.

Τὰ Σύλατα, κ.τ.λ., ὑπὸ Συμεών Σ. Φαρασοπούλου. Athens, 1895, pp. 136. Quoted below as Pharasop. An account of Sílata with a short glossary and a few songs, which have also been published with a few variants by Kholópulos in his monograph on Sílata in *Xenophánis*, II, pp. 322 ff., 1905.

Συλλογὴ λέξεων λαϊκῶν ἐν Ζήλῃ Ἰκονίου τῆς Μ. Ἀσίας ὑπὸ Σάββα Βασιλειάδου is a glossary of the dialect of Sílata which appeared in *Xenophánis* I (*α*—*ξ*), pp. 190, 285, 382, 430, 479. A useful collection. Quoted as Vasil.

Μονογραφικὴ Ἱστορία Ζήλης ἢ Σύλατας ὑπὸ Σάββα Χωλοπούλου. This appeared in *Xenophánis*, II, 1905[2]. It contains much interesting material and the author is a native. The songs which he gives are almost identical with those printed by Pharasópulos in Τὰ Σύλατα. Quoted as Kholop.

Ν. Σ. Ρίζος, Καππαδοκικά, ἤτοι κ.τ.λ., pp. 150; Constantinople, 1856. Not in Meyer's bibliography, and therefore probably rare. It gives a list of the Greek villages with a few details as to their population and dialect, which I quote below as Rízos. The age of the book makes it especially valuable.

Βαλαβάνης, in Μικρασιατικά, Athens, 1891, gives on p. 15 a short glossary from Araván, and much interesting matter. Quoted as Val.

Ρίζος Ἐλευθεριάδης, Συνασός, ἤτοι μελέτη ἐπὶ τῶν ἠθῶν καὶ ἐθίμων αὐτῆς, Athens, 1879, pp. 111. Quoted as Eleft. A poor book, containing however amongst much verbiage a few songs and some account of the rock-cut churches and dwellings near Sinasós and of the local wedding customs. At the end of the book is a short glossary (pp. 89—102).

260 Δημώδη Ἑλληνικὰ ᾄσματα, κ.τ.λ., ὑπὸ Γεωργίου Δ. Παχτίκου, Athens, 1905. Quoted as Pakhtíkos. This gives some songs from Cappadocia, 3 from Anakú, 14 from Malakopí, a fragment from Mistí, and 18 from Sinasós, but they do not render the dialect with any exactness, and I have not thought it necessary to quote many forms from them.

[1] *E.g.* σφαλίσκη (p. 717), ἐπρούσκην (p. 719), ἐζώσκη (p. 723).

pp. 92, 140, 205, 284, 322, 343.

In the course of my three journeys, I have visited all of these villages excepting Tsharaklý, Jeklék, Zaléla and Arabisón, although I have no dialect notes from Trokhó or Díla, and only a few from Semenderé, Anakú and Sinasós. From all the rest I have more or less full notes and texts of folk-tales. Of the villages entirely or partially neglected, Díla, Tsharaklý and Jeklék are colonies of Mistí and so speak its language; Zaléla is said to speak the old Sinasós dialect recorded by Arkhélaos and now spoken at Potámia; Trokhó speaks the same dialect as the neighbouring Axó; Semenderé is under the same conditions as to the Turkising of its Greek as the adjacent village of Ulaghátsh; my notes from Anakú suggest that it does not differ materially from Sílata or possibly Potámia; for the rest, Sinasós has lost or almost lost its old dialect, and the Greek population of Arabisón is confessedly recent and of mixed though Cappadocian origin.

A list of the villages follows with whatever information I have been able to gather as to their Christian and Turkish population and other points which bear upon the dialect and the condition under which it exists. I have added a few other points of interest. Fuller accounts are to be found in the various books quoted above.

Delmesó.

Population:

Christian with a few Turks, Rízos (1856).

1500†,	20˘,	Pharasop. (1895) and Arkh. (1899).
1500†,	50˘,	*Xen.* III, p. 44 (1905).
2000†,	150˘,	at present.

This is the village north-west of Nigde on the slopes of the Melendiz Dagh, which is marked on Kiepert's map as Dylmusun. The figures shew that the Turkish element here, though on the increase, has always been small; the population is practically entirely Christian. This fact and the position of the village, much further from Nigde than Ferték, Ghúrzono and Araván, have kept the dialect comparatively free from the influence of Turkish; so much so that it is now the best representative of what Cappadocian Greek must have been before it was as thoroughly Turkised as it has been at, for example, Ferték or Ulaghátsh, or as much subjected to the influence of the common

language as it has been at Sinasós or even at Potámia[1]. The beautiful position of the village on the slopes overlooking the valley in which Nigde lies is very striking. The houses spread in a long line at the foot of a cliff, from the base of which streams of water flow down through the valley and irrigate the well wooded fields and gardens below. I was particularly fortunate at Delmesó in finding a very sympathetic schoolmaster and amongst his pupils a boy of about 14, Yoakím Okeanídhis, who gave me the two long tales which I print below. He had a remarkable memory and a clear pronunciation: the first of his tales was recorded in 1910 in the school house, the second in 1911 in a wooded place near the village where the school was being held in the summer heats.

Ferték.

Population:

Christian and Turkish, Rízos (1856).

$\frac{3}{5}$†,	$\frac{2}{5}$˘,	Alekt. (1884).
2500†,	300˘,	Pharasop. (1895).
2700†,	300˘,	Arkh. (1899).
1500†,	2500˘,	*Xen.* III, p. 44 (1905).
1100†,	2000˘,	at present.

Ferték, Grecised as *Φερτέκι*, is the Turkish name of the village; in the dialect it is called *τὰ Βαρτάκαινα*, and in literary Greek *τὰ Φερτάκαινα*.

The various estimates shew that the population has been for some time about 3000, of whom now two-thirds are Turks, whilst until quite lately the Christians were possibly even eight or nine to one. This increase of the Turkish element is marked by a decline of the dialect; not only is it very corrupt, but also it is probably dying out. The men go away to Constantinople a great deal, and amongst themselves generally talk Turkish, although they as a rule know common Greek. They also understand the local dialect, although they do not talk it very freely. The use of the dialect is thus almost confined to the women and children, and as Turkish women often come to the Greek houses to help in house-work, the women also are apt to acquire the habit of talking Turkish amongst themselves as well as to their husbands, which materially helps the

[1] *v.* § 397.

passage (marked A) and its rolled back position in dotted lines (B)[1]. The side recess serves for pushing the disc forward, and in this way the passage can be closed from the inside. How it could be opened again without great difficulty is not so clear. The ground beneath all the villages from Ferték to Anakú is honeycombed in this way, sometimes, especially at Malakopí, to a great depth. The rock is a soft, white sandy composition of volcanic origin, and the galleries often descend to the level at which water is found, which at Malakopí is about seventy metres. This example at Araván has two of these disc-doors in succession : the one at Malakopí described below has five. In some villages at all events the galleries, the entrances of which are always inside the houses, used

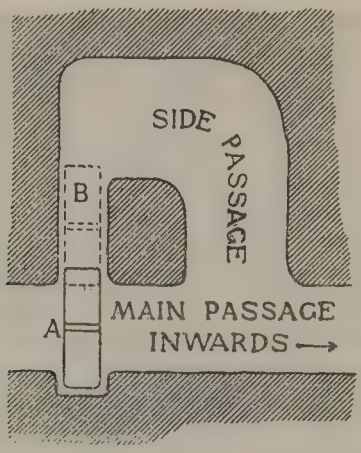

Fig. 2. Diagrammatic Plan of Stone Door in an underground gallery in Cappadocia.

to communicate with one another. Now the connexions have been closed, and each house has its own separate excavation, the upper parts of which are used as cellars for storage. Their use as places of refuge in time of danger is indicated by their name *καταφύγια*, and when the news came of the recent massacres at Adana, a great part of the population at Axó took refuge in these underground chambers, and for some nights did not venture to sleep above ground[2]. It appears to be only at Mistí that until recently the people lived entirely in these subterranean dwellings, without any houses above ground.

[1] Fig. from *J.H.S.* xxx, p. 286.

[2] The massacre of 1909.

Apart from the mention of such underground villages by Xenophon, these excavations are referred to as long ago as the campaigns of Timour Beg, one of whose captains was sent to hunt out the inhabitants of Kaisariyeh, who had taken refuge in their underground dwellings, and was killed by an arrow shot through "le trou d'une caverne," by which is probably meant the hole in one of these doors[1]. Earlier still at the time of the wars of the Saracens with the Byzantines we hear of underground abodes and strongholds in this region[2].

Valaváns, who is a native, gives an account of Araván with a glossary and a number of interesting details[3]. My host there was Mr Kekhayópulos who gave me a short MS account of the dialect, which I have occasionally quoted (as N.K.). A larger work on the dialect is to be expected from him. He is a native of the place, but has been abroad a good deal and in consequence, although he understands the dialect perfectly, he is not personally infallible on the subject. His observation however may be trusted, because he wrote at home, and on doubtful points constantly referred to his mother who speaks hardly anything but the local dialect.

The texts from Araván were taken down from the dictation of children in Mr Kekhayópulos' house.

Ghúrzono.

Population:

1500†, —˘, Pharasop. (1895), Arkh. (1899).
2000†, —˘, *Xen.* III, p. 44 (1905).
1500†, —˘, at present.

A purely Christian village only about five minutes' walk from Araván. The name in the dialect is Ghúrzono (*Γούρζονο*); the Greeks themselves vary; I find *Γούρδονος*, *Κούρδονος*, *Γόρδονος* and *Κούρδονους*[4]. In Kiepert's map it is written Kaÿr Dunus.

[1] The reference, which I owe to Mr F. W. Hasluck, is to Cherefeddin Ali's *Histoire de Timour-Bec*, translated by Petis de la Croix, Paris, 1722, IV, p. 80. For Xenophon *v.* note 2, p. 20, below.

[2] Bury, *A History of the Eastern Roman Empire*, p. 473, note 6.

[3] In *Μικρασιατικά*, *v.* p. 12 above.

[4] Arkh. p. 127. For *δ* and *ζ* *v.* § 89.

The general condition of the village is the same as that of Araván and the dialect also is almost identical. The texts were recorded in the village school.

Ulaghátsh.

I have no information or notes as to the population of this village. It is said in *Xenophánis* (1905) to have 1000 Christian and 250 Turkish inhabitants[1]. I should reckon rather more, and a considerable and growing Turkish element. The name is purely Turkish; Kiepert writes it Ulu Aghatsh. With the neighbouring Semenderé it forms a group, in which the Greek is in an extremely corrupt condition, and is bound shortly to disappear as a vernacular in favour of Turkish. I have even heard women talking Turkish to their children, a sure sign of the approaching extinction of the Greek dialect. This condition is shewn in the folk-tales in this book; nowhere is the vocabulary so filled with Turkish words or the syntax so Turkish[2]. The texts were recorded from boys at the village school.

Semenderé.

Population:

1800†, 400˘, Pharasop. (1895) and Arkh. (1899).
1300†, 700˘, *Xen.* III, p. 46 (1905).

Arkhélaos gives the name as Seméndra (Σεμέντρα), but I heard only the Turkish form, Semenderé. The condition of the dialect is the same as at Ulaghátsh, and Greek is rapidly dying out. The figures above shew in fact an increase in the Turkish and a decline in the Christian population. My notes from it are scanty, but are supplemented by information from Mr Kekhayópulos, who visited it with me in 1910. The extremes to which the Turkish influence has gone may be seen from the paradigms of the noun and still more of the verb[3]. Arkhélaos reports (in 1899) that it had no school; it now has one with a master from Bor.

[1] *Xen.* III, p. 44.

[2] Such a sentence as *και μέ το μουχαβέτ gečírdiniǒgav το ömüpů τ* (*v.* p. 382, l. 8) could hardly be found anywhere else.

[3] *v.* §§ 136, 236.

Fig. 3. View in Semenderé.

Fig. 4. View of Mistí from the roof of the Church.

Mistí.

Population:

200 houses†,	Kyrillos (1815)[1].
200—300 houses†,	Hamilton (1837)[2].
300 houses, presumably Christian,	Rízos (1856).
4800†, —˘,	Pharasop. (1895).
8000†, —˘,	Arkh. (1899).
3500†, —˘,	*Xen.* III, p. 46 (1905)

and the same estimate at present.

This is in many ways the most remarkable of all these villages. It is a large scattered place in the middle of the plain, and although Arkhélaos' 8000 can hardly but be an exaggeration, it is safe to say that the population is at least 4000 or even more. There are no Turks. The people are curiously backward and savage though kindly: it was with some difficulty that I got the folk-tale printed below, which was taken down in 1910 from the dictation of a young man. He was a native of the place, and, although he had travelled a certain amount, these travels had carried him only to the great world outside Cappadocia, so that his speech was not affected by that of other villages, whilst ordinary Greek is so different that it does not easily touch the dialect. The forms which he used also agreed well with the numerous notes which I had taken in 1909. Hamilton says that the people used to work in the Maden Dagh lead mine, distant five or six hours to the E.S.E., but that when he went there, this had ceased, and they never left the village in search of employment, nor ever married strangers[3]. Now some few of them go away, generally employing themselves in the making of cotton quilts, but the great majority live an agricultural and pastoral life at home.

The village, consisting of about 800 houses, is built upon a slightly rising patch of ground, where the rock appears on the surface and there is no soil at all. On this white rock the houses, nearly all of only one story, are built. Underneath the older ones

[1] p. 21.

[2] W. J. Hamilton, *Researches in Asia Minor, etc.*, 1842, vol. II, p. 296. He writes the name Misli, as do also Carsten Niebuhr, *Reisebeschreibungen*, III, p. 120, and J. M. Kinneir, *Journey through Asia Minor in* 1813, 1814, p. 111. The ancient name is probably Mustilia.

[3] Hamilton, *ibid.*

are excavated galleries and chambers, and until recently the people lived in these, and there were no houses above ground at all. This underground village, consisting according to Levídhis[1] of 400 houses, apparently lay round about the present big church; the crowns of the vaults of some of the houses may still be seen rising just flush with the surface[2]. That the village was until lately much smaller is seen from the estimates given by Hamilton and Rízos.

In this old part of the village rises the great church, famous all over Cappadocia for its size and its twelve domes. The central line of the roof and three domes of the north side form the foreground of the view in Fig. 4. This was built in 1844 and was, it seems, the first of the large churches now found in all these villages. It is a great barn-like building with a semicircular apse and on each side of the ridge of the roof six small domes. At the west-end there is an open narthex. The two sets of domes cover galleries for the women, and the side aisles beneath these galleries are separated from the body of the church by two ranges of columns. The whole interior of the church, as well as the narthex, is covered with frescoes, which are dated by an inscription over the door;—*Beautiful paintings executed by the painter Symeon the son of the schoolmaster Dimitrios of Zindjí Deré, 1868, April 29*[3]. The building of such a church is a remarkable achievement for such a place as Mistí, but as the new school at Axó shews, the Cappadocians are capable of great public efforts[4].

The graveyard is full of the curious little tombstones usual in Cappadocia: each is a low round-topped stele with a roughly cut cross and on one side a recess in which a lighted lamp or candle is put on certain days. The photograph of the graveyard at Límna (Fig. 5) shews their appearance. On the north side of the church is the old church of the village, which is almost entirely

[1] Levídhis, p. 174.

[2] Such an underground village in Asia reminds us of the cave-houses of Phrygia described by Vitruvius (*De architect.* II, 1, 5), and still more of the subterranean dwellings mentioned by Xenophon (*Anab.* IV, 5, 25).

[3] As an example of the practice of writing Turkish in Greek characters (καραμανλίτικα) I transcribe this inscription:—Αξίζ ἱστορίαλαρη ἰσλετὴ Ζιντζιτερελὴ Δημήτρι δασκαλοσοῦν μαχτσουμὶ ζωγράφος Συμεών αωξη ιλγλ 1868 ἀπριλίου κθ ςϙ 29. The practice is described at length by Valavánis, Μικρασιατικά, pp. 56, *sqq.*

[4] For the church and its frescoes, *v.* Levídhis, p. 174.

Fig. 5. Graveyard at Límna.

underground, and is lighted only by small holes in the roof. The upper part of it is built with a barrel-vaulted roof; the lower part is entirely cut in the rock. The church and graveyard are as usual surrounded by a high wall for protection against Turks. Mistí hardly boasts a school even today, and much less in 1844, but where a school exists it is often in the same enclosure, as at Ferték and Ghúrzono. Such a compound with the church and school forms the heart of the Christian community in a village, just as the life of the Turks centres round the mosque and its adjacent bath.

The view of the village from the roof of the church is striking. The first time I was there in 1909 was at the threshing time, when the flat roofs were piled with heaps of corn, and the threshing floors in active use.

Several colonies have recently gone out from Mistí, all preserving their Greek speech. These are:

(1) Díla (Kiepert's Til-köi or Kaisar-köi), a small village lying east of Malakopí on the road to Básh-köi. The Greeks call it Dílos (Δῆλος), probably because they think it has some connexion with the island. Its population according to Pharasópulos (1895) is 200, all Christians. The statistics in *Xenophánis* (1905) give 150 Christians[1]. I was told 200 Christians and 75 Turks. It is said that, before the Mistí people came, it was a small, almost entirely Turkish, hamlet. Levídhis says that the village was deserted owing to the depredations of brigands, until recently—he wrote in 1899—twenty families came there from Mistí.

The ancient church is described by Rott, Grégoire and Levídhis[2].

(2) Tsharaklý, N.E. of Mistí near Arablý. Levídhis says that 57 years ago (*i.e.*, in 1842) 27 families went there from Mistí, and that they had when he wrote (in 1899) increased to 90. This means a population of between 400 and 500, which agrees with the 450 given in *Xenophánis* for 1905[3]. The place, Levídhis says, was previously deserted, but possessed troglodytic houses and an underground church. I did not visit the village, but it is said to be Greek-speaking.

[1] *Xen.* III, p. 46.

[2] Levídhis, p. 176; *B.C.H.*, XXXIII, p. 92; Rott, *Kleinasiat. Denkmäler*, p. 287.

[3] *Xen.* III, p. 46; Levídhis, p. 175. The name is written Τσαρικλῆ or Τζαρηχλῆ.

(3) Jeklék (the *j* pronounced as in English). This is probably the Keraklyk of Kiepert's map, east of Mistí. I have not been there, but Mr Kekhayópulos told me that it was a Greek-speaking colony from Mistí, but quite a small place.

The language of these three colonies from Mistí is said not to present any practical difference from that of the parent village. I have no notes on it.

A short text from Mistí, a carol in honour of St Basil, is given in *Λαογραφία*, I, p. 143, quoted from *Φόρμιγξ*, Nos. 17, 18, Dec. 1908, p. 8, and a similar fragment in Pakhtíkos, p. 8.

Axó.

Population:

About 200 houses†,		Kyrillos (1815).
300 houses, *i.e.* 1500†,	—˘,	Rízos (1856).
4000† and more,	—˘,	Pharasop. (1895).
4500†,	—˘,	Arkh. (1899).
4000†,	—˘,	*Xen.* III, p. 46 (1905).
3000† or more,	—˘,	at present.

The Greeks write the name Axós or Naxós; the Turks call the place Hasá-köi. It is a large village, about as big as Mistí, although the houses are much less scattered. There being no Turks and the population large and not given to going abroad, the dialect is in no danger of disappearance either by giving way to Turkish or by being purified by the influence of common Greek[1]. A fine schoolroom has indeed been built since my first visit in 1909, but there seemed in 1911 to be no money to pay a master. Most of the texts were taken down from the dictation of a young man named Khrístos, who was a neighbour of the man in whose house we put up in 1911.

There is a curious local pottery industry at Axó, the products of which are exported to the neighbouring villages. The potters are exclusively women. The pots are made by hand, the shapes being bowls, flat covers with a loop handle, tall water-jars and a kind of guard put at the bottom of the sunk ovens (*tandur*) to keep the ventilation-hole (*šündü*) from being choked by the ashes. The bigger pieces take several days to make, the pot being

[1] It is hard to see why Arkhélaos, p. 126, should say that there is danger of the Greek dialect disappearing at Axó.

Fig. 6. Women making pottery at Axó.

Fig. 7. Burning the pottery at Axó.

gradually built up, and each addition being left to dry in the sun. No kiln is used: the pots are burned in an open fire, being half buried in a heap of the dung and straw cakes commonly used as fuel, such as are seen plastered on the walls in the view at Semenderé (Fig. 3). The pottery is thick and clumsy, dark brown in colour, being much blackened in the fire, and quite undecorated. For the technical terms used by the potters see *κάρχὄνια* and *μαλάζω* in the glossary. Fig. 6 shews the making, and Fig. 7 the burning of this pottery.

Trokhó.

Population:

1500†, —˘, Pharasop. (1895), Arkh. (1899) and *Xen.* III, p. 46 (1905).
400†, —˘, at present.

This is a small Greek-speaking village about a mile from Axó on the road to Malakopí. In Turkish it is called Tirkhin; Kiepert marks it as Tirkhan. To judge from its appearance the estimate of 1500 inhabitants must be a good deal too high. I have passed through it, but have no notes on the dialect, which is said to be identical with that of Axó[1].

Malakopí.

Population:

Christians and Turks,		Rízos (1856).
1600†,	400˘,	Pharasop. (1895).
2000†,	400˘,	Arkh. (1899).
1700†,	800˘,	*Xen.* III, p. 46 (1905).
2000†,	800˘,	at present.

This is a flourishing village, but with an increasing Turkish element. Levídhis calls it ἡ Μαλακοπαία, but the Greeks generally call it Μαλακοπή or Μαλακοπιά; the Turkish form is Melegob. The people are more advanced than at Axó and Mistí and go a good deal to Constantinople to work; hence the Greek community has a flourishing school and *Khan*, and the local dialect is in some danger from the common Greek, although its end is not for many

[1] Pharasop. p. 78.

years yet. The subterranean galleries of Malakopí are famous for their great depth. The level of the water in the rock, upon which the village is built, is 70—80 metres below the surface, and the water is raised by means of large windlasses[1]. These are arranged with a vertical spindle so that several women can work them by walking round and round pushing the arms of the windlass as if it were a capstan. On one side of the well-head is the open shed containing the windlass, and on the other is a semicircle of monolithic troughs roughly cubical, each with a stone lid hollowed out above and pierced with a hole, so that the troughs can be filled without moving the lids[2]. Each house owns such a cistern, and the women go together to the well to work the windlass, each filling her own cistern with a supply of water for the day. The water is drawn off by a spigot, in front of which stones are piled in a private way, so that the owner can be sure that no one has tampered with her cistern. The same system is in use at Phloïtá. Fig. 8 shews one of these wells with the windlass and cisterns.

The underground houses were supplied with water from the same wells, by means of openings into the side of the well-shaft. We explored a remarkable example underneath the house of the blind singer mentioned below. The upper part, defended by five of the stone doors already described, consisted of numerous rooms, and beyond these there was a deep descent by means of steps cut as steeply as possible in the rock, ending in a small room with a hole in one side of it opening on a well-shaft. The rooms close to the surface are lit by shafts in the roof; the flat stones covering these openings are common in the alleys and open spaces of Malakopí.

The large new church stands on the site of an old church founded by John Tzimiskes (A.D. 970). Its destruction is recorded by Levídhis[3].

My notes on the dialect are almost entirely derived from a blind man named Khrístos, famous as a singer in church. Although quite blind, he was one of the best pupils at the village school, where he learned to speak rather a pure form of Greek.

[1] This depth given by Arkhélaos (p. 124) I roughly checked by letting a pebble drop; four or five seconds elapsed before the splash was heard.

[2] The name for these troughs is λακκί (*q.v.*).

[3] p. 163.

Fig. 8. Well at Malakopí, with windlass and cisterns.

His knowledge of the dialect is excellent, as he habitually speaks it with the little boys who lead him about; his infirmity also keeps him much at home with the women of the family. The fineness of his ear and his natural acuteness of mind made his instructions very valuable. It was his careful lessons on pronunciation which first guided me to the curious phenomena in the pronunciation of γ and χ described in §§ 80—82. The folk-tale I print was dictated to me by a boy at his request.

The derivations suggested for the name Malakopí have some interest from their variety. A local derivation is from *μάλα κοπιῶ*, because of the labour required to draw the water from the deep wells; Ainsworth[1], adding that the usual, it would be better to say the usual Turkish, name is Malakob, always calls the place Mar Yakub, which is the Armenian transcription of St James, the idea probably being due to some over-clever Armenian; Grégoire proposes *καλαμοκοπεῖον*, with the sense of *καλαμών*, supporting the metathesis by the Phloïtá word *μαλάκια· γαῖαι μὴ καλλιεργούμεναι*, which is he says certainly a metathesis for *καλάμια, terres en friche, terres dévastées, où l'on n'a rien laissé que le chaume*; lastly Grégoire[2] quotes Ibn Hordadbeh[3], who gives the form Malakoubia and the derivation *place where mill-stones are quarried*, as if from *μυλοκοπία*. It may be added that the name is by no means a new one, and in the form *Μαλακοπαία* is mentioned by Theophanes[4].

Phloïtá.

Population:

2800†,	400˘,	Pharasop. (1895) and Arkh. (1898).
2500†,	500˘,	*Xen.* III, p. 46 (1905).
1500†,	650˘,	at present.

The earlier figures must, I think, be too high; the place is smaller than Malakopí. The Greeks write the name generally *Φλογητά*: in Turkish the village is called Suvermez, *i.e., it does*

[1] *Travels and researches in Asia Minor, etc.*, 1842, I, p. 205.

[2] *B. C. H.* XXXIII, p. 160.

[3] Who wrote in the ninth century. He mentions Malakoubia amongst the strong places in the country of the Matâmyr (souterrains) of Cappadocia in his book of Itineraries; *v.* Goeje, *Bibl. Geogr. Arab.* VI, p. 80 of the French translation.

[4] *Χρονογραφία*, edit. Paris, p. 407.

not give water, on account of the absence of running water. It lies at the foot of low hills about an hour to the west of Malakopí. The dialect is in no special danger; the school is not so efficient as at Malakopí. The texts I print were partly taken down from the school children, but the best were given me by a blind man called Avraám (Abraham), a famous story-teller.

Sílata.

Population:

1000†,	1000˘,	Arkh. (1899).
800†,	300˘,	Kholop.[1] and *Xen.* III, p. 46 (1905).
750†,	300˘,	at present.

I suspect that Arkhélaos' estimate of the Turkish element is too high. It is generally on the increase in these villages, but certainly the Christians are now greatly in the majority. The Greeks spell the name (τὰ) Σύλατα, and the Turks call it Zile or Zila: Kiepert's map gives a Djuvarzile, but marks it too far south; it should be nearer Anakú and further from Malakopí[2].

My texts are derived from the children at the school. The dialect is in common use. The village is the subject of Pharasópulos' book Τὰ Σύλατα and Kholópulos' monograph published in *Xenophánis* II. For these and the glossary of the dialect by Sávvas Vasiliádhis, *v.* p. 12 above.

An account of a sacred tree at Sílata is worth quoting. Near the village is a hill called the Meshé Dagh, the Hill of the Oak, from a very large oak-tree which stood there until recently. The people regarded it as sacred to the Virgin and used to dedicate candles to it. These were lighted and placed in the hollow of the trunk, and in this way the tree took fire and was destroyed. The site where it stood was pointed out to me from the village. Kholópulos adds the very common Greek story that six years before he wrote, that is to say in 1899, a man guided by a dream dug there and found an eikon of the Virgin and Child. Although there is the usual tradition that a church once stood on the spot, it does not appear that there is any trace of a building

[1] *Xen.* II, p. 96. His actual figures are 160 Christian and 60 Turkish houses.

[2] It is marked in Kiepert with a square and not a circle to indicate that he is uncertain of its exact position.

surviving: it is more likely that the tree itself was always the sacred object[1].

It was here that I saw the curious sight of a priest's funeral. The body, fully robed, was placed in a carrying-chair and set in the church, and before being buried, still seated in this way, was carried in procession through the village.

Anakú.

Population:

1000†, 1800˘, Pharasop. (1895) and Arkh. (1899).
1250†, 1500˘, *Xen.* III, p. 46 (1905).
750†, 1500˘, at present.

This is the Turkish Inegi on the road between Malakopí and Nevshehir. Unlike the rest of these places, it is not a village with more or less scattered houses, but is built like a town, with narrow streets and lanes[2]. I was only there for a few hours in 1909, so that I do not know in what condition the dialect is.

Sinasós.

Population:

400†, 100˘ houses, Rízos (1856), which means about
2000†, 500˘.
4000†, 1000˘, Pharasop. (1895) and Ioannídhis (1896)[3].
4500†, 600˘, Arkh. (1899).
3000†, 1000˘, at present, and also in *Xen.* II, p. 230 (1905).

This village or small town, which lies about an hour south of Ürgüp, is the centre of Cappadocian Hellenism. It is the main subject of Arkhélaos' book Σινασός, in which a good account of the place is to be found. From the dialect point of view it is of less importance. At present the old dialect largely gives way to the common Greek—Arkhélaos' account of it is professedly of a past state of things—but there is little doubt that it was much the same as the dialect now spoken at Potámia. The place has

[1] Pharasop. p. 16 and *Xen.* II, p. 94.
[2] *I.e.* it is a κωμόπολις rather than a χωριό.
[3] In *Xen.* I, p. 324.

however always been more Greek and more civilised than the rest of the Christian villages. For many years it has been in close touch with Constantinople, and I doubt indeed if the dialect has ever been so corrupt as even that of Potámia. Its schools and its flourishing condition have now at all events set it firmly on the path of the modern Greek *κοινή*, and it is, as the inhabitants boast, an Hellenic oasis, where even some Moslems know Greek. It is noticeable, too, that Greek has always been written at Sinasós. I saw no Turkish inscriptions in the church, and old tombstones of the beginning of the eighteenth century are written in Greek. In the other villages the tombs, until the quite recent days of schools,* were all inscribed in Turkish, and the pictures in the churches bear Turkish legends, though in Greek characters. Even now the Greeks use Turkish in Greek characters for their correspondence[1].

The Turkish name of the village is Sinasún, and Levídhis suggests that this is for *σ(τ)ὴν Ἄσουνα*, Asuna being the name of an ancient bishopric[2].

Zaléla.

Population:

800†,	300˘,	Pharasop. (1895).
700†,	400˘,	Arkh. (1899).
600†,	300˘,	*Xen.* II, p. 230 (1905).
700—750†,	300˘,	at present.

According to Arkhélaos this village lies one hour south of Sinasós. Kiepert marks Zalil to the east of Sinasós, but with the square sign which shews that the exact position is unknown. Arkhélaos further says that as Zalel has a bad meaning in Turkish the name was changed by imperial decree to Zeméla or Jemíl (*j* as in English) meaning *Beautiful*, and that the Greeks therefore call it *Εὐμορφοχώριον*. The dialect is said to be what that of Sinasós was before it gave way to the school Greek. I have not been there.

[1] Just as the Armenians write Turkish in Armenian characters. *Cf.* also Valaványis' *Ἡ ἀλληλογραφία παρὰ τοῖς Μικρασιανοῖς*, in *Μικρασιατικά*, pp. 56—87.

[2] For Levídhis *v. Xenophánis*, v, p. 184. The derivation is supported by Grégoire in *B. C. H.* XXXIII, p. 142.

Potámia.

Population:

800†,	100˘,	Pharasop. (1895).
900†,	—˘,	Arkh. (1899).
600†,	—˘,	*Xen.* II, p. 230 (1905).
600—700†,	—˘,	at present.

This is marked in Kiepert as Ortá-köi (*the middle village*), being between the Turkish villages of Básh-köi and Mavrodján. Mustakídhis calls it Ποτάμια or 'Ορτά-κιοϊ[1]. It is called also Deré-köi, *the village of the water-course* (Pharasop. p. 99); the name Ποτάμια used at present by the Greeks is probably no more than a translation of Deré-köi, as Εὐμορφοχώριον is of Zeméla, the new name of Zaléla.

The dialect has been a good deal influenced by the common Greek; this is due to the schools and still more to the close connexion with Constantinople. There was hardly a child at the school, whose father had not left the village. The resulting admixture of non-dialect forms appears plainly in the texts, all of which I took down from the boys at the school. The influence of Turkish is comparatively slight. The village lies in a striking valley or ravine cut in the high plateau parallel to the Soghanlý-Deré, which is famous for its rock-cut dwellings and churches.

Arabisón.

Population:

6000†,	14000˘,	Pharasop. (1895).
2500†,	1500˘,	*Xen.* III, p. 46 (1905).
8000†,	4000˘,	Arkh. (1899).

This is Kiepert's Arebsun, a town near the Halys, N.W. of Nevshehir. The estimates of the population are so wild as to be almost worthless. The Christians are said to have gone there comparatively recently and largely from Mistí. Kyrillos[2], copied by Rízos, says that the town was adorned and improved in 1776 by Kara Vezir who renamed it Gul Shehir (Rose City), and that after this Greek settlers came there who speak the local Romaic. They have apparently good schools. I have not been there, and

[1] *Parnassós*, XV, p. 457. [2] p. 10.

can say nothing of the dialect, but it seems likely under such urban conditions to have lost a good deal of its Cappadocian character.

IV. PHARASA. Map on Pl. II.

Under the general name of the dialect of Phárasa I have grouped the almost identical idioms spoken at the six villages of Phárasa, Afshár-köi, Kíska, Satí, Tshukúri and Giaúr-köi[1]. They all lie in the region of the Anti-Taurus mountains that is drained by the Zamánti-Su. My linguistic notes are mainly from Phárasa, which may be called the metropolis of the group, with supplementary material from Afshár-köi, Kíska and Tshukúri.

The books published on the subject are:

Γλωσσάριον συγκριτικὸν Ἑλληνοκαππαδοκικῶν λέξεων ἤτοι ἡ ἐν Καππαδοκίᾳ λαλουμένη Ἑλληνικὴ διάλεκτος καὶ τὰ ἐν αὐτῇ σωζόμενα ἴχνη τῆς ἀρχαίας Καππαδοκικῆς γλώσσης, ὑπὸ Π. Κ. Καρολίδου, Δ.Φ., ἐν Σμύρνῃ, 1885[2]; pp. 221. Quoted as Kar.

This book of Professor Karolídhis I believe first called attention to these dialects. It deals mainly with the language of Phárasa. The author quotes a suggestion of Kiepert[3] based on place-names, and again of Perrot[4], that possibly these dialects preserve relics of the old Cappadocian language, and of Niebuhr[5] that Lycaonian has left its mark upon the dialect of Sílli[6], and seeks to identify remains of Cappadocian by means of lists of words mainly from the dialect of Phárasa. His use of the vocabulary is however entirely uncritical, and his derivations no more than guesswork. His case naturally remains unproved, but he has gathered a good

[1] B. A. M(ουστακίδης), *Parnassós*, xv, p. 458, gives as Greek-speaking villages on the "right branch" of the Zamánti-Su not only Τσουκουργιούρτ, Κίσκε, Ἀφσάρκιοι and Φάρασα, but also Καριπλέρ and Ἀπτουρραχμάν. Of these last two I know nothing and the authorities contradict one another; see p. 7 above. The second volume of H. Grothe's *Meine Vorderasienexpedition*, 1906 *u.* 1907, is a good geographical monograph on the Anti-Taurus, with accounts of the inhabitants.

[2] First published as Ἡ ἐν Καππαδοκίᾳ λαλουμένη Ἑλληνικὴ διάλεκτος, κ.τ.λ., Μουσεῖον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς, Περίοδος Τετάρτη, Smyrna, 1884. The pagination is different, as in the 1884 edition the treatise forms the second part of a volume in the series. I quote from the separate 1885 edition.

[3] *Memoire über die Construction der Karte von Kleinasien*, p. 185.

[4] Georges Perrot, *Souvenir d'un Voyage en Asie Mineure*, 1867, p. 185.

[5] *V.* p. 36 below.

[6] Kar. pp. 3—6.

deal of linguistic and other information and gives a suggestive though very incomplete sketch of the grammar. His transcription of the sounds is very defective and sometimes inconsistent; it is often impossible to find out what sound he intended to represent; see note 2 at the foot of the page[1].

Neugriechisches aus Kleinasien, Mitgetheilt von Paul de Lagarde, Göttingen, 1886. Aus dem 33en Bande d. *Abhandl. d. König. Gesellschaft d. Wissenschaften zu Göttingen.* (Quoted below as Lag.)

This is a publication of texts sent by Karolídhis to Lagarde in support of his Cappadocian theory, and its most valuable result. They consist of a fable and an anecdote in the Phárasa dialect, samples of a translation of the Gospels into the same dialect from a MS then in the church at Phárasa, and of 44 songs from Delmesó, Sinasós, Ak Dagh, and Nikopolis. It concludes with an index of all the words in Karolídhis' chaotic *Γλωσσάριον Συγκριτικὸν*, which Lagarde had the happy idea of extracting and arranging alphabetically, with whatever information Karolídhis gives about them. This is so much more convenient for use than the original that in using Karolídhis' work I always refer to the pages of Lagarde[2]. The samples of the Gospels from Phárasa consist of only St Matthew xxvi, 14—58, St Luke xxii, and St John xx, 19—26, the last in two versions. I enquired for this MS when I was at Phárasa, and saw the man in whose house it

[1] As to Karolídhis' thesis I cannot do better than quote from Kretschmer, *Die Griech. Sprache*, p. 399: "Karolidis hat in dem heute nördlich des Tauros gesprochenen griechischen Dialekt eine Reihe von Elementen entdeckt, welche sich aus dem Griechischen nicht deuten lassen, und die er deshalb auf die alt-Kappadokische Landessprache zurückführt: das ist möglich, jedenfalls nicht widerlegbar, aber seine Etymologien, auf Grund deren er das Kappadokische für eine arische, dem Phrygischen verwandte Sprache erklärt, sind nichts weniger als zwingend." Hatzidákis has reviewed Karolídhis (in the Athenian periodical *Ἑβδομάς*, II, 1885, pp. 535—538), and shewn that many of his "Cappadocian" words are found in other Modern Greek dialects. Our ignorance of ancient Cappadocian is a prime factor in the problem, which is passed over by Karolídhis. *Cf.* also Thumb, *Die Griech. Sprache im Zeitalter des Hellenismus*, p. 118.

[2] An occasional slip in Lagarde makes it desirable to check his book with the original. For Kar.'s *b*, *d*, *g* he uses *μπ*, *ντ*, *γκ*, and for Kar.'s *c′*, *g′*, *z′*, *sch* he writes *τζ*, *ζζ*, *τσ*, *σσ*, the sounds represented being with fair regularity *č*, *ǰ*, *ts*, *š*. That Kar. gives for his *g′* either the French *j* (*ž*) or *oy* (a slip for *gy*) and uses *sch* (*š*) where the true sound is *sč* must be put down to his indifference to phonetics. Unless for any special reason I have used Lagarde's transcription.

had been; he assured me that it had never been more than a few leaves. As the pieces printed in Lagarde are parts of the Passion, it is likely that this is true, and that the whole MS never contained any more than the Gospels for Holy Week and Easter. Even so there must have been more than Karolídhis sent Lagarde, for this only covers the Betrayal, the trial of St Peter and the doubting of St Thomas.

H. Grégoire, *B. C. H.* XXXIII, 1909, pp. 148—159. Grammatical notes and a folk-tale from Pharasa. Except from the point of view of lexicography, these few pages, the result of two evenings' work, contain more real information about the dialect than is to be found in all the other publications.

Arkhélaos (p. 137) gives a short sample of the Pharasa dialect, but not well recorded, and Pakhtíkos prints a carol to St Basil and a short fragment of a song[1]. Lastly Mr Anastásios Levídhis of Zindjí Deré near Talas has written, but not published, a grammar of Cappadocian Greek with glossaries and what seems to be a valuable collection of folk-songs. I believe that most of his material is from Pharasa. I saw the MS in Mr Levídhis' house, and its publication is greatly to be desired.

Of all these six villages Pharasa is by far the most important; it lies in a central position and the others are all said to be colonies from it. Pharasa (*τὰ Φάρασα*) is the Greek literary form of the name; in the dialect it is called Varashós (*Βαραῦός*), in Turkish Farash, which is the name it has on Kiepert's map, and it appears with the name *τὰ Φερέσια* in Anna Comnena[2]. Kyrillos calls it *Φάρασσα, κοινῶς Φαρασονί*[3]. The population according to Arkhélaos is 1800, according to Grégoire and statistics in *Xenophánis* 1500[4]. They are all Christian except one or two families, and even these Turks habitually speak the Greek dialect.

Tschihatscheff's notice of Pharasa is interesting[5]. The place,

[1] pp. 17 and 42.

[2] II, p. 239, 11, Bonn (edit. Paris, p. 412). I owe the reference to M. Grégoire. In the Venice edition the accent is as at present, *τὰ Φέρεσια*.

[3] p. 15.

[4] Arkh. p. 121; Grégoire, *B. C. H.* XXXIII, p. 118; *Xen.* I, p. 232.

[5] The reference is to *Mittheilungen aus Justus Perthes' geographischer Anstalt über wichtige neue Erforschungeń auf dem Gesammtgebiete der Geographie* von Dr A. Petermann. Erganzungsband IV, no. 20. P. v. Tschihatscheff's *Reisen in Kleinasien und Armenien*, 1847—1863. Gotha, 1867, p. 14.

Fig. 9. Phárasa from the South.

he says, is entirely inhabited by Greeks, who owing to the lonely position are very wild, hate the Turks extremely and are always armed with muskets. They pay no taxes, and recognise no authority but that of the Afshar chiefs, whom they support in their attacks on the Turkish peasants, in return for a share of the booty, even the priests with the cross on their breasts, just as they all have a picture of the Virgin, taking part in these forays. Tschihatscheff was taken for a Turkish spy and very badly received by the Afshar Agha of the place. The Afshars are a Turkish tribe from N.W. Persia who after the Crimean war were driven into the Anti-Taurus mountains by Circassian immigrants[1]. Another trace of their presence in this region is the name of the village Afshár-köi.

The village of Phárasa lies on a spur of rock which runs out towards, and at the end precipitously overhangs, the west bank of the Zamánti-Su. The main approach is a descent from the west from the cultivated slopes above down to the spring of the spur, and the main street runs down the ridge towards the Byzantine castle which crowns the now precipitous rock. The steepness of the slopes to the right and left was impressed upon me by the serious landslide which happened between my first and second visits; the earth was loosened by the snow and rain, and a number of houses on the southern declivity slipped bodily down, ruining the hanging gardens which descended below them steeply to the river. The end of the spur is occupied by the tower and walls of the castle and by the church of SS. Varakhisios and Jonas. Immediately below the village the river flows through a gorge, the precipitous sides of which rise sheer from the water, and below this again is the church and sacred spring of St John Chrysostom. This gorge forms the foreground of the view in Fig. 9. The valley contracts above the village also, so that the view is bounded on all sides by the mountains that rise on each side of the river, and in this way, although the site of the village itself is high above the river, its general position is in a basin.

The remoteness of the village and the miserable condition of the school give the dialect a very strong position. The translation

[1] This I quote from Murray's *Handbook to Asia Minor*, 1895, p. 68. The best account of the Afshars is that of Grothe, *op. cit.*, II, pp. 135—148. Cf. also Skene, *Anadol*, p. 184.

of the Gospel, which Karolídhis sent to Lagarde, shews that not so very long ago Turkish was not generally understood, and this agrees very well with Tschihatscheff's remarks. At present, although all the men and most of the women know more or less Turkish, this is largely as a result of the custom of leaving the village and going south to the district of Adana to look for work, and the dialect is still the habitual language of every-day life.

The folk-tales which are published below were taken down in 1910 and 1911 from the dictation of boys and young men, excepting 10 and 32, which are taken with revision from Lagarde. A good many have been omitted as being the less good of two versions of the same tale.

Afshár-köi.

The population is given by Arkhélaos as 200; the real figure must be a good deal higher. The village is marked by Kiepert as Asharshe, lying to the east of Phárasa. It is built in a narrow ravine, the houses being piled up on each side of the water-course. It has I believe no school. The population is entirely Christian, and came from Phárasa. The texts I give are from the dictation of men in the house in which we spent a night in 1911, on our way to Phárasa.

The name of the village suggests that it was at one time inhabited by Afshars, the tribe to whose chieftains Tschihatscheff says that Phárasa was subject[1].

Kíska.

Kíska or Kíske lies in a valley north of Afshár-köi, of which it is a colony, and half way between it and Faracheddin. Arkhélaos gives the population as 400 Christians; the statistics in *Xenophánis*[2] as 200 Christians and 100 Turks. Owing to the number of Turks the Greek dialect is said to contain more Turkish words than in the other villages of this group, where the population is entirely Greek. The short text was given me at the village guest-house.

Satí.

Satí or Satís is a very small Christian Greek-speaking hamlet about half way between Kíska and Tshukúri: it is not marked in

[1] *v.* under Phárasa, p. 33 above. [2] *Xen.* II, p. 232.

Kiepert's map. Like Kíska it is a colony from Afshár-köi[1]. I have no dialect material from this place, but the dialect is said not to differ from that of Kíska and Tshukúri. The village is given as Turkophone by Arkhélaos, who assigns to it 200 inhabitants[2]. The statistics in *Xenophánis* give it 115[3].

Tshukúri.

This is the local name of the Christian village on the left bank of the Zamánti-Su south-east of Faracheddin, the Tshukur-Jurt of Kiepert's map and the Τσουκουργιούρτ of Arkhélaos[4], who gives its population as 400[5]. Another estimate is 250[3], all Christians. It had, when Arkhélaos wrote, no school: now one of the natives, after being sent away to get some education, gives a little elementary teaching. This man was most kind in helping me to some knowledge of the dialect, and in encouraging people to dictate the texts in this book. The inhabitants say that like Kíska and Satí it is a colony from Afshár-köi. As in all these settlements, the people live entirely on the produce of their fields and flocks.

Giaúr-köi.

This is mentioned as a Greek-speaking village by Karolídhis[6] and Arkhélaos[7]. It lies about 1½ days S.S.W. from Phárasa. It is marked in Kiepert's map, but a little too far to the west. We passed near it in 1911 on our journey from Phárasa to Adana, but did not actually visit it. The population is mixed of Turks and Christians, whence the name Giaúr-köi, *Village of Unbelievers*. The Christians came from Phárasa and are said to speak the same dialect.

V. Sílli.

The large village or small town of Sílli, which lies in a valley about an hour N.W. of Konia, is partly inhabited by Greeks who speak the dialect of which I give an account. The houses occupy

[1] This is supported by Levídhis, p. 103.
[2] p. 121. [3] *Xen.* II, p. 232. [4] p. 121.
[5] The name seems to be from čuqur, چقور *ditch*, and yord, يورد *dwelling-place*, referring probably to the low-lying situation.
[6] p. 31. [7] p. 133.

both sides of a narrow valley near the point where it debouches on the great plain of Konia. The population is given by Arkhélaos (writing in 1899) as 3500 Christians and 3500 Turks, a statistic of 1905 gave 3000 Christians and 4000 Turks[1], and at present it is estimated that there are about 2250 Christians and 5750 Turks. This large increase in the Turkish element is due to economic causes and, since the Constitutional Reform in Turkey, to the additional hardships, mainly the liability to serve in the army, suffered by the Christians. The surrounding villages are all Turkish, and it does not appear that there is any tradition of other Greek-speaking places in the neighbourhood.

Sílli is first mentioned by Carsten Niebuhr, who was there in 1766. He records that the people were all Greek Christians, and that the Turks therefore called the place Giaur-köi. Their language was a dialect of Greek hardly understood by other Greeks, and the common people spoke nothing else[2]. Kyrillos says that it contained 1500 houses, half Greek and half Turkish[3].

Levídhis[4] gives a short account of Sílli and records the local tradition, which he probably copied from Kyrillos, that the Greeks there are descended from seven captive Lakonian families sent there to build the church by Aladdin the Seljouk Sultan of Konia, and that therefore their language differs from that of the Cappadocians and resembles that of Lakonia. Levídhis' own opinion however is that it is a remnant of the ancient Lycaonian mixed with Greek, an idea which is an echo of an inaccurate version of Niebuhr given by Karolídhis[5]. Neither theory has either evidence or probability in its favour. The increase in the number of Turks, the good schools and the facilities which the railway offers for getting away, all militate against the chances which the dialect has of maintaining itself in the future. On the other hand the newly established carpet industry at Sílli and the increasing importance of Konia as a centre may give the Greeks more of a career at home, and so check the emigration which everywhere in Asia is threatening the very existence of the Greek communities.

[1] In *Xen.* III, p. 43.

[2] Carsten Niebuhr, *Reisebeschreibungen*, III (1837), pp. 126, *sqq.*

[3] pp. 44, 45. [4] p. 156.

[5] Kar. p. 4. Niebuhr in fact says nothing about Lycaonian.

The hitherto published material is confined to a very few grammatical notes, an anecdote and a short folk-tale given by Arkhélaos (pp. 143—147) and a short sketch of the grammar and a folk-tale published by the present writer[1]. Of the texts in this book the first five were recorded from the dictation of the son of my host at Sílli, who had learned them from his mother, and the last two I copied from a MS lent me by the schoolmaster, which contained these tales and a version of the song of the *Bridge of Arta* written out by one of his scholars. The only change I have made has been to bring the spelling into agreement with that of the other texts.

VI. BITHYNIA.

Under this head come the Greek-speaking villages in Bithynia in the neighbourhoods of Brusa and Nikomedia (Ismid). The former are shewn by Hasluck to be Turkish foundations, the population having been brought over from Europe[2]; the dialect agrees quite well with this view. The imperfect passive in *-ταμαι* at Iráklion (Tepé-köi) and Kóndze on the gulf of Ismid and the gen. plural in *-ροῦ* from Demirdásh and Abuliónd near Brusa, although they both look very much like similar phenomena in Cappadocia, are probably independent and can hardly be used to prove the presence of any earlier, specifically Asiatic, linguistic elements[3]. The published material is very slight[4]; I have made use of my notes of visits to Iráklion, Demirdásh and Abuliónd, and to Básh-köi (Βουλγαράτοι) one of the seven Pistiká villages (Πιστικὰ χωριά) near Brusa.

VII. LIVÍSI.

A dialect is spoken by the Greeks of Livísi in Lycia, which, in spite of the geographical position of the place and its local

[1] *J. H. S.* xxx, pp. 121—132.

[2] Hasluck, *Cyzicus*, pp. 148 *sqq.*

[3] *v.* §§ 185, 235.

[4] Twenty-one songs from Bithynia, with the names of the villages, are given by Pakhtikos. But, as the author very truly says (p. κζ′), songs do not give a faithful representation of the local dialect. I know of no other published material except proverbs in Polítis (Παροιμίαι) quoted by Kretschmer (*Der heut. lesb. Dial.*, p. 18).

traditions, has no resemblance to that of the neighbouring islands, but must rather be reckoned as a genuine Asiatic dialect.

An account of it is given in *Περὶ τῆς Λιβισιανῆς διαλέκτου, ὑπὸ Ἰωσὴφ* X. *Χαριτωνίδου*, Trebizond, 1911, pp. 43. Until this publication the only information was contained in a short paper in the periodical *Ὅμηρος*[1] and in *Βατταρισμοί, ἤτοι Λεξιλόγιον τῆς Λειβησιανῆς διαλέκτου, ὑπὸ* M. *Ἰ. Μουσαίου*, Athens, 1880, pp. 26+175. This book, for a long time the only published source of importance and apparently to be the chief monument of the dialect to posterity, was written by a local schoolmaster with the curiously different object of destroying it altogether, by giving his pupils an easy means of correcting their native speech, the forms of which he prints in parallel columns with those of the purified language[2].

VIII. GYÖLDE.

A Greek dialect was spoken until recently in the village of Gyölde in Lydia, near Kula, in the Katakekaumene district north of Philadelphia. The authority is K. Buresch, who, hearing that "ancient Greek" was spoken there, visited it in 1891. He found the village almost entirely Christian, but Turkish speaking, the use of the Greek dialect being confined to a few very old women. From one of these he recorded fifteen words, which as far as they go look as if they might belong to an Asiatic dialect. If this was the condition of the dialect in 1891, it must by now be entirely extinct. It is much to be regretted that no further record of it exists, but it did not seem to me worth while to visit the place[3].

[1] *Ὅμηρος*, III, 1875, pp. 161—169, Smyrna. It contains a few grammatical notes (pp. 168, 169) and a short text.

[2] I have sometimes suspected that the author had an obscure feeling that the dialect had some interest for science, but that an unsympathetic environment deterred him from this train of thought. It is hard to see otherwise why he was at so much pains to record its details so carefully.

[3] The passage is in a note in the *Wochenschrift für klass. Philol.*, 1892, p. 1387. The words recorded are: *παρίππα horse, ἆθος ash, παρασάμ water-jar, θοῖκος (i.e. τοῖχος), νηρό water, ραβδί, ἀντηρί dress, κόξη (-ε) back, οἱ νῆχοι (?) shoulders, κουρίτζι, νησσιά (i.e. ἑστία), καῦμα heat, θ(ε)ωρῶ I see, ποῖτζε do, ἀνασείρω.*

CHAPTER II

GRAMMATICAL

A. INTRODUCTORY.

Transcription.

§ 1. In order not to give the words a stranger aspect than is absolutely necessary, it seemed better to use Greek rather than Latin characters for the transcription of these dialects, despite some good precedents for the contrary practice[1]. The remarks which follow apply only to dialect words: where there is occasion to write words of the standard language, as at the head of many of the entries in the glossary, I have used the standard orthography.

§ 2. The system chosen is that the Greek characters are to be pronounced as usually in Modern Greek, and their deficiencies supplied by diacritic marks and Latin letters. These are:

(1) *b*, *d*, *g*, for the voiced stopped sounds, where Modern Greek uses *μπ*, *ντ*, *γκ*. To avoid the ambiguity produced by B being the capital for both *b* and *β*, I have used it only for capital *β*, and used *b* for both the capital and the small *b*. In the rare cases in which *μπ* and *ντ* occur they are to be pronounced as *mp* and *nt*, not as *mb* and *nd*, and *γκ* represents *nk* and not *ng*, which is written *γg*.

(2) *č*, *ǰ*, *ǯ* and *š*, *ž* for the English *ch* in *church*, *j*, *sh*, and *s* as in *measure*, respectively. With *ǯ š* go *x̌* (*ksh*) and *ψ̌* (*psh*).

(3) The modified vowels *ä*, *ö*, *ü*.

(4) The Turkish "hard" vowel, the fourth in the series, *i*, *u*,

[1] Thus Pernot for Chian (*Phonétique de Chio*) and Kretschmer often for Lesbian (*Der heutige lesbische Dialekt*) use the Latin character, which is also generally used for the Greek of Southern Italy.

ü, *ə*, sounding, according to Redhouse, like the *i* in *girl*. Examples are qəz *girl*, aldəm *I took*.

(5) The velar nasal is expressed by *ν̣*; *e.g.* *ἄν̣γελος* is the transcription of the pronunciation of the Modern Greek *ἄγγελος*.

(6) *q* is used for the Turkish *qaf* (ق).

(7) *κ*, *γ* and *χ* have their usual velar and palatal sounds according to the nature of the following vowel. Where there could exist any doubt as to the pronunciation, I have written *gh* and *kh* for the velar, and *γ́* or *γι̯*, *χ́* or *χι̯* for the palatal sounds of *γ* and *χ* respectively. Before the Turkish *ə* the pronunciation is velar.

§ 3. Further deviations from the Modern Greek orthography are the use of *αβ* and *αφ* for *αυ*, and *εβ* and *εφ* for *ευ*, with *β* of course before a vowel or voiced consonant and *φ* before an unvoiced consonant, as representing most easily the modern pronunciation, and the use as far as possible of only the acute accent. It is well known that in Modern Greek the acute, grave and circumflex accents have all the same value: I have therefore used only the acute, excepting in terminations where the use of the circumflex is a help to their easier recognition. Thus *εἶδα* (*εἶδα*), *ἤρτα* (*ἦλθα*), but the circumflex in the endings of the contracted verbs (*-ῶ*, *-ᾷς*, *ᾷ*, etc.) and for the gen. sg. of oxytones of the first and second declensions; *e.g.* *λαγός*, *gen.* *λαγοῦ*.

§ 4. Turkish words I have transcribed, putting in the glossary however the word in the Turkish character by the side of the transcription. The only point in the vowel-system requiring explanation, the use of *ə*, has been noticed above. For the consonants it may be noted that *j* = ج, *č* = چ, *h* = both ح and ه, *kh* = خ, *š* = ش, *s* = both س and ص, *t* or *d* = ط according to its pronunciation, *'* = ع, *gh* = غ, *q* = ق, *y* = the consonantal sound of ى.

§ 5. The numerous words borrowed by Greek from Turkish I have treated as Greek and used the Greek characters with the supplementary signs described above. The Greek letters used for certain Turkish sounds are rather a question of phonetics than orthography. Thus that all these dialects use *χ* indifferently for *h* (ح), *kh* (خ) and *h* (ه) marks their confusion of these sounds; in the same way the varying renderings of *q* (ق) as *q*, *γ*, *χ* or *κ* are purely a matter of phonetics.

The Turkish Euphonic system.

§ 6. The Turkish vowel-harmony plays so large a part in the phonetics of all these dialects that it needs some explanation. Turkish has 8 vowels, 4 "hard" *a, o, ə, u,* and 4 "soft," *e, ö, i, ü.* The principle that a word should as far as possible have all its vowels of one kind produces the following result. The endings are of two kinds, those vocalised with *a* or *e* and those vocalised with *ə, u, i* or *ü.* An *a* or *e* ending has *a* after a stem with a "hard" vowel and *e* after a stem with a "soft" vowel: *e.g.* the pl. ending is lar or ler and produces yol-lar *journeys* but ev-ler *houses.* The *ə, u, i* or *ü* endings are vocalised with *ə* after a stem with *a* or *ə*, with *u* after *u* or *o*, with *i* after *i* or *e* and with *ü* after *ü* or *ö.* Thus *-du, -də*, etc., the ending of the aor. 3rd sg., produces al-də *he took*, qər-də *he broke*, bul-du *he found*, ol-du *he became*, git-di *he went*, gel-di *he came*, düš-dü *he fell*, gör-dü *he saw.*

§ 7. The further rule that "hard" consonants must be followed by "hard" vowels and "soft" consonants by "soft" vowels is also of importance here. The letters concerned are the hards *h* (ح), *kh* (خ), *gh* (غ) and *q* (ق), which in words borrowed from Turkish appear, *h* and *kh* as χ, *gh* as γ, and *q* generally with its proper sound but occasionally as γ or κ. The association of these "hard" consonants in Turkish words with "hard" vowels means that words with these consonants have "hard" vowels in the grammatical endings. The Greek principle is different. In Greek, where the terminations cannot change the character of their vowel, the velars before a termination with a "soft" or palatal vowel become themselves palatals: *e.g.* the plural of λαγός with the velar γ is λαγοί, where the result of the *i* of the termination is to change the velar γ (*gh*) to a palatal γ (*y*). In these dialects however it sometimes happens that the Turkish system is followed in Greek words, and the "hard" velar, instead of becoming palatalised before the soft vowel of a termination, retains its velar sound and the termination copies the Turkish model and changes its "soft" vowel for the corresponding "hard." Thus ἀγός (λαγός) *hare* at Phárasa has pl. ἀγά (*ághə*) and not ἀγοί (*ayí*), the velar acting like the Turkish *gh* (غ) and remaining unchanged, and the termination οι, the "soft" *i*, assuming the corresponding "hard" form of the Turkish system. In other words, in Greek the ending

modifies the consonant of the stem and in Turkish the ending is modified: these dialects apply the Turkish system to Greek words. The instances of this are in Cappadocia (*v.* §§ 80, 81) and at Pharasa (§ 265). At Sílli it is not recorded.

B. THE DIALECT OF SÍLLI.

PART I. PHONETICS.

(*a*) Vowels.

Unaccented Vowels.

§ 8. In terminations, rarely in stems, unaccented *e* (ε, αι) and *o* (ο, ω) become *i* and *u* respectively, *e.g.* ἔρχουμι (ἔρχομαι), 's του μύλου (εἰς τὸν μύλον). The pl. in -ες is generally an exception, *e.g.* τες βέργες *the earrings*. In § 12 it is shewn that this is later than the change of τι to čι and σι to šι, and in § 368 its relations to similar phenomena at Livísi and in the North-Greek dialects are discussed.

The Turkish Vowel-harmony.

§ 9. The Turkish vowel-harmony has affected the dialect, though only partially and inconsistently, and naturally most fully in the Turkish words with Greek terminations. The following cases may be distinguished:

(1) The present of the numerous verbs formed from Turkish stems by the addition of -dω̂ and conjugated as verbs in -*άω*[1]. An example is baš̆λadω̂, Turk. bašlamaq, *to begin*.

Sg. baš̆λa-dω̂, -dᾳ̂ς, -dᾳ̂.
Pl. baš̆λa-doῦμι, -dᾶτι, -doῦš̆ι.

These are the usual Greek endings, but when the stem has the vowel *ö* or *ü*, they are liable to be modified according to the Turkish system which requires that when *ö* or *ü* is the vowel of the stem, *a* and *u* in the endings must give way to *e* and *ü*.

[1] According to Miklosich's view of verbs in Bulgarian, Servian and Albanian borrowed from Turkish, the *d* in -dω̂ would be from the ending (-di, -də, etc.) of the Turkish aorist. *V.* his *Ueber die Einwirkung des Türkischen auf die Grammatik der südosteuropäischen Sprachen*, p. 8, in *Sitzungsber. d. kais. Akad. in Wien, Philos.-Histor. Classe*, cxx. The same view for Greek is taken by Hatzidákis (Μεσ. καὶ Νέα Ἑλλ. I, p. 303).

An example is the present from the Turkish düšünmek *to consider*, which runs:

Sg. düšüv-dû, -dés, -dé.
Pl. düšüv-dű*μι*, -dé*τε*, -dű*σι*.

So too the 3rd sg. *μελεdé* and 3rd pl. *μελεdű*ν from Turkish mellemek *to bleat*, and 3 sg. döšedé from döšemek *to furnish*.

(2) The vowels of certain endings are affected in this way. Thus the pl. of *-os* nouns ends generally in *-ιρι*, but if the stem contains *a*, *o* or *u*, the ending is often *-ουρι*: *e.g.* čoúχους (*τεῖχος*), pl. čoúχουρι, *τόπους*, pl. *τόπουρι*, *ἄρτους*, pl. *ἄρτουρι*, *ἄρτουπους* (*ἄνθρωπος*), pl. *ἄρτουπουρι*, or even *ἄρτουπουρου* (*v.* § 18). In *μαναχə́* for *μαναχή*, *i* after *a* becomes *ə*.

In the same way the endings of the imperfect *-ινόν̆ισκα*, *-ινόσκα* become sometimes *-ουνόν̆ισκα*, *-ουνόσκα* or *-ünόσκα*; *v.* § 42. The impf. of *κόφτου I cut*, *κοφčουνόσκα*, is interesting, as shewing that this working of vowel-harmony is later than the change of *τι* to *či*, as only in *κοφτινόσκα*, and not in *κοφτουνόσκα*, could the *τ* have become *č*. *V.* the impf. of qouroudû, § 43.

The same point is proved for the change of *σι* to *ši* by *τρανούšου* for *τρανούši* (3rd pl. pres. of *τρανῶ*): *τρανοῦσι* must have become *τρανοῦši* before the final *-ι* changed to *-ου*. This form of the 3rd pl. I did not myself record: *τρανούšου* occurs in a MS of songs and tales written by a boy for the schoolmaster.

The 1st sg. pres. pass. in *-μου* for *-μι* is probably to be explained otherwise: *v.* § 52.

The endings *-i* of neuter substantives and *-ης* of adjectives added to Turkish stems with *a* appear often as *-ə* and *-əς*: *e.g.* ȯ̆ják*ə* *hearth, pyre* (Turk. oǰaq), *čιπλάχəς naked* (Turk. čiplaq). Also *μι* appears for *μου*, *my*, as in text on p. 300, l. 29.

Accent.

§ 10. A remarkable point is the strength of the accent on the negative *ρέ(ν*, after which the verb often follows enclitically. *E.g.* *σαλῶ* (*σφαλίζω*) *I close*, aor. *σάλισα*, but after negative, *ρέ σαλισα*. So too *πουρῶ I can*, but *ρό πουρου I cannot*, *πουροῦμι we can*, but *ρό πουρουμι*. The aorist of this verb is *πούρσα* or *πόρισα* but with the negative it runs:

Sg. *ρό πουρ-σα*, *-σις*, *-σι*.
Pl. *ρό πουρ-σαμι*, *-σιτι*, *-σαν̆ι*.

In these forms the *é* of *ρέ* is assimilated to the following words; forms with *ρέ* are also found; *e.g. ρέ πουρει he cannot.* A secondary accent may sometimes be heard: *ὑρέβου* (*γυρεύω*) *I seek*, aor. *ὕριψα*, with neg. *ρέν ὑρὶψα.* This phenomenon is not merely local; it occurs also in Cyprus[1] and in Cappadocia, *v.* § 72.

(*b*) Consonants.

Pronunciation of θ and δ.

§ 11. Initial and intervocalic *θ*, including *θ* from *νθ*, and *δ* are pronounced *σ* and *ρ* respectively, the *ρ* being said to be not exactly the same as the old *ρ*. This *σ* is unaltered before *i*. An explanation of this change is suggested in § 96. Examples are:

(1) for *θ*: *πεσερός* (*πενθερός*), *σέλου* (*θέλω*), *σύρα* (*θύρα*),

(2) for *δ*: *εἴρα* (*εἶδον*), *παιρί*, *ρόνϳι* (*δόντι*) *tooth*, *ρώκα* (*ἕδωκα*), *ρώρεκα* (*δώδεκα*), *ρέκα*, *ρίννου* (*δένω*), *ράσκαλης* (*δάσκαλος*).

Note however that *δi̯* becomes *γi̯*: thus *γi̯á* for *διά* and *γu̯ó* for *δu̯ó* (*δύο*).

There are however some exceptions in the case of *δ*, which in a few words is pronounced *d* and in a few *ζ*. The recorded examples are:

(1) for *δ* as *d*: *βradú* (*βράδυ*), *γάϊdourous* (*γάϊδαρος*), *dadí* (*δą̈δίον*) *kindling-chips*, *domáda* (*ἑβδομάδα*), *doúma* (*δῶμα*) *flat house-roof*[2],

(2) for *δ* as *ζ*: *ζari̯á now* with adj. *ζari̯ανός* (*cf.* Capp. *ἀδαρά*), *Ζημήτρις* (*Δημήτριος*), *Σόζωρις* (*Θεόδωρος*), *ζουli̯á* (*δουλει̯á*) with verb *ζουλῶ* (*δουλεύω*), *ζύναμι* (*δύναμις*).

For similar pronunciations and exceptions in Cappadocia *v.* §§ 86—96. Z for *δ* is comparable to the regular substitution of *σ* for *θ*.

The groups *ρθ*, *ρδ* become *ρτ*, *ρd*, and *θρ*, *δρ* also become *ρτ*, *ρd*, respectively. *E.g.*, *ἤρτα*, *ἄρτουπους* (*ἄνθρωπος*), *γi̯ουrdώννου* (*ἱδρώνω*), *ἀrdός* (*ἀδρός*).

Examples of *ρδ* are: *σκόrdους* (*σκόρδον*) *garlic*, *ἀrdέβγου* (*ἀρδεύω*) but *καri̯á* (*καρδία*), and of *γδ*, *γρύννουμου* or *γdύννουμου* (*γδύνομαι*) *I undress.* Of initial *θρ*, *δρ* no examples are recorded.

[1] *v.* Menardos, *Φωνητικὴ τῆς διαλέκτου τῶν σημερινῶν Κυπρίων*, *Ἀθηνᾶ*, VI, p. 171.

[2] For *ρώννου I give* and *dώννου I strike, I fall*, *v.* glossary *s.v. δίνω.*

Change of τ, νd, σ to č, nǰ, š.

§ 12. Before an original *i*, and probably also before every *i* in Turkish words, τ and *νd* (*ντ* and *νδ*) are pronounced *č* and *nǰ*, and σ (ξ, ψ) is pronounced š (ξ̌, ψ̌). Examples are: ὅčι (ὅτι), čίς (τίς), ρόηǰι (ὀδόντιον), ἔχουši, šήμερι, ξυπνῶ, ψυšή. In the pronoun τιάς (*v.* § 29) it is often hard to be certain whether τιάς or čιάς is the true form. Before an *i* which replaces an original unaccented *e* this change does not take place, *e.g.* τότι (τότε), ἔρšιτι (ἔρχεται), ἀβόψι (ἀπόψε).

The same change of τi to čί is made for Turkish loan-words with final *t*. Thus γαbεέčι *stupidity*, Turk. ghabavet; γουρbéčι *sojourn abroad*, Turk. ghurbet; ζαχμéčι *trouble*, Turk. zahmet; κιζμéčι *fate*, Turk. qəsmet.

The chronology of this change is interesting. That it is not found before the new *i* which results from the vowel-weakening, shews that before this latter began the change had ceased to operate. Its occurrence in loan-words from Turkish shews that these came into the dialect at an earlier period than the vowel-weakening.

Nasals and liquids.

§ 13. N and λ before all *i* sounds, old and new, are pronounced *mouillé* (ν́, λ́). *E.g.* βουνί, σέλει (θέλει), ἔσικνί (ἔθεκνε) *he used to set*, impf. of σέκνου (θέτω). This law is now active, and, since it acts before the *i* which results from the vowel-weakening, which is itself later than the change of τi to čί and σi to šί, is the phenomenon in the dialect of most recent origin.

A few examples point to a change of μμ to μb. Thus ἄμbους (ἄμμος), καμbῶ (καμμύω). *Cf.* λίμbη (λίμνη).

Change of χ to š.

§ 14. χ before *e* and *i* is pronounced š. *E.g.* šέρι (χέρι) *hand*, εἶši (εἶχε), βροšή. χαιρετῶ *I salute* being a non-dialectic word is an exception.

Prosthetic γ.

§ 15. Prosthetic γ before *e* and *i* is common. Examples are, γέλα *come*, γένδεκα *eleven*, γενν̣ά *nine*, γέξι *six*, γεφτά *seven*, γήμαρτον (ἤμαρτον), γι̯ούλης (ἥλιος), γι̯ουρδώννου (ἱδρώνω), γείπα (εἶπα).

PART II. MORPHOLOGY.

(*a*) The Articles.

§ 16. The definite article only survives in the accusative, with the forms: sg. *m.* τουν, *f.* čην, *n.* του: pl. *m.* τους, *f.* τες, *n.* τα, or after a nasal, dουν, ǰην, etc. Having no accent it is subject to the vowel-weakening of § 8. In this appears the influence of Turkish, which has no definite article. Definiteness can be marked in the Turkish substantive only in the accusative, which has then a special termination, and it is for this reason that the article has survived at Sílli in the accusative, the influence of Turkish having left the dialect exactly as much power of making the substantive definite as it has itself, and no more.

To its disuse in the nominative there are two exceptions:

(1) It is used occasionally before neuters.

(2) When the possessive genitive is followed by a neuter noun, a τ is placed between them. This is locally regarded as the genitive of the article postfixed[1], but as in all the examples the following noun is neuter and there is no Greek precedent for the postfixing of the article, it is more reasonable to regard it as the nom. or acc. of the neuter article. *E.g.* πατιŏαχi̯οῦ τ παιρί (τὸ παιδί τοῦ βασιλέα) *the king's son*; Γi̯άννή τ παιρί *John's son*, but Γi̯άννή κόρη *John's daughter*.

In these relics of the nom. of the article the dialect agrees with Cappadocian, in which however the disuse of the article does not go so far (*v.* § 106).

§ 17. The indefinite article is declined:

	m.	*f.*	*n.*
Nom.	εἷς, εἷζ	μνi̯ά	ἕνα.
Acc.	τένα	čημνi̯ά	τένα.

It will be noticed that the acc. forms are the usual ἕνα, μνi̯ά(ν, ἕνα with the def. article prefixed. Apparently the use of the def. article before the acc. of the noun and its disuse in the nom. produce the idea that every acc. should be marked by its use.

[1] Thus Arkhélaos (p. 144) gives the genitive of ἄρτουπους (ἄνθρωπος) as ἄρτουπουτ, and the gen. pl. as ἄρτουπουρουτ, the latter being really the acc. pl. ἄρτουπουρου (for ἄρτουπουρι, *v.* § 9) used as often in Modern Greek for the genitive, with the τ of the article of the following word added to it.

Examples are: *πήγι 's τένα χωρι̯ό he went to a village*; *σε γεβῆ ὄπ čημνι̯ά σύρα he will pass through a door.* *"Ενα, μνι̯ά, ἕνα* are also used.

This same use of the article occurs with *χέρ every* (Turkish her), the acc. *m.* being *χερτένα*, the *f.* *χερčημνι̯ά* and the nom. *χέρ* only. An example of its use is *ρόζ ἕνα γρούšι χερčημνι̯ά ἐναίκα give every woman a piastre.* There is a genitive pl. *χερτοϊνῶν dous of every one of them.*

With this goes *γανείς no one* (Modern Greek *κανείς*). It is declined:

N.	*m.f.*	*γανείς*	*n.*	*γανείνα.*
Acc.	*m.f.n.*	*γανείνα*		
Gen.	*m.n.*	*γανεινός*	*f.*	*γανειώ̃ης.*

There is also a gen. pl. *γανεινῶ̃.*

(*b*) Substantives.

§ 18. The declension of substantives differs from the usual standard chiefly in that the pl. of nearly all masculines is an imparisyllabic form in *-ρι*, acc. *-ρις* or *-ρι*. Examples are: for *-ος* nouns, *ἄρτουπους* (*ἄνθρωπος*), *ǰουβάνους a youth*; for *-ης* nouns, *κλέφčης thief*; for imparisyllabic nouns, *παπάς priest.*

Sg.	N.	*ἄρτουπους*	*ǰουβάνους*	*κλέφčης*	*παπάς.*
	Acc.	*ἄρτουπου(ν*	*ǰουβάνου(ν*	*κλέφčη(ν*	*παπά.*
	Gen.	*ἀρτουπι̯οῦ*	—	*κλεφčι̯οῦ*	„
Pl.	N.	*ἄρτουπουρι*	*ǰουβάνιρι*	*κλέφčηρι*	*παπάρι.*
	Acc.	*ἄρτουπουρι(ς*	*ǰουβάνιρι(ς*	*κλέφčηρι(ς*	*παπάρι(ς.*
	Gen.	*ἀρτουπουρι̯ῶ̃* or *ἀρτουπι̯ῶ̃*	—	*κλεφčηρι̯ῶ̃*	—

For *ἄρτουπους* Arkhélaos (p. 144) gives nom. pl. *ἀρτέπ* (*ἀνθρώποι*) or *ἄρτουπουρον*, a slip for *ἄρτουπουρου*, acc. pl. *ἄρτουπουρουν*, gen. pl. *ἄρτουπουρουτ*[1].

Other examples are:

ἄνdρας, pl. *ἄνdραρι.*
ἀλεφρός (*ἀδερφός*), pl. *ἀλεφρίρι.*
γι̯άβλους (*διάβολος*), pl. *γι̯άβλουρι.*

[1] For *ἄρτουπουρου v.* § 9 and for *ἄρτουπουρουτ* § 16, 2, note. The final *ν* of *ἄρτουπουρουν* can hardly be correct.

σκούνdους (*σκύλλος*), pl. *σκούνj̆ιρι.*
ǎ́ήρους (*χῆρος*) *widower*, pl. *ǎ́ήριρι.*
čούχους (*τεῖχος*), pl. *čούχουρι.*

For *-ουρι* instead of the usual *-ιρι* in *-ος* nouns *v.* § 9, 2.

This *-ρι* plural is formally and probably actually the same as the *-δοι* used at Livísi for imparisyllables instead of *-δες*. The Livísi acc. is in *-δους*, *e.g.* *κριτής*, pl. n. *κριτάδοι*, acc. *κριτάδους*, gen. *κριτάδουν*[1]. An exact parallel to the Sílli forms is found at Καρδαμύλοι in Chios, *e.g.* *οἱ τσοπάνουδοι*, acc. *τοὺς τσοπάνιδες*, as the endings *-δοι*, *-δες* become, with the change of *δ* to *ρ* and the weakening of *ε* to *ι*, *-ρι* and *-ρις* respectively[2]. The use of the nom. form for the acc. is paralleled in Cappadocia, and is a common feature in Greek.

§ 19. The *-α* neuters of the 3rd decl. are declined as generally in Modern Greek; *e.g.* *ὄραμα dream*, gen. *ὁραμάτου*, pl. *ὁράματα.*

(*c*) Adjectives.

§ 20. As an example of an *-ος* adjective, *μούčικους small* may be taken: sg. *m.* *μούčικους*, *f.* *μούčικη*, *n.* *μούčικο*; pl. *m.* *μούčικουρι*, *f.* *μούčικες*, *n.* *μούčικα*, with the rest of the cases as in the substantive decl. Adjectives of other forms have the feminine in *-σσα*; thus: *παδ̆ύς fat*, *f.* *παδ̆άσσα*, *n.* *παδ̆ύ*, nom. pl. *m.* *παδ̆ύρι*; *gαινούρης* (*καινούριος*) *new*, *f.* *gαινούρισσα*, *n.* *gαινούρη*, with nom. pl. *m.* *gαινούριρι.*

So too adjectives borrowed from Turkish; *e.g.* *χοδ̆άς*, *χοδ̆άσσα*, *χοδ̆ά beautiful* (Turk. khoš), *ζουρλούς*, *ζουρλούσσα*, *ζουρλού strong* (Turk. zorlu), *dογρούς straight* (Turk. doghru), *χαστάς sick* (Turk. khasta), *baδ̆qάς*, *-άσσα*, *-ά other* (Turk. bašqa).

§ 21. There is no special form for the comparative. It is expressed by *ὀπ* (*ἀπό*) *than* and *kiάλλου* or *ἀκούμ more*, the latter words answering to the Modern Greek *πιό*. Examples are: *τούτου του σπίčι ὀπ τιά του σπίčι kiάλλου μέγα νε this house is larger than that house*; *τιάζ ἄρτουπους ὀπ τιά του ἄρτουπου ἀκούμ ζενgίνης ὲ that man is richer than that one.* In this disuse of the comparative form and the use of *kiάλλου* and *ἀκούμ* (the latter being exactly the Turkish *daha*) instead of the Greek *πιό*, the influence of

[1] *v.* Βατταρισμοί, p. 5.

[2] *v.* Hatzidákis, Περὶ τῆς Ἰκαρίας διαλέκτου, reprinted in Μεσαιωνικὰ καὶ νέα Ἑλληνικά, II, pp. 396—460. The ref. is to p. 443.

Turkish is to be traced. This is still stronger in Cappadocia (*v.* § 169) and at Pharasa (*v.* § 305); in both of these dialects the possibility of doing without any word for *more* and expressing the comparative sense only by the *than* brings the use exactly into line with Turkish[1].

(*d*) The Numerals.

§ 22. Allowing for the phonetics of the dialect and especially the prosthetic *γ* (*v.* § 15) the numerals are as in Modern Greek. The Greek words for 80 and 90 are however replaced by *σεξένια* and *doξάνια* borrowed from the Turkish seksen and doqsan. For 2 *γυό* is used (*v.* § 11).

(*e*) Pronouns.

Personal Pronouns.

§ 23. The forms are:

		1st pers.	2nd pers.	3rd pers.
Sg.	N.	*γώ*	*ἴύ*	
	Acc.	*μένα*	*σένα*	
		(conj. *μου, μ*)	(conj. *σου, ς, ζ*)	*του(ν, ἴη(ν, του.*
	Gen.	*μού*	*σου*	*του, ἴης, του.*
Pl.	N.	*μεῖς*	*ἴεῖς*	
	Acc.	*μᾶς*	*σᾶς*	
		(conj. *μας*)	(conj. *σας*)	*τους, τες, τα.*
	Gen.	*μας*	*σας*	*τους.*

§ 24. The pronominal object as a rule follows the verb, unless it be introduced by *να, σε* (= *θά*) or the negative *ρέ(ν*, when it precedes. *E.g.* *λαεῖ του he says to him*; *σε ζ ρώσου* (*θὰ σοῦ δώσω*) *I will give thee.*

A transitive verb must have an expressed object, and this is very often supplied by the neut. pl. *τα*, quite irrespective of the real gender and number. An example is: *ρωτοῦν ἴη, ἔγερ να σελήἴη να πάρῃ πατισαχιοῦ τ παιρί. Τούἴη κι, "Παίρου τα," λαεῖ. They ask her if she will be willing to take the king's son. And she says, "I take him."*

[1] This Turkish influence is recognised for Pontic and Thracian forms by Thumb, *Handbuch*, 2nd ed., p. 71, § 119, 3.

Possessive Pronouns.

§ 25. As well as for the indirect object, it is as unemphatic possessives that the genitives of the personal pronouns are used. Before a neuter substantive these like other genitives (*v.* § 16) have a τ standing for the neuter article: *e.g.* (text on p. 290, l. 18) γώ σέλου να ρῠ̲ώ μέγα μου τ παιρί (ἐγὼ θέλω νὰ ἰδῶ κ.τ.λ.), *I wish to see my eldest son.*

§ 26. The substantival or emphatic possessive is based on the common Modern Greek ἰ)δικός μου and is κό μου, κό σου, etc., followed before a neut. noun in the sg. by the τ of the article and in the pl. by τα. *E.g.* κείνου κό σου τ κιζμέčι νε *that is thy fate.* Κό μου, etc. do not alter with the gender and number of the substantive: *e.g.* κό μας τα σεράϊα *our own palaces.* This κό for all genders is the only recorded instance in this dialect of the breakdown of gender under the influence of Turkish which is such a feature of the dialect of Cappadocia. *v.* §§ 106, 167, 181—188.

Demonstrative pronouns.

§ 27. As demonstratives forms of τούτος (οὗτος), αὐτός and ἐκεῖνος are used. The first is declined:

Sg.	N.	τούτους	τούčη	τούτου.
	Acc.	τούτου(ν	τούčη(ν	τούτου.
	Gen.	τουτουνοῦ	τουčειν῎ης	τουτουνοῦ.
Pl.	N.	τούčοι	τούτες	τούτα.
	Acc.	τούτους	τούτες	τούτα.
	Gen.		τουτουνῶν.	

῾Εκεῖνος appears as κείνους, κείνη, κείνου, etc.

§ 28. From ἀφτός (αὐτός), besides the usual forms, there is a curious fem. sg. ἀφτούčη in which the influence of τούτος is seen. But ἀφτός is not common; ρά and ρώ are generally used.

§ 29. The other demonstratives are peculiar. For the nearer object "*this*" we have in addition to τούτος the form τιάς. It is declined:

		m.	*f.*	*n.*
Sg.	N.	τιάς	τιά	τιά.
	Acc.	τιά(ν	τιά(ν	τιά.
Pl.	N.	τιά	τεές	ταγῐ̲ά.
	Acc.	τεές	τεές	ταγῐ̲ά.

In the sg. forms and the nom. pl. m. it is hard to be sure between *τιάς* and *čιάς* (and, after *ν*, *ǰιάς*), etc., *v.* § 12. I give the paradigm as it generally sounded.

As in Modern Greek all these, *τούτους*, *ἀφτός*, *κείνους* and *τιάς*, have the article between them and the noun when they are used adjectivally, subject of course to the dialect restriction in the use of the article: *e.g.* nom. *τιάς ἄρτουπους*, acc. *τιάν 'dουν ἄρτουπου*.

§ 30. Instead of *ἀφτός* forms based upon *ἐδῶ* (*here*) and the demonstrative particle *δά* are used adjectivally. These forms *ρώ* and *ρά* (*δ* being pronounced like *ρ*) are followed by the article, which in the neut. sg. is almost always reduced to *τ*. The forms are found most frequently in the neuter, where all the cases are used; in the masc. and fem. only the acc. occurs, *τούτους* and *τιάς* being used for the nom. The resemblance of *ρώ* and *ρά* to masc. and fem. endings may explain the rarity of *ρώ* in the fem., *ρώ ν ǰην ὥρα* being the only example I have. Pώ and *ρά* are however used quite indiscriminately for the masc. and neut. Examples are:

Masc. Acc. Sg. *ρώ* (*ρά*) *τουν ἄρτουπου* (*this man*).
Pl. *ρά τους ἄρτουπουρι* (*these men*).

Fem. Acc. Sg. *ρά čηǰ gόρη* (*this girl*).
Pl. *ρά τες κόρες* (*these girls*).

Neut. Nom. and Acc. Sg. *ρώ* (*ρά*) *τ παιρί* (*this boy*).
ρά τ παρά (*this money*).
ρώ του σπίči (*this house*).

Nom. and Acc. Pl. *ρώ τα τέκνα* (*these children*).
Gen. Pl. *ρώ τ τεκνῶν*.

A corresponding substitute for *ἐκεῖνος* is made from *ἐκεῖ* and the article: *e.g.* *κεί τ χωρι̯ό that village.* It is not so common as *ρώ*, *ρά*. This adjectival use of an adverb is very common also in Cappadocia and at Pharasa. *v.* §§ 186, 317.

Reflexive Pronoun.

§ 31. Forms from *ἑαυτός* are used for all persons. They are for the acc. sg. *του γι̯αφτό μου myself, του γι̯αφτού σου thyself,* etc., and for the acc. pl. *τουζ γι̯αφτούζ μας ourselves,* etc.

Interrogative Pronoun.

§ 32. The forms of *τίς* in use are all sg. They are, nom. *m.* and *f.* *čίς*, *n.* *čό*, acc. *m.* and *f.* *čίνα*, *n.* *čό*, gen. of all genders, *čίνους*. Of these *čό* seems for *τοῠό* (*τῠό*), a mixture of *τί* and *ποῠό*(*ν*. For the rest and as an adjective the forms of *ποῠός* (*ποῖος*) are used.

For the indefinite *whoever*, *čισκῠάν* (*τίς καὶ ἄν*) with neuter *čονgῠάν* is used.

Relative Pronoun.

§ 33. As relative the undeclined word *κῠάτ* is used, exactly as *ποῦ* in Modern Greek. Sometimes it is pronounced *čῠάτ*.

(*f*) The Verb.

1. *The Present Stem.*

§ 34. Very many verbs have been taken over from the Turkish and these have the ending -d*ῶ* or -*τῶ*, and are conjugated like verbs in -*άω* with the present endings -d*ῶ*, -d*ᾷς*, -d*ᾷ*, -d*οῦμι*, -d*ᾶτι*, -d*οῦσι* or -d*ῶ*, -d*ές*, -d*έ*, -d*ΰμι*, -d*έτε*, -d*ΰσι*, according to the vowel of the stem; *v.* § 9 above.

Examples are:

čαλιᾰ̆τῶ from čaləšmaq *to work*; aor. *čαλᾰ́ϊσα*.
baᾰ̆λadῶ from bašlamaq *to begin*; aor. *baᾰ̆λάϊσα*.
qαζανdῶ from qazanmaq *to gain*; aor. *qαζάνῐ̆ησα*.
qoῐ̆ακλadῶ from quǰaqlamaq *to embrace*; aor. *qoῐ̆ακλάϊσα*.
σεβινdῶ from sevinmek *to be pleased*; partic. *σεβινῐ̆ημένους*.
ᾰ̆αᾰ̆τῶ from šašmaq *to be astonished*; aor. *ᾰ̆άᾰ̆čησα*.
χαζιρλadῶ from hazərlamaq *to make ready*; aor. *χαζιρλάϊσα*.

The examples shew that the aorist is formed exactly as in a Greek verb in -*τῶ*, *e.g.* *ρωτῶ*, aor. *ρώčησα* (for *ρώτησα*), and the *č* generally, if intervocalic or after *š*, lost by dissimilation with the *s* of the ending, for which compare the Cappadocian and Pharasa examples in §§ 103, 282. Thus *čαλιᾰ̆τῶ* would make *čαλί(ᾰ̆č)ησα* (*čαλᾰ́ϊσα*), and in the same way kötületmek (Greek present unrecorded) has aor. subj. *κötülεγίᾰ̆ῃ* for *κötülε(č)ίᾰ̆ῃ* with *γ* filling the hiatus. The *ν* keeps the ǰ of *qαζάνῐ̆ησα*, but for *ᾰ̆άᾰ̆čησα* *ᾰ̆άϊσα* would be expected. Dissimilation however appears to be always a tendency rather than a law.

§ 35. As in Modern Greek verbs in *-έω* tend to pass over into the *-άω* conjugation. Thus, *παρακαλᾰ́*, *τραγρᾰ́* (*τραγουδεῖ*), *φοκαλᾰ́ he sweeps*, *φιλᾰ́ he kisses.*

2. *The Present Active.*

§ 36. The paradigms of *σέλου* (*θέλω*) and of *ψοφαρῶ I kill* shew the endings, identical for indic. and subj., of the barytone and contracted verbs. They run:

Sg. *σέλου, σέλεις, σέλει.*
Pl. *σέλουμ(ι, σέλιτι, σέλουᾰ̆ι* or *σέλουν.*

Sg. *ψοφαρ-ῶ, -ᾰ́ς, -ᾰ́.*
Pl. *ψοφαρ-οῦμ(ι, -ᾶτι, -οῦᾰ̆ι* or *-οῦν.*

No full example of an *-έω* verb is recorded. The endings are probably *-ῶ, -εῖς, -εῖ, -οῦμ(ι, -εῖτι, -οῦᾰ̆ι* or *-οῦν.*

Of the two endings of the 3rd pl., *-οῦν* is used only if the pronominal object follows: *e.g. παρακαλοῦν δους they request them*, but *παρακαλοῦᾰ̆ι του παιρί they request the boy.* This resembles what appears to be the rule in the Southern Sporades, where the ending *-ν* is used with or without the pronoun, but the ending *-σι* only without it, the exact opposite to the rule in East Crete[1]. The same distinction is naturally observed between the historic endings *-αᾰ̆ι* and *-αν*[2].

3. *The Imperfect Active (and Passive).*

§ 37. The imperfect has endings in *-ινόν̆ισκα* or *-ινόσκα* which are quite peculiar to Sílli. Forms in *-ινα* and *-ισκα*, akin to the Cappadocian, are found, but are quite rare. I record only *ἀγάπινα*, *ἔμνι̯αζνα* from *μνι̯άζου* (*ὁμοιάζω*) and *ἤσιλνα, ἤσιλισκα* or *ἤσιλνίσκα* from *σέλου* (*θέλω*). It is remarkable that these endings *-ινόν̆ισκα* and *-ινόσκα* are used also for the deponent and *-ινόν̆ισκα* for the passive; the old passive endings are preserved only in the impf. of the substantive verb, (*ἦτα*), *ἦσου, ἦτου*, etc., *v.* § 58.

The full tense, *e.g.* from *ἔρχομαι*, runs:

Sg. *ἐρᾰ̆ινόν̆ι-σκα, -σκις, -σκι.*
Pl. *ἐρᾰ̆ινόν̆ι-σκαμι, -σκιτι, -σκαᾰ̆ι.*

[1] Xanthudhídhis, *Ερωτόκριτος*, p. clxxxviii.

[2] At Livísi also the two endings in *-σι* and *-ν* are preserved, *v.* *Βατταρισμοί*, p. 12 and for other resemblances between the dialects of Sílli and Livísi *v.* § 387.

Examples are:

§ 38. (1) Imperfects in *-ινόν̆ισκα*:

κλαίγου (*κλαίω*), impf. *κλαιϊνόν̆ισκα.*
μάννου or *μασαιννίσκου* (*μανθάνω*), impf. *μαννίνόν̆ισκα.*
πεγαίννου (*πηγαίνω*), impf. *πεγαιννίνόν̆ισκα.*
πονέι̂, impf. *πονινόν̆ισκι.*
πορπατῶ (*περιπατῶ*), impf. *πορπαčινόν̆ισκα.*
τραγρῶ (*τραγουδῶ*), impf. *τραγρινόν̆ισκα.*
φčάνου (*φτειάνω*), impf. *φčανίνόν̆ισκα.*
φυλάττου, impf. *φυλαττινόν̆ισκα.*

§ 39. (2) Imperfects in *-ινόσκα*:

ξεβαίννου (*βγαίνω*), impf. *ξεβινόσκα.*
πι̯έννου (*πίνω*), impf. *πιενίνόσκα.*
σέκνου (*θέτω*), impf. *σεκίνόσκα* (also *ἔσικνα*).
σέλου (*θέλω*), impf. *σελινόσκα* (also *ἤσιλνα* and *ἤσιλνίσκα*).
d*ώννου* (*I fall*), impf. d*ωννίνόσκα.*

§ 40. (3) Verbs with both forms recorded:

čαλιᾰτῶ (Turk. čaləšmaq), impf. *čαλινόν̆ισκα* and *čαλινόσκα.*
σωρῶ (*θεωρῶ*), impf. *σωρινόν̆ισκα* and *σωρινόσκα.*
τρανῶ I see, impf. *τρανίνόν̆ισκα* and *τρανίνόσκα.*

§ 41. Stems in *-ννου* sometimes drop the *-ιν-* of *-ινόν̆ισκα.* Thus:

βιρι̯άννου I call (also *βιρι̯ούμου*), *βιρι̯αννόν̆ισκα.*
γι̯ουκούγου or *γι̯ουκούννου* (*ἀκούω*), *γι̯ουκουννόν̆ισκα.*
πεγαίννου, *πεγαιννόν̆ισκα* as well as *πεγαιννίνόν̆ισκα.*
χρίννου (*χρίω*), *χριννόν̆ισκα.*

Exceptional cases seem to be *ξουριζόν̆ισκα* from *ξουρίζουμου* and, with only the *ι* dropped, *gαλαǰεβνόν̆ισκα* from *gαλαǰέβου I speak.*

§ 42. The *ι* of *-ινόν̆ισκα* and *-ινόσκα* is sometimes affected by the vowel-harmony and becomes *ου* after *ου* or *o* in the stem and *ü* after *ü*; *v.* § 9. Thus:

qουρουdῶ, both act. and pass., *v.* § 43.
κόφτου (*κόπτω*), *κοφčουνόσκα*, *v.* § 9.
λούννουμου I wash myself, *λουννουνόν̆ισκα.*
πουρῶ I can, *πουρουνόν̆ισκα.*
düšünd*ῶ* (Turk. düšünmek) *I consider*, düšünǰünόσκα.

§ 43. In the case of verbs in which the active and passive (in sense often middle) are both in use, the ending *-ινόσκα* is used for the active and *-ινόν̆ισκα* for the passive.

Examples are:

		Present	Imperfect
qουρουdῶ, Turk. qurut-maq *to make dry*	Act.	qουρουdῶ	qουρουν̆ουνόσκα[1].
	Pass. or Mid.	qουρουdούμου	qουρουν̆ουνόν̆ισκα.
κουράζω I fatigue, act. to M. Gr. *κουράζομαι*	Act.	*κουράζου*	*κουραζινόσκα.*
	Mid.	*κουράζουμου*	*κουραζουνόν̆ισκα.*
δένω I bind	Act.	*ρίννου*	*ρινν̆ινόσκα.*
	Pass.	*ρίννουμου*	*ρινν̆ινόν̆ισκα.*
ταρανdῶ I comb, act., although from Turk. taranmaq *to comb oneself*	Act.	*ταρανdῶ*	*ταρανν̆ινόσκα.*
	Pass. or Mid.	*ταρανdούμου* *I comb myself*	*ταρανν̆ινόν̆ισκα.*
dαγ̱ιανdῶ *I support*, although from Turk. dayanmaq *I support myself, endure*	Act.	dαγ̱ιανdῶ	dαγ̱ιανν̆ινόσκα.
	Pass. or Mid.	dαγ̱ιανdούμου	dαγ̱ιανν̆ινόν̆ισκα.
φορτώνω I load	Act.	*φορτώννου*	*φορτωννίνόσκα.*
	Pass. or Mid.	*φορτώννουμου*	*φορτωννίνόν̆ισκα.*

§ 44. Deponents may have either form, sometimes both. Thus:

ἔρχουμου, impf. *ἐρ̆ινόν̆ισκα* or *ἐρ̆ινόσκα.*
κάσουμου (*κάθομαι*), impf. *κασινόν̆ισκα* or *κασινόσκα.*
κοιμούμου, impf. *κοιμινόν̆ισκα.*
dελλάννουμου (also dέλλουμου) *I walk about*, impf. dελλαννίνόσκα.
φοβούμου, impf. *φοβινόν̆ισκα* or *φοβινόσκα.*

From these sections on the impf. of passives and deponents it is clear that there is no room in the dialect for the usual Greek form of this tense. Its only traces are in fact in the substantive verb, for which *v.* § 58.

§ 45. The clue to the origin of these endings lies in such a form as the Ferték imperfects in *-ινιἴσκα*, *λάλινιἴσκα*, etc. This *-ινιἴσκα* is plainly the usual Cappadocian impf. ending of contracta *-ινα* with the addition of the *-ιἴσκα* ending of the barytone verbs. The Sílli endings are the result of a somewhat similar piling up

[1] For ν̆, *v.* § 9.

of terminations. The *-νǰι-* of *-ινόνǰισκα* or *-όνǰισκα* corresponds by the phonetics of the dialect to *-ντι-*, and this looks like the *-ντ-* of the ordinary 3rd pl. of the impf. pass. This *-ντ-*, originally belonging only to the pl., *e.g.* *ἤρχοντο*, has in many dialects passed into the 3rd sg. and it is significant that this has happened at Livísi, where the 3rd sg. and pl. alike end in *-ουνταν* or for contracta *-οῦνταν*[1]. Granting a 3rd sg. and pl. of this type, *e.g.* †*ἔρχοντα(ν vel sim.*, it would seem that it has been used as the base for building up the rest of the tense by the addition of the Cappadocian endings *-ισκα*, etc., by a process analogous to the formation of the impf. pass. in Cappadocia by the agglutination of *-μαι*, *-σαι*, etc., to the 3rd person, for which *v.* §§ 233, 234. The *ι* in *-ισκα* accounts for the change of *-ντ-* (-nd-) to *-νǰ-*, and the addition of the ending for the shift of the accent. From this process forms like *ἐρχόνǰισκα*, *χρινόνǰισκα* would arise. The next step is the contamination of these endings with the active impf. ending *-ινα*, and again it is to be noted that, besides the remains of such forms at Sílli itself, the impf. of contracted verbs at Livísi has this ending (*-ηννα*)[2]. The combination of this with *-όνǰισκα* produces the usual Sílli ending *-ινόνǰισκα*. A trace and also an indication of the originally passive meaning of the *-νǰ-* is preserved in the use of *-ινόνǰισκα* for the passive as opposed to *-ινόσκα* for the active imperfect of such verbs as are used in both voices. Lastly *-ινόσκα* will be an active ending combined from the active *-ινα* and the final syllables of the new passive *-ινόνǰισκα*. These endings, all having the active termination, became used indiscriminately for both voices, the original distinction being only preserved where it was necessary to contrast the active and the passive in the same verb.

4. *The Aorist Active.*

§ 46. The formation of this tense calls for no special remark. The only form of augment commonly found is the syllabic augment with the accent, *ἔ-*. A few verbs shew a prosthetic *ν*, which comes from the particle *να*; this has become attached to the verb and lost its significance. Thus by the side of *ἤβρι* we have *νάβρι τα*

[1] Βατταρισμοί, pp. 13, 14, where the examples given are *ἠγράφουνταν* and *ἠτιμηοῦνταν*.

[2] Βατταρισμοί, p. 14. The example given is *ἠτίμηννα* from *τιμῶ*.

(*he found it*), and so always in the subjunctive; *e.g.* σε νάβρῃς (*thou wilt find*), and the subj. of ἤρτα has always the να: *e.g.* σε νάρτω (*I will come*), ὡς πού να νάρτῃ (*until he come*). The same thing occurs, but more rarely, with ἰνῶ the aor. of ἐνίσκουμι (γίνομαι) and ἔχου. This last is my only example of a present so treated, no doubt owing to the greater frequency of the aorist in a subordinate clause.

§ 47. As an example of the endings ἤρτα (ἦλθον) may be taken:

Sg. ἤρτα, ἤρτις, ἤρτι.
Pl. ἤρταμι, ἤρτιτι, ἤρταδι.

In forms of three or more syllables the pl. is accented as generally in Modern Greek. Thus σάλισα aor. of σαλῶ (σφαλῶ) *I shut* runs:

Sg. σάλι-σα, -σις, -σι.
Pl. σαλί-σαμι, -σιτι, -σαδι.

Occasionally the accent of the sg. remains in the pl. Thus ἔμασα (ἔμαθον), pl. ἔμασαμι.

A paradigm with the pronominal object added is ποίκα τα *I made* (present φčάνου):

Sg. ποίκα τα, ποίκις τα, ποίκιν da.
Pl. ποίκαμ da, ποίκιτιν da, ποίκαν da.

For the -ν ending of the 3rd pl. *v.* § 36.

§ 48. In the subjunctive of sigmatic aorists the *s* is dropped in the 2nd sg. by dissimilation, as in Cappadocia (*v.* § 103). Thus the subj. of ρώκα *I gave*, the aorist of ρώννου (for δώνω, Modern Greek δίνω) runs:

Sg. ρώσου, ρώῃς, ρώδῃ.
Pl. ρώσουμι, ρώσιτι, ρώσουδι.

5. *The Imperative Active.*

§ 49. All verbs form an imperative in the aorist. The formally present imperatives of contracta found in Cappadocia are not used at Sílli; thus the impv. of φιλῶ is φίλῃς and not φίλει. The Modern Greek ending in -ε (weakened to -ι) is rare; *e.g.* κρύψι. It is generally dropped, and a new pl. made by adding -τι(ν to this sg. in -ς. With transitive verbs the object τα, less often the sg. του, is generally added. Examples are:

čακώννου I break, aor. *čάκουσα*, impv. *čάκους τα*, pl. *čακούστιν* da.
bάννου (*ἐμβάζω*) *I put in*, aor. *ἔμbασα*, impv. *bάς τα*, pl. *bάστιν* da.
qoǰακλαdῶ (Turk. *quǰaqlamaq*) *I embrace*, aor. *qoǰακλάϊσα*, impv. *qoǰακλάϊς του*.
ρίννου (*δένω*) *I bind*, aor. *ἔρισα*, impv. *ρίς τα*, pl. *ρίστιν* da.
σέκνου (*θέτω*) *I place*, aor. *ἔσκα*, impv. *σέκ τα* or *σέκα*, pl. *σέκτιν* da.
χάννου (*χάνω*) *I lose*, aor. *ἔχασα*, impv. *χάς τα* or *χάσα*.
χρίννου (*χρίω*) *I anoint*, aor. *ἔχρισα*, impv. *χρίς τα*, pl. *χρίστιν* da.

Of these *σέκα* and *χάσα* either shew the *-a* ending not uncommon in Modern Greek, *e.g. τρέχα*, or, more probably, the *-a* is for *τα* and *σέκα*, *χάσα* are merely lightened forms for *σέκ τα*, *χάς τα*. Usual irregularities are *ρόζ μου give me*, and *γέλα*, pl. *γελάτε come*.

6. *The Present Passive and Deponent.*

§ 50. My examples are all deponent. As always in Modern Greek there is no distinction between the indic. and the subj. Of the barytone verbs *ἔρχομαι* is an example. It runs:

Sg. *ἔρχουμου* or *ἔρχουμι*, *ἐρ̆σισς* or *ἔρ̆σισ*, *ἔρ̆σιτι*.
Pl. *ἔρχουμιστινίζ* or *ἔρχουμιστι*, *ἐρ̆σιστινίζ* or *ἔρ̆σιστι*, *ἔρχουνdι*.

§ 51. Of contracted verbs there are two types, examples of which are *κοιμούμου I sleep* and *φρηκούμου I listen*. They run:

Sg. *κοιμούμου* or *κοιμοῦμι*, *κοιμᾶσι(ς*, *κοιμᾶτι*.
Pl. *κοιμούμιστι(νίζ*, *κοιμάστι(νίζ*, *κοιμοῦνdι*.
Sg. *φρηκούμου* or *φρηκοῦμι*, *φρηκέσι(ς*, *φρηκέτι*.
Pl. *φρηκούμιστι(νίζ*, *φρηκάστι(νίζ*, *φρηκοῦνdι*.

Like *κοιμούμου* are *βιριούμου* and *φοβούμου*.

§ 52. The endings call for some remark. The *-μου* of the 1st sg. is commoner than the *-μι*, the latter being *-μαι* with the vowel-weakening. The ending *-μου* must I believe be considered in association with the optional *-ς* ending of the 2nd sg.; they appear to be borrowed from the corresponding endings of the active, the result being that active and passive alike have the persons of the sg. ending in *-u*, *-is*, *-i*. It is remarkable that the same *-μου* ending occurs also at Livísi[1]. For examples of

[1] Βατταρισμοί, p. 13.

the act. endings in the passive, *v.* § 237 and note, and for the opposite, § 191 and note.

In a paper on the Sílli dialect in *J. H. S.* xxx, p. 121, I explained this *-μου* ending as the result of the Turkish vowel-harmony, producing *-ουμου* for *-ουμι*. This explanation is always possible, and is supported by *čίς σου*; (*τίς εἶσαι*;) for *čίς σι*; and *τρανούσου* for *τρανούσι*, for which *v.* § 9. It fails however to explain the *-ς* of the 2nd person, the *-μου* ending is suspiciously common when compared with the slight part played by the vowel-harmony in other parts of the dialect, and the Livísi example shews that it may arise apart from the harmony. It is also likely that in two Asiatic dialects the same phenomenon is to be explained in the same way.

The *-ιζ* added to the endings of the 1st and 2nd pl. is from the Turkish endings of those persons, -iz and -siniz. *Cf.* the similar addition of *-κ* at Semenderé, *v.* § 236.

Note. For the Imperfect Passive and Deponent *v.* §§ 43, 44.

7. *The Aorist, Indicative, Subjunctive and Imperative, Passive and Deponent.*

§ 53. The indicative endings are based upon the Modern Greek *-ήθηκα* or consonant *+τηκα*, *e.g.* *φοβήθηκα*, *γράφτηκα*, *γελάστηκα*. The *-ήθηκα* ending has the *θ* changed to *σ* as usual, and the second *η* dropped, perhaps through the influence of the impf. ending *-ισκα*. Thus from *φοβούμου I fear* the aor. is:

Sg. *φοβήσ-κα, -κις, -κι.*
Pl. *φοβήσ-καμι, -κιτι, -καδι.*

The *-τηκα* ending has the *τ* changed to *č* as always before an old *i*. Thus *γρύννουμου I strip* (Modern Greek *γδύνομαι*) has aorist *γρύσčηκα*, etc. The Modern Greek form is of the *-ήθηκα* type, *ἐγδύθηκα*.

§ 54. The subjunctive ends again as in Modern Greek in *-σῶ* (= *-θῶ*) for the former and in *-στῶ* for the latter type. Thus from *φοβούμου*:

Sg. *φοβη-σῶ, -σῇς, -σῇ.*
Pl. *φοβη-σοῦμι, -σῆτι, σοῦδι.*

§ 55. The impv. endings are made by substituting the equivalents of *-θα*, pl. *-θάτε* for the *-θηκα*, *-τηκα* of the indicative.

Thus from *κοιμούμου I sleep*, aor. *κοιμήσκα*, impv. *κοιμήσα*, pl. *κοιμησάτι(ν*, and from *γρύννουμου* with aor. *γρύσčηκα*, impv. *γρύστα*, pl. *γρυστάτι(ν*.

The imperative of the 1st and 3rd persons is formed with *νας* and the subjunctive, like the Modern Greek *ἄς*, *e.g.* *νας κοιμησῇ let him sleep*. It is remarkable that the 3rd pl. of the impv. in both types of aorist has the ending *-στοῦσι* which belongs properly to the aorists in a consonant *+τηκα*, the ending *-σοῦσι* (Modern Greek *-θοῦσι*) being confined to the future. Thus *σε κοιμησοῦσι they will sleep*, but *νας κοιμηστοῦσι let them sleep*, like *σε* and *να γρυστοῦσι they will* and *let them undress*, the *-στοῦσι* being phonetically justified only in the latter form from indic. *γρύσčηκα* (= †*ἐγδύστηκα*). In many verbs this *τ* appears in the imperative 2nd person. Thus *φρηκούμου I hear*, aor. *φρηκήσκα* (= *-κήθηκα*), subj. *φρηκησῶ*, impv. *φρηκήσα* but also *φρηκήστα*, pl. *φρηκησάτι(ν*, and *συμούμου* (*ἐνθυμοῦμαι*) *I remember*, aor. *συμήσκα*, subj. *συμησῶ*, but impv. *συμήστα*, pl. *συμηστάτι(ν*. It is probable that these endings *-στα* and *-σα* are connected with the pronominal object *τα*, and that *e.g.* *συμήστα* is for *συμήσ(ου) τα*, and that the *τ* has spread thence to the 2nd and 3rd pl. of the impv., under the influence of the forms like *γρυστοῦσι*, which have an etymologically justified *τ*. *-σα* will then be a lightened form of *-στα*, and *e.g.* *φρηκήσα* will have the same relation to *φρηκήστα* that *χάσα* has to *χάστα* (*v.* § 49).

Lastly *σκώνουμου* (*σηκώνομαι*) *I arise* with aor. *σκώσκα* (*ἐσηκώθηκα*) has the irregular impv. *ὅούκου*, pl. *ὅουκώτι(ν* or *ὅουκούτι(ν*, which is in form pres. act. *Cf.* the Capp. and Ph. forms of this verb (§§ 243, 362).

8. *The Pluperfect, Active and Passive.*

§ 56. Instead of the usual Modern Greek pluperfect of the form *εἶχα ἔλθει*, etc., a tense has been formed from the aorist active or passive and the 3rd sg. of the subst. verb: *e.g.* *ἤρτα ἤτου*, *ἤρτις ἤτου*, etc., *I had come*. This tense has been framed on the model of the Turkish type *geldim idi*, *I had come*, and the accidental resemblance between *ἤτου* and idi (udu, etc.), both meaning *it was*, has no doubt facilitated the process. The tense is used freely with the object, between which and the verb in questions the interrogative particle *μί* (Turkish mi) is inserted.

Thus *ἔκλεψιζ μί τα ἤτου*; *hadst thou stolen it?* For a similar tense in Cappadocian, *v.* § 244.

Καλαΐτου he had called in the text on p. 298, l. 4 seems to be formed in this way from the present and to stand for *καλᾷ ἤτου*.

9. *Participles.*

§ 57. Of the indeclinable active participle of Modern Greek no instance is recorded. The passive participle is used as usual: examples are *γιουρδουμένους* (*ἱδρωμένος*), *βιτιῐμένους* (*v.* Turkish bitmek). It is sometimes based on the stem of the aorist active, *e.g. γραψῐμένα, κλεψῐμένα*, forms used in sentences like *εἴῐς τα μί κλεψῐμένα*; *hadst thou stolen it?* also expressed by *ἔκλεψιζ μί τα ἤτου*; for which *v.* § 56.

10. *The Substantive Verb.*

§ 58. The absolute forms are:

Present: Sg. *εἶμι* or *εἶμου, εἶσι* or *εἶσου, ἔνί.*
Pl. *εἴμιστι(νίζ, εἶστι(νίζ, εἶνου.*

Imperfect: Sg. *ἤτα, ἤσου, ἤτου.*
Pl. *ἤταμι, ἤτιτι, ἤταῐ̆ι.*

In the present *εἶσου* is on the analogy of *εἶμου*. The expected form *εἶσις* is not recorded.

The 2nd and 3rd sg. of the absolute imperfect and the whole of the impf. sg. of the enclitic forms are the only relics in the dialect of the usual conjugation of the imperfect passive and deponent. The 1st sg. *ἤτα* and the whole of the plural have the active historic endings added to the *ἤτ-* of the 3rd sg. and pl., in a way which recalls the formation of the impf. pass. in Cappadocia (*v.* §§ 233, 234).

§ 59. Used as a copula the substantive verb, as in Cappadocian (§ 247), is enclitic and put at the end of the sentence, like *dir* in Turkish. Combined with the masc. of the adj. *χαστάς* pl. *χαστάρι ill* (Turk. khasta) the forms are:

Present: Sg. *χαστάῐ̆μου, χαστάϊσου, χαστάσενί.*
Pl. *χασταριμίστινίζ, χασταρίστινίζ, χαστάρινου.*

Imperfect: Sg. *χαστάῐ̆ιμου* or *χαστάῐ̆τα, χαστάῐ̆ισου, χαστάῐ̆ιτου.*
Pl. *χασταρίταμι, χασταρίτιτι, χασταρίταῐ̆ι.*

In χαστάϊσου the final ς (š) of χαστάς is dropped by dissimilation before the ς of ισου. *v.* § 103.

The 3rd sg. pres. varies in form with the accent of the word to which it is enclitic. It is least accented after an oxytone: *e.g.* čίς *i*; *who is it?* τσά νί *it is thus*, and after a proparoxytone or paroxytone word it has enough accent to prevent the final *e* of the ἔναι (ἔνε), which is the base of the form, being weakened to ι. *E.g.* κό μου νε *it is mine.*

C. THE DIALECT OF CAPPADOCIA.

PART I. PHONETICS.

(*a*) Vowels.

Unaccented Vowels.

§ 60. Unaccented *i* and *u* are as a rule dropped if final, and very often also medially. *E.g.* το σπίτ, but το σπίτι μ, because the substantive and the enclitic count as one word; ἀθρώπ for ἀθρώπου gen. of ἄθρουπους *man* and also for ἀθρώποι nom. pl. of the same, Mal. Final *i* is not uncommonly preserved in the 3rd sg. pres. of the verb, and occasionally also after two consonants when its dropping would make pronunciation difficult; thus ἀλέτρι *plough*, Ar. Ul. But in these nouns in -τρι the *i* is often dropped and pronunciation made possible by developing an *i* between the τ and ρ. Thus at Delmesó ἀλέτιρ, pl. ἀλέτρι̯α, and at Mistí φčένδιρ (βουκέντρι), ἀλέτιρ, pl. ἀλέτιρι̯α. For a common case of *i* dropped medially see § 216 on the aorist. For the gen. of the article, του, *v.* § 107.

For the effect of this dropping on the preceding consonant *v.* § 75. K, χ and γ left as a final by this disappearance of *i* retain their palatal sound. This is so marked in the case of γ, that I indicate it by writing γ′.

§ 61. Final unaccented *i* following an accented vowel is not dropped but becomes a forward χ, the preceding vowel if not itself *i* being often affected by the dropped *i*, *a* becoming *aï* or ε, *ου* and *o* becoming *ουï* and *oï* respectively. The intermediate stage of the final *i* is probably ι̯; thus κλαίει → κλαίι̯ → κλαίχ, Ax. Phl.

The χ is often dropped. Occasionally, however, the final *i* is left unaltered. Examples are:

Turkish šeï *thing*; ὅ́ἐχ or ὅ́ἐϊ, Síl., ὅ́ἐχ, Gh. Ax. Phl., ὅ́ἐ, Phl. Mal. Ul.

Turkish seraï *palace*; σεράϊχ (pl. σεράϊγι̯α), Del., σεράχ, Gh., σεράϊ, Mal.

Turkish čaï *river*; čάχ, Gh.

ποδάρι *foot*; πράχ, πράϊ τ, Gh., πρέϊ, Ar.

ἀκούει; ἀκούϊχ, Phl.

φčάω *I do*; 3rd sg. φčάϊ or φčέ, Del.

§ 62. In the cases like τρώγει, in which a γ or χ intervenes between the accented vowel and the final *i*, the final γ*i* or χ*i* generally run together into a final χ, which is itself often dropped. A preceding vowel is affected as in the last case. Thus:

ἀρνί *lamb* from pl. ἀρνί(γι̯)α has sg. ἀρνίχ, Ul.

κλαίχ (← κλαίει), Ax. Phl. and at Mis. κλαί.

κλώθω at Mistí has the present thus:

Sg. κλώχου, κλωΐχεις, κλώϊχ.
Pl. κλώχουμ, κλωΐχητ, κλώχουνι.

λέγω has 3rd sg. λέχ or λέ, *v.* glossary. λέγ′ and λέει are very rare.

3rd sg. aor. subj. of πηγαίνω. This at Del. is πάγῃ, πάϊχ, πέχ or πέ, in which the change of ά to άϊ and έ (§§ 66, 67) is seen as well as the dropping of the χ. The tense runs:

Sg. πέγω, πές, πέχ etc., Pl. πέμ, πέτε, πέν.

The aor. subj. form from πηγαίνω at Del. ἀδ̆ά(γ)ω runs: Sg. 1st ἀδ̆ά(γ)ω, 3rd ἀδ̆έχ, ἀδ̆έ, ἀδ̆άϊχ or ἀδ̆άϊ, Pl. 1st ἀδ̆ᾶμ.

τρέχει → τρέχ or τρέ, Ax.

τρόχι, *a wheel*, at Ax. is τρόϊχ, τρόϊ or τρόχ. Pl. τρόχι̯α. At Mistí, τρόϊ, Pl. τρόγι̯α.

τρώγει τα → τρώχ τα, Síl. Ax., but τρώει τα, Síl.

φάγῃ → φάϊχ, Ax. Phl., but φάῃ, Ul. Ar. Síl. Pot. Del.

φίδι *snake* from pl. φί(γι̯)α has sg. φίγ′, φίχ or φί, Ul.

§ 63. It is likely that the stage before this χ is ι̯; *e.g.* that φάγῃ became φάϊχ by way of φάι̯. With this may be connected certain forms from Ghúrzono: pluperf. 1st sg. πήγα χτουν, 3rd sg. πήγε χτουν, instead of the πήγα ἠτουν used elsewhere (*v.* § 244), νά το χπῶ for νά το εἰπῶ, and τουλουσουμλού χτου *was enchanted*

(text on p. 340, l. 21), which is Turkish tələsəmlə (*q.v.* in glossary) and *ἠτου was.* So too from Axó, *ἐκείνα χτανε they were* (text on p. 394, l. 7). In all these cases a diphthong consisting of a vowel + *ι̯* becomes vowel + *χ*[1].

§ 64. At Malakopí and Mistí unaccented *e* and *o*, always finally and often medially, are weakened to *i* and *u*. *E.g. ἄλουγου horse, νίγιτι* (*γίνεται*), *ἄθρουπους* but gen. *ἀθρώπ*, Mal. For other examples see the texts *passim*

According to N. K. this weakening occurs also at Semenderé; *e.g. κέμι* (*κεῖμαι*), *κέτουνμι* (*ἐκείμην*), *ἄρουπους* (*ἄνθρωπος*) but pl. *ἀρώπ, πρόπαππους, ἄνουμους* (*ἄνεμος* with *ε* assimilated). I did not notice it at the neighbouring village of Ulaghátsh.

This weakening and the dropping of *i* and *u* in unaccented syllables (§ 60) are the distinguishing marks of the so-called North-Greek dialects, in which however it affects all, and not only final, syllables. The relation between these and the similar North-Greek phenomena is discussed in § 368.

Vowels affected by the vowel of the following syllable.

§ 65. In some words a vowel has been assimilated to that of the following syllable. Examples are:

ἄνομος (= *ἄνεμος*), Fer. Ar.
βολόν (=*βελόνι*) *needle*, Síl. Pot.
βορκόκ, Fer., etc., for *βερύκοκκο*(*ν.*
γι̯αλάτσιν he sent, aor. to Turk. yollamaq, Mal. But *γι̯ολάτσε*, Ax., *γι̯ολαδα̂*, Phl.
ἐκτέτε then, Ax., but *ἐκτότε*, Ar.
ζολμονῶ (*λησμονῶ*), Fer., but at Sin. *ζελμονῶ* with *ε* for *η* (§ 69).
κομόνο, Fer. for *καὶ μόνο*, *v.* in glossary *κιμόνου.*
κονώνω (= *κενώνω*) *I pour*, *v.* glossary.
λελαίνομαι, Sin. *Cf.* M. Gr. *λωλός, mad.*
μαναστήρ (= *μοναστήρι*), Síl. (*Xen.* I, p. 431).
μοθόπωρον, etc., for *μεθόπωρον*, *q.v.*
πορτακάλ (= *πορτοκάλλι*), Del.

[1] Parallels for this change of *αι̯* to *αχ* are *Ἀναστάχς* (*Ἀναστάσις* → *Ἀναστάϊς* → *Ἀναστάχς*) from the *Πιστικὰ Χωρι̯ά* in Bithynia, and examples given by Ronzevalle for Adrianople; — *Θανάχς* (← *Θανά'ης* ← *Θανάσης*), *κατιβάχς* (*θὰ κατιβά'ης*), *διαβάχς* (*διαβά'εις*)—in *Mélanges de la Faculté Orientale*, Université Saint-Joseph, Beyrouth, v, Fasc. 2, 1912, p. 585, with references.

σερέβω (= σωρεύω), Ax., but in σωρόβω, Ar. Phl. the assimilation goes the opposite way.

τροωδῶ, Ul., τρογωδῶ, Del., but generally in Capp. τραγωδῶ, *vel sim.*

φόγω, *aor. subj.* of τρώγω (= φάγω), Ul.

§ 66. In all the villages an *i* tends to change *a* of the preceding syllable to ε or less often to αϊ. The examples of unaltered *a* are however quite as common as of this ε, nor can I point to any conditions regulating the change. The recorded examples follow.

(1) It is particularly frequent in diminutives in -ι, the ι being dropped. Thus:

δισάκκι *saddlebag* appears as düσέκ, Del., τσέκ (Krinopulos, p. 64) Fer. and pl. δισέκι̯α, Pot.

ἐϊλέτ, Fer. for ἀγελάδι, but pl. ἐϊλάγι̯α. Krinopulos has ἐγιλέτ, pl. ἐγιλέα (p. 46).

ἰλάρι *halter*, elsewhere in Capp. always with *a*, is at Del. λέρ.

κελέρ, the general form of κελλάριον (*q.v.* in gloss.). But for Sin. Arkh. gives κελάρι (p. 243).

κερμένι *spindle*, Sin. (Arkh. p. 244); at Ph. καρμάνα.

κουμάσι *henhouse*. At Ax. κουμέš, which is however perhaps taken directly from the Turkish kümes.

κριθάρι *barley*: κιθέρι, Sin., κσέρ, Bagdaonia, κιρτέρ, Fer. So Arkh. (p. 244), but also κράρ, Ar., κιγι̯άρ, Ul. etc. *v.* glossary.

gελεǰί *word*, Del. Ar. *Cf.* galaǰί, Sílli and gaǰί, Ph.

λεχνέρι, Sin. (Arkh. p. 250) for λυχνάρι, *v.* λύχνος in glossary.

λιθάρι appears as λιθέρ, Del., νιθέρι, Sin., νιχέρ, Ar. Gh. and generally in Capp. as χ)τέρ. But also θι̯άρ, Pot. and θάλ(ι, Síl. *V.* glossary.

μαρμερι̯οῦ, Phl., gen. of dimin. of μάρμαρον.

νέρ, Ar. for λινάριον (Val. p. 19).

πινέκ, Pot. Sin. (Arkh. p. 261) for πινάκιον.

ποδάρι *foot*, at Mis. πτέρ, at Ar. πρέϊ but at Gh. πράχ.

ράχι *back*, at Ar. ρέχ, at Phl. Síl. τρέš but at Pot. ράš.

σκι̯έτ *shadow*, Fer. (Krinop. p. 62), but Gh. ὄκι̯άρις. *I.e.* σκιάδιον.

ὄλέρ *lip*, Fer. (Krinop. p. 67), *i.e.* χειλάριον.

φκέρ, Fer. (Krinop. p. 66), φčέρ, Ar., but φτσάρ, Mis. *I.e.* πτυάριον *shovel.*

φὄάχ *boy*, has pl. φὄέα (for φὄέγι̯α) Ul. Ar. and gen. φὄεγι̯οῦ, Ul., the usual pl. being φὄάχα.

χαντέκι *trench*, Sin. (Arkh. p. 278), M. Gr. χανδάκι.
χινέρι, Sin. (Arkh. p. 280), *i.e.* ἰχνάρι dimin. of ἴχνος.
χουλέρ *spoon*, Fer. (Krin. p. 68), but χουλιάρ, Ar.

A number of loan-words from Turkish come under this heading:

γερένια *friends*, Del. (yarane *friendly*).
κενέρ (kenar) *edge*, Del., but κενάρ, Fer.
čιρέκ, Ar., čιρέ, Ul. *light* (čiraq), but čιράκ, Gh. and čιράč, Mis.
μεϊδέν (meïdan) *open space in a town*, Del., but μεϊδάν, Ul.
χοšέφια, Pot. pl. from khošaf *stewed plums*.
χəζμεκέρ (khəzmetkiar) *servant*, Del. but pl. -κάρια.

(2) Miscellaneous cases are:

ἀνεχτήρ *key*, Sil. (*Xen.* I, p. 191), elsewhere ἀναχτήρ, *q.v.*
αὐλή is in Capp. generally νεβλή, but at Ar. ἀβλή.
καθέρσα, Del., aor. of M. Gr. καθαρίζω.
Κυριακή *Sunday*, and at Síl. Κεριακή, but at Mis. Čερečή, and at Gh. Κερεκή.
μνιάζω (ὁμοιάζω) at Del. has 3rd sg. μνιέš.
Turk. *rast* (*q.v.* in glossary) gives ἰράς Ul., ἰράστια Phl., but at Del. ἰρέσια.

G. Meyer's[1] view of the influence of the Turkish vowel-harmony on Greek loan-words in Turkish might suggest such an explanation here, and it would cover some cases, *e.g.* λιθέρ, πινέκ, χινέρι, where an ι precedes, but it would fail to explain *e.g.* μαρμεριοῦ, ρέχ, χουλέρ and many others, and would also run counter to the phenomena of §§ 65, 67, 68, where the influence is always from the following to the preceding syllable.

§ 67. The change of *a* to *aï* is rarer. It appears in the aor. subj. paradigms from πηγαίνω at Del. (*v.* §§ 62, 221). Other examples, all from Delmesó, are:

γαϊρίπ, Turkish gharib.
φčάω *I do*, the present of which is:

Sg. φčά(γ)ω, φčάϊεις or φčέεις, φčάϊ or φčέ.
Pl. φčά(γ)ουμ, φčάϊγετε or φčέϊτε, φčά(γ)ουν.

Here φčάϊεις is for φčά(γ)εις, and φčάϊ for φčάϊχ (φčά(γ)ει). The 2nd pls. are formed under the influence of the sg. forms.

[1] *Türkische Studien*, I, p. 14

§ 68. Other instances of a vowel affecting the preceding vowel are rare. Recorded are:

Change of *o* to *oï* before *i* in *κλώχου* (*κλώθω*), *κλώϊχεις*, *κλώϊχ*, Mis.

Change of *u* to *uï* before *i* in *ἀκούϊχ* for *ἀκούει*, Phl.

Change of *a* to *aï* before *e* in the present of *κάθομαι*, Ul.:

Sg. *κάγομαι, κάϊγεσαι, κάϊγεται.*
Pl. *κάγομεστε, κάϊγεστε, κάγονται.*

Change of η to ε.

§ 69. In Pontic as is well known ancient *η* is represented by *ε*. This occurs occasionally in Cappadocian, generally in unaccented syllables. Examples are: *χελικό* (*θηλικός*), *ψελό* (*ὑψηλός*), Gh., *πεγάδ*, Del. Pot. and always so with *ε*, *ἔλι̯ος* (*ἥλιος*), Del., *κρεμούς* (*κρημνοί*), Pot., *να κοιμερῶ* but *κοιμήρα* (*ἐκοιμήθην*), Ar.

The Turkish vowel-harmony.

§ 70. The Turkish vowel-harmony, the details of which are given in § 6, affects the dialect a good deal. The cases fall under these heads:

(1) The endings of verbs in -d*ίζω* borrowed from Turkish. When the present ending in its Greek form is -d*ίζω* this becomes after a stem with *a* or ə, -d*άζω*, with *o* or *u*, -d*ούζω*, with *ö* or *ü*, -d*ΰζω*, and only after a stem with *i* or *e* is -d*ίζω* in place. It should be noted that the Turkish stem as borrowed in Cappadocia has often a different vocalisation from what it has in pure Turkish: the Greek ending follows naturally the actual vocalisation; *e.g.* from yapəštərmaq below we have at Delmesó *γι̯απουŏτουρδούζω*.

Examples are:

anlamaq *to understand*; *ἀν̯λαδάζω*, Del.
aqmaq *to flow*; *ἀχδάζω*, Del.
aramaq *to seek*; *ἀραδάζω*, Del. Ax.
bašlamaq *to begin*; *baŏλαδάζω*, Ax.
batərmaq *to dip* (causal of batmaq); *batəρδάζω*, Del.
čalənmaq, pass. of čalmaq *to knock*; *čaλəνδάζω*, Gh.
düšünmek *to consider*; *düŏünδΰζω*, Gh. Ar.
güvenmek *to trust*; impf. *ἐgΰνdüζα*, Del.

istemek *to wish*; *ἰστεδίζω*, Del.

oturmaq *to sit down*. Valaványis (*Μικρασιατικά*, p. 29) gives *ὀτουρδούζω*, Ar.

učmaq *to fly*. The causal would be učurmaq, and from this impf. *οὐčούρδουζα*, Ar.

yaghlamaq *to anoint*; *γιαγλαδάζω*, Síl.

yapəštərmaq causal of yapəšmaq *to adhere*; *γιαπουšτουρδούζω*, Del.

The full endings are, *e.g.* from düšündűzou, Mal.

Sg. düšün-dűzou, -dűs, -dűš.
Pl. düšün-dűzoumi, -dűziti, dűšni.

There are however many cases in which the harmony is not observed and -dízω is used after all the Turkish vowels; thus:

bašlamaq *to begin*; bašladízou, Mal.
yurulmaq *to be tired*; γιουρουλδίζου, Mal.

(2) In the presents in -dῶ, -dᾷς, -dᾷ, etc. derived from Turkish verbs, I only record that the 1st and 3rd pl. after stems with *ü* are -dűμ and -dűν rather than -doûμ and -doûν. Thus döyüšmek *to quarrel*, pres. döγüšdῶ, 3rd pl. döγüšdűν, Ul.

(3) The aor. at Mal. with its endings -α, -ις, -ι, etc., due to the local vowel-weakening, is affected, and we have for the aorist of düšündűzou:

Sg. düšűnd-σα, σüς, σü.
Pl. düšűnd-σαμι, -σüτι, -σαν(ι.

(4) In substantives it is hardly felt. The ending -ης appears occasionally as -əς.

(5) In the phenomena connected with the preservation of the velar sound of γ and χ in paradigms of tenses the vowel-harmony plays an important part. *v.* §§ 80, 81.

The fullness with which the vowel-harmony is observed clearly depends on how far the individual speaker is accustomed to talk Turkish and has the Turkish ear for these distinctions. It must therefore be largely a personal matter and more or less prevalent and thorough in proportion as more or less Turkish is spoken alongside of the Greek dialect.

The semi-vowel i̯.

§ 71. Before another vowel *i* becomes a spirant, voiced or unvoiced according as the preceding consonant is voiced or

not. As usual in M. Gr. I write this ι̯. Two points are to be noted:

(1) At Axó πι̯ becomes πσ̆: thus πσ̆άνω for πι̯άνω and ἔπσ̆α for ἔπι̯α. *v.* πίνω in glossary.

(2) In the combination -ρι̯α the spirantal ι̯ disappears at Malakopí and Phloïtá. The examples are neut. plurals; thus μαχαίρα, πανǰάρα, qaïdoúρa, pls. of μαχαίρ, πανǰάρ *beetroot*, Turk. panjar, qaïdoúρ *ass*, Malakopí, and qομάρα *loads*, qaïdoúρa, μαχαίρα, χέρα, Phl. But μαχαιρι̯á *a cut*, Mal., and several other exceptions in the texts from Mal. and Phl.

Accent.

§ 72. After the negative δέν (dén) the verb often loses its accent. Examples are:

δέ μαιν, δέμ baιν *he does not go in*, Phl.
δέ πι̯ε *he did not drink*, Phl.
dém borσε(ν *he could not*, Ax.
dé παιν (δὲν πηγαίνει), Ax.
dé borω *I cannot*, Mis.
dé ρανω *I do not see*, Mis.

For more examples *v.* ἠμπορῶ in glossary, and *cf.* § 10.

§ 73. At Fer. and Ar. οὐρανός is accented οὔρανο(ς and at Semenderé γαμβρός is γάμbους, pl. γάμbουζι̯α: for μανασκενό etc. for δαμάσκηνο *plum*, *v.* glossary. For the accent in the verb before the enclitic pronom. object *v.* § 222.

(*b*) Consonants.

Voiced and unvoiced Consonants.

§ 74. The voiceless stops π, τ, κ after a nasal become, as usual in Modern Greek, *b*, *d*, *g*. Besides this however the change seems sometimes to occur, especially with τ of the article and pronominal object, when there is no nasal, although it may be that this variation is an illusion, and that the real sounds are voiceless mediae, whose true nature I failed to understand[1].

[1] According to Thumb, *Die griech. Sprache im Zeitalter des Hellenismus*, p. 134, the Asia Minor inscriptions confuse Tenues, Mediae and Aspiratae; the phenomenon may therefore be old.

Thumb[1], at the head of a text which he wrote down at Samsún from a native of Ferték, says that the tenues were generally aspirated. I have no record of this.

§ 75. The dropping of final unaccented *i* and *u*, for which *v.* § 60, has a certain effect upon the consonants, because the Turkish principle by which certain sounds (*b*, *ǰ*, *d*), if they become final, are pronounced unvoiced (as *p*, *č*, *t*) is followed, and consonants which were originally voiced are pronounced unvoiced when brought in this way into the final position. Examples are *κρέβεις* (*γυρεύεις*) but *κρέφ* (*γυρεύει*) from Axó; from Malakopí *βόθ*, pl. *βόδ̲ια* (*βόϊδι*) *ox*, and many others, for which see especially the declension of neuter substantives in *-ι(ον* (§§ 109—113) and §§ 197, 198 on the present active. A final unvoiced consonant sometimes becomes voiced if a termination is added. This happens occasionally in the neut. decl. (§ 110), and with ς before possessives (§ 180), and regularly in the case of the agglutinative *-̲ια* plural of masculines, *e.g.* *d̲ιάκος*, pl. *d̲ιάκοζ̲ια*, *deacon*. The result is that in such cases the voiced and unvoiced consonants tend to be used, irrespectively as to which is original, according as they are medial or final.

Intervocalic Spirants.

§ 76. Intervocalic *γ* and *χ* are often very lightly pronounced or dropped altogether. At Axó especially this tendency extends to other spirants; *e.g.*, *ǩκέος* (*σκεῦος*), *ἄζ να οὖμ* (*ἂς ἀναβοῦμεν*) *let us go up*, *παπάε* (*παπάδες*), *πε(χ)ερός* (*πενθερός*), *κάουμεστε* (*καθόμεθα*), *πήαμ* (*ἐπήγαμεν*) *we went*.

Velars.

§ 77. *K*, *g*, *γ* and *χ* have the sounds found in Modern Greek; *i.e.* before the back vowels, *a*, *o*, *u*, they have a velar, and before the forward vowels, *e*, *i*, a palatal pronunciation. In these dialects *ö* and *ü* are forward vowels and ə a back vowel. To emphasize this I write *ghə*, not *γə*, and *γ̲ιö*, *γ̲ιü*, not *γö*, *γü*.

§ 78. For *κ* it only needs to be noted that at Mistí, especially N.K. notes amongst the younger generation, *κε*, *κι* are pronounced *če*, *či*. *E.g.* *βραčί*, *Čερεčή* (*Κυριακή*), *čιράč* (Turk. čiraq *lamp*), *λύč* (*λύκοι*), *φčένδιρ* (for *βουκέντρι*, dimin. of *βούκεντρον*). In the text from Mistí (p. 384) *κ* is as common as *č*.

[1] *Handbuch der neugriech. Volkssprache*, 2nd edition, 1910, p. 297.

§ 79. The spirant χ, instead of having its usual palatal pronunciation, is often pronounced *š* before *e* and *i*. This *š* for χ appears before both *e* and *i* at Potámia, Sílata and Ferték, but before *i* only at Phloïtá, Malakopí and Anakú. At the southern villages, Delmesó, Araván, Ghúrzono, Mistí, Axó, Ulaghátsh and probably Semenderé, χ before *e* and *i* has its usual Greek forward pronunciation. The χ for θ is therefore unaffected by this change, as it is not found at any village where the change from χ to *š* occurs.

§ 80. In paradigms however γ and χ at Malakopí and Phloïtá, and to a lesser extent at Sílata and Axó, are treated like the Turkish *gh* (ġ) and *kh* (ḫ) and keep the velar or back pronunciation throughout, and, instead of being affected by the following vowel, modify it. This modification takes the form of pronouncing the vowel further back in the mouth, and it is thus altered to the corresponding hard vowel in the Turkish system of vowel harmony, in the way described in § 7. Thus *i* changes to *ə* and *e* to *a*. The present of ἔχω therefore at Phloïtá, where χ*i* becomes *x̌i*, is not ἔχω, ἔx̌εις, etc., or even as in Modern Greek ἔχω, ἔχ′εις, but ἔχω, *ékhəs*, *ékh*, ἔχουμε, *ékhətε*, *ékhνε*. I write *kh* for χ to emphasize its velar character, the sound being the same as that of the χ in ἔχω. In the same way the impf. at Phloïtá is εἶχα, εἶχας, εἶχα, εἴχαμε, εἴχατε, εἶχανε. Here χα in the 2nd, 3rd sg. and 2nd pl. has taken the place of χ′ε. So too at Sílata the pres. is ἔχω, *ékhəs*, *ékh*.

In the texts I write *kh* for χ only when it is necessary especially to point out the velar pronunciation; *e.g.* in the 3rd sg. pres. where ἔχ would naturally mean ἔχ′. Before *ə* I have not thought *kh* necessary and write χ: thus at Phloïtá the alternative impf. of ἔχω is written ἔχəx̌κα not *ékhəx̌κa*.

Examples with γ are numerous. At Malakopí the present of εὑρίσκω is βρίγου (or βρίξου)[1], and the former is conjugated:

Sg. βρίγου, βρίkhs, βρίkh.
Pl. βρίγουμι, βρίghətι, βρίghνι or βρίkhνι.

Here the ι of the 2nd pl. (for the change of ε to *i*, *v.* § 64) is changed to *ə* to fit the velar γ, and the same has happened to the endings -εις and -ει of the 2nd and 3rd sg., which are afterwards

[1] βρίξου is conjugated, sg. βρίξου, βρίξ, βρίξ̌, pl. βρίξουμι, βρίξιτι, βρίξ̌νι.

dropped. Γ has become χ in the 2nd sg. and 3rd pl. before ς and ν, and in the 3rd sg. because it is final (§ 75).

Φεύγω at Malakopí is conjugated like *βρίγου:*

Sg. *φέγου, φέκhς, φέκh.*
Pl. *φέγουμι, φέghəτι, φέghνι.*

The aorist is ἔφχα (for ἔφνγα) with the γ unvoiced to meet the φ. It runs:

Sg. *ἔφχα, ἔφkhəς, ἔφkhə.*
Pl. *ἔφχαμι, ἔφkhəτι, ἔφχαν.*

The same tense at Phloïtá is:

Sg. *ἔφχα, ἔφχας, ἔφχαν.*
Pl. *ἔφχαμε, ἔφχατε, ἔφχανε,*

the difference between Phloïtá and Malakopí being that at the former the endings are based upon *-a, -ες, -εν*, etc., and have *a* as the hard vowel corresponding to ε, whilst at Malakopí the vowel weakening would produce endings *-a, -ις, -ιν*, and the hard vowel corresponding to the ι is ə.

So too at Malakopí *ρύγου*[1] *I dig* runs:

Sg. *ρύγου, ρύkhς, ρύkh.*
Pl. *ρύγουμι, ρύghəτι, ρύghνι.*

And *ἄερίγου I throw:*

Sg. *ἄερί-γου, -khς, -kh.*
Pl. *ἄερί-γουμι, -ghəτι, -ghνι.*

And *φερίγου* (= *φέρνω*) has 3 sg. *φερίkh.*

The impf. of *ἄερίγου* is *ἄέριγα*, conjugated:

Sg. *ἄέρι-γα, -ghəς, -ghəν.*
Pl. *ἄέρι-γαμι, -ghəτι, -γαν.*

Here the endings are based upon *-a, -ις* (for *-ες*), *-ιν* (for *-εν*), *-αμι, -ιτι* (for *-ετι*), *-αν.* Sometimes these imperfects in *-ιγα* at Malakopí run *-ιγα, -ιγις, -ιγιν* etc., *i.e.* the γ is treated as usual and modified to γ′ by the following ι.

At Sílata *ἀλμέγω, I milk,* has 2nd sg. *ἀλμέghəς.*

At Axó this phenomenon is much less marked. But I noticed that in the aor. of *φοβοῦμαι*, so far as the χ was not dropped, it

[1] This is for *ὀρύσσω*, being a new present formed from the aorist, which at Malakopí is *ἔρυξα.*

always had the velar sound. The ε following it was probably modified towards *a*, but this was not recorded. The tense runs:

Sg. *φοβ-ήχα, -ή(χ)ες, -ή(χ)εν.*
Pl. *φοβ-ήχαμ* or *-ήχαμεστε, -ή(χ)ετ, -ήχαν.*

§ 81. For *βγαίνω* at Síl. Phl. Ax. Ul. Fer. we have *βghénω*, at Mal. *βghénου*, aor. *ἔβγα* but 3rd sg. *ἔβghə*, Ul. Fer., and subj. *βγῶ, βghés, βghé, βγοῦμε, βghéτε, βγοῦν*, Síl., 2nd sg. *βghés*, Mis., 3rd sg. *βghé*, Fer. Phl. All these forms are due to the retention of γ as a velar and the consequent change of following *i* to *ə*. The present *βghénω* is therefore not for *βγαίνω* but for *βγίνω*, with which compare *μίνω* for *ἐ)μβαίνω* at Ul. It must be supposed that the velar sound in *ἔβγα, ἔβγαμ, ἔβγαν* and *βγῶ, βγοῦμ, βγοῦν* was enough to give speakers the feeling that the velar, as in these persons of the aorist, and not the palatal γ, as in the present, was characteristic of the word, and with this spread of the velar the modification of the vowels on the Turkish model naturally followed[1].

§ 82. At Malakopí, Phloïtá and Sílata the velar γ (*i.e.* γ before *a, o, u* and *ə*) is pronounced like the Turkish *qaf* ق. This probably occurs regularly. Examples are: qάλα (*γάλα*), Mal.; qάμος, Phl. and qάμους, Mal. (*γάμος*); qαμbρός (*γαμβρός*), Mal. Síl.; qαϊδούρ (*γαϊδούρι*), Mal. Phl.; qάλι̯α (*ἀγάλια*), Phl.; qουλτώνω (*γλυτώνω*), Phl.; qομάρ (*γομάρι*), Phl.; qουργούρ (*γουργούρ*), *throat*, Síl.; qοράš, Phl., qόρασιν, Mal., from *ἀγοράζω* (*q. v.*); qəρι̯ά (*γραιά*), Mal., *cf. ghəρι̯ά*, Del.

It may be noted that in the Turkish transliterated texts from the vilayet of Konia published by Giese *qaf* ق (excepting at the end of a syllable, where *q* is used) is transliterated, like *ghain* غ, by γ and not by *q*. Nothing but a study of the local Turkish dialect would clear up the point, but it looks as if this substitution in Greek of the sound of *q* for the velar sound of γ were due in some way to a confusion in the local Turkish between the sounds of *qaf* and *ghain*[2].

[1] Another set of examples of the influence of the aorist on the present is shewn by the newly formed presents of § 192.

[2] *v.* Giese, Qonjah, *passim*.

Dental Stops.

§ 83. T*i* and *vdi* (anc. *νδ*, *ντ*) are pronounced at Delmesó, Araván and Ghúrzono as *či* and *vǰi*. *E.g.* Delmesó: *παčεῖ*, *qovčí* *box*, *τοqáč* *buffet*, *čís* ;, *χčινίšκω* (*χτίζω*). Araván: *čυλιγάρ* (connected with *τυλίσσω*) *spider*, *γι̯ορčή* (*ἑορτή*) but pl. *γι̯ορτάρες*, *χčηνά*, *χαρčί*, *χčίσčη* (*ἐχτίσθη*), *ἀν̯γλάče* for *ἀν̯γλάčισε* aor. of *ἀν̯γλαδάζω*, *v.* anlamaq. So too *qαπάča* from qapamaq. Ghúrzono: *κλέφčης* but pl. *κλέφτε*, *φονǰύλ* (*σφονδύλι*), *νισčά* (*ἑστία*).

The *ǰ* if final is unvoiced to *č*. Thus at Del. *ζόνč* (*δόντι*) *tooth*, but *ζόνǰι μ* and pl. *ζόνǰι̯α*.

This pronunciation appears a little at Ferték; *e.g.* *čís* by the side of *τίς*, but chiefly in a tendency to pronounce *τι̯*, *di̯* as *č̯* and *ǰ̯*. *E.g.* *μάτ*, pl. *μάτι̯α* or *μάči̯α*, *χαρτι̯ά* or *χαρči̯ά*. Here too belongs the Ferték pronunciation of *δι̯* as *ǰ* or *ǰ̯*: *δ* becomes *d* locally and *di̯* becomes *ǰ̯*, just as *τι̯* becomes *č̯*. *v.* § 87.

§ 84. At Gh. and Ar. the *č* cannot stand as a final but is lightened to *š* (*tš* → *š*). Thus *μάš* (*μάτι*) *eye*, but pl. *μάči̯α*, *σπίš*, but *σπίči μ*, pl. *σπίči̯α*, *κιρbíš* (Turk. kibrit) *match*, Gh. At Del. the final *č* is generally kept, *e.g.* *σπίč*, the *š* forms such as *σπίš* being rare. Before *τ* however *č* is lightened to *š*, *e.g.* *σπίš τουν it was a house.*

§ 85. At Delmesó *ǒτι* changes to *ǒκι*. This appears commonly in the aor. pass. in *-ǒτα* (*-σθην*). Thus from *λούζομαι I wash myself*, aor. *ἐλούǒτα* (*ἐλούσθην*), which runs[1]:

Sg. *ἐ)λούǒτα*, *ἐ)λούǒκης*, *ἐ)λούǒκην*.
Pl. *ἐ)λούǒταμ*, *ἐ)λούǒτετε*, *ἐ(λούǒταν*.

So too *ὑρίǒτα*, *ὑρίǒκης* etc. from *γυρίζω*, with subj. *γ)υρι-ǒτῶ*, *-ǒκῇς*, *-ǒκῇ*, and *κυλιǒκῇς*, 2nd sg. aor. subj. pass. from *κυλῶ*. *Ἀνακρούζομαι I listen* has aor. 1st sg. *ἀνακρούǒκα*, in which the *κ* has passed by analogy into the 1st person, and 3rd sg. *ἀνακρούǒκην*. Another example is *νιǒκι̯ά fire* (*ἑστία*), at Ax. *νιǒτι̯ά*.

Dental Spirants.

§ 86. Θ and δ. In many villages the usual Modern Greek pronunciation of *θ* and *δ* as dental spirants is not found, and various other sounds are substituted for them. This only applies

[1] For these aorists *v.* §§ 239, 242.

to θ and δ as initials or between vowels; in combination they appear as τ and *d*, exceptions being the word *ἄνθρωπος*, for which see the glossary, and *ἴζρωσα* for *ἴδρωσα* at Mistí. The details of these substituted sounds follow.

§ 87. Ferték: θ is replaced by τ, δ by *d* and δ̣ι by *j́*. Thus:

θ: *τύρα*, Τεό, *τέκνω* (*θέτω*), *τωρῶ*, *κλωτάρα spindle*, *ἔματα*, *ἀτάσα* (*v. θάσι*), *μοτόπωρο* (*μεθόπωρον*).

δ: d̆ώμα *roof*, dεσπόc̆ης, dόν (*δόντι*) *tooth*, dάσκαλος, *παιδί*, *πεγάτ* (*πηγάδι*, *v.* § 69), *ἀδελφό*, domáda (*ἑβδομάδα*), *εἴda*, dίνω.

δ̣ι: j̆άβολος (*διάβολος*), j̆ό (*δύο*), j̆άσκαλος *priest* (other forms based on *δ̣ιάσκαλος* appear at Gh. Ar. Ax.).

Exceptions:

δ: *ζουλε̣ιά* in phr. *ὄργο ζουλε̣ιά* (Alekt. p. 494).

δ̣ι: d̆ιάκος.

§ 88. Araván: here θ becomes initially χ, medially ρ, δ initially *d*, medially ρ, and δ̣ι becomes *γ̣ι*. There are a few exceptions. Thus:

Initial θ: *χύρα*, Χεός, *χεία aunt*, *χέλω*, *χερμός*, *χεdίρα* (*θυρίδα*) *cupboard*.

Medial θ: *κάρομαι*, *καρίζω*, *κοιμήρα* (*ἐκοιμήθην*), *λύρα* (*ἐλύθην*), *καλάρ* (*καλάθι*), *μαραίνιc̆κα*, *ἔμαρα* (*μανθάνω*).

Initial δ: dέν, dεσπόc̆ης (*δεσπότης*), dώμα, dερπάν̆j (*δρεπάνι*), dέκα, dίνω, d̆ικ̣όσαν, impf. 3rd pl. pass. to *δικίζω*, *q. v.*, daχc̆υλία (*δαχτυλίδα*) *ring*.

Medial δ: *βώρ*, *παιρί*, Τετράρ *Wednesday*, *κλαρεφc̆ήρ* (*κλαδευτήρι*), *εἴρα*, *ὀξείρ*, *πεγάρ* (*πηγάδι*), *γ̣ορτάρες* (*ἑορτάδες*) and so all imparisyllabic plurals.

δ̣ι: *γ̣ιάβολος*, *γ̣ιάκος*, *γ̣ιάσκαλος*.

Exceptions are:

Initial θ: *τυν̣ιατός censer*. Also Val. gives (p. 17) *θέκνω*, *τέκνω* and *σέκνω* for *θέτω*.

Medial θ: occasionally to χ, once to γ, once reduced to *h*; *κλουγάρα* (*κλωθάρα*) *spindle*, *πε*(h)*ερό* (*πεθερός*), *ὀρνίχ* (*ὀρνίθι*), *νιχέρ stone* (*v. λιθάρι*). It is to be noted that all these words have another ρ. This probably hinders the change of θ to ρ.

Medial δ: *ἀνdίdερος* (*ἀντίδωρον*) *bread used in Church as a substitute for the Sacrament*, *ἀδελφό*, dadí (*δαδί*), *χεdίρα*

(*θυρίδα*). *daχčυλία* may be a case of dissimilatory dropping (§ 103).

δi̯: *ζάζω* (*δi̯άζω*) *I do.*

§ 89. Ghúrzono: *θ* initially and medially to *χ*, *δ* initially to *d*, medially to *ρ*, and *δi̯* to *γi̯*. Thus:

Initial *θ*: *χελικό* (*θηλικός*) *female*, *χύρα*, *χi̯ωρῶ* (*θεωρῶ*).

Medial *θ*: *κλωχάρα*, *φοβήχα* (*ἐφοβήθην*), *χάχη* (*ἔχαθη*), *ἔμαχα*, *νιχέρ*, *στάχα*.

Initial *δ*: *dadí*, *dέν*, *dένω*, aor. *ἔdεσα*, *Dεφτέρα Monday*, *dώμα*, *dίνω I give.*

Medial *δ*: *βώρ ox*, *παιρί*, *ἀλαμαλίρ* (*δάμαλις q.v.*), *εἴρα*, *βdομάρα* (*ἑβδομάδα*), *ἐρu̯ό* (*δύο*), *λάρ*.

δi̯: *γi̯άσκαλος*.

Exceptions are:

Initial *θ*: *τέκνω* (*θέτω*), aor. *ἔτεκα*.

Medial *θ*: *φοβήρα* by the side of *φοβήχα*, *κάρουμαι*.

Medial *δ*: *Τετράχ Wednesday.*

δi̯: *ζάζω*, *I do.*

Of these words, *φοβήρα* may be a form from the neighbouring Araván, the *τ* instead of *χ* in *τέκνω* and the *ρ* instead of *χ* in *κάρουμαι* may be because the words already have a velar, the *κ*, and in the same way it may be the *ρ* in *τετράδη* which prevents the *δ* becoming *ρ*.

To decide whether the name of the village (for which *v.* p. 17) is a case of *ζ* for *δ* would need a knowledge of its derivation.

§ 90. Semenderé: *θ* becomes *χ* both initially and medially, initial *δ* becomes *d*, medial *δ* becomes *ζ*. For *δi̯* there is only one word. Thus:

Initial *θ*: *χερίζου* (*θερίζω*), *χi̯ωρῶ* (*θεωρῶ*).

Medial *θ*: *κάχουμι*, and all aorists pass. in *-χα* for *-θα*.

Initial *δ*: *daχτύλ*, *dάσκαλος*.

Medial *δ*: *λάζ* (*λάδι*) *oil*, *iζού here*, *iζά here*, *εἴζα* (*εἶδα*) and subj. *iζῶ*, *φίζ*, pl. *φίζi̯α snake.*

δi̯: *iζu̯ό* (*δύο*).

Exceptions are:

Initial *θ*: *τύρα*.

Medial *θ*: *κλωφάρα spindle*, *ἀu̯gάζ* (*ἀγκάθι*) *thorn.*

§ 91. Ulaghátsh: initial *θ* probably changes to *χ̣* and medial to *γ̣*, initial *δ* to *d*, medial to *γ̣*, and *δ̣* to *γ̣* or *ρ̣*. The *γ̣* is often dropped. Thus:

Initial *θ*: *χ̣ωρῶ*. There are no further examples owing to the poverty of the local vocabulary, but the other words with initial *θ* are words that are so often exceptional that it is probably correct to regard this as the standard substitution.

Medial *θ*: *μαγίνω* (*μαθαίνω*) with aor. *ἔμαα*, subj. *μαγ̣ῶ*, *ἐστάγ̣α* (*ἐστάθην*), *χά(γ̣)α*, *ὄηκώ(γ̣)α*.

Initial *δ*: *dέν*, *dάσκαλης*, *dίνω*, *dώμα*, *dώγ̣οκα* (*δώδεκα*).

Medial *δ*: *εἴγ̣α*, *ἰγ̣ού here*, *ψαλία scissors*, *φί(χ*, pl. *φίγ̣α snake*, *παι(γ)ί*, *dώγ̣οκα*.

δ̣: *γ̣ιάβολος*, *ἐ)ρῠ́* (*δύο*), also *εἴγ̣α* (*εἴδα*) may belong here as a form *εἴδ̣α* exists, *v.* glossary.

Exceptions are:

Initial *θ*: *τύρα*, *σέκνω* (*θέτω*).

Medial *θ*: *κάγομαι*, *ἔσταχα* (*ἐστάθην*).

Medial *δ*: *τροωdῶ* (*τραγωδῶ*).

§ 92. Mistí: *θ* appears initially and medially as *χ*, *δ* initially and medially as *d*, and *δ̣* as *γ̣*. Thus:

Initial *θ*: *χερίζου*, *χωρήσου* (subj. aor. of *θεωρῶ*), *Χεός*, *χέκα* = *ἔθηκα* (Lag. p. 68).

Medial *θ*: *στάχα* (*ἐστάθην*), *πεχερός* (*πενθερός*), *κλωχάρα*, *κάχουμι* (*κάθομαι*), *ἔμαχα*.

Initial *δ*: *dώδεκα*, *dέν*, *dίνου I give*, aor. *dώκα*, *dερπάν* (*δρεπάνι*), *daχτυλία*.

Medial *δ*: *εἴda*, *dώδεκα*, *πτέρ foot* for *πdέρ* (*ποδάρι*).

δ̣: *γῠ́* (*δύο*).

Exceptions are:

Initial *θ*: *τύρα*, *τυμν̣άμα censer*, words which are often exceptional. Also *τε̣ά aunt* (*θεία*).

Initial *δ*: *γίνου I give*, by the side of *δίνου*.

Medial *δ*: to *γ̣* and then dropped, *ἀελφός*.

§ 93. Axó: here *θ* changes to *χ* initially and medially, initial *δ* to *d*, medial *δ* to *γ̣* (often dropped, § 76), and *δ̣* to *ḍ*. Thus:

Initial *θ*: *Χε(γ)ός* (*Θεός*), *χέκω* (*θέτω*), *χώρσα* (*ἐθεώρησα*).

Medial *θ*: *πε(χ)ερός* (*πενθερός*), *dική(χ)α*, aor. pass. of *δικίζω*, *φοβή(χ)α* and so all aorists passive, *ἔμαχα*.

Initial δ: dέκα, dέν, dένω, aor. ἔdεσα, dικίζω, dίνω, dώκα, dώμα, dαχτυλία.

Medial δ: ἀελφή, dώ(γ)εκα, ἐώ (for ἐγ̱ώ), εἴγ̱α (εἴδα), πι(γ̱)άρ (ποδάρι), πο(γι)όρτ (ποδόρτ) *stocking*, γίχ (γίδι) *goat* with final γ̱ unvoiced.

δ̱: dυ̱ό, dι̱άσκαλος, dι̱άβολος, dι̱άκος, εἴdι̱α (= εἶδον).

Exceptions are:

Initial θ: τύρα, τυμνι̱ατό and τυμνι̱άμα.

Medial δ: ἀdελφή as well as ἀελφή.

§ 94. These observations are summarised in the table below. The exceptional substitutes are put into brackets.

	θ		δ		
	Initial	Medial	Initial	Medial	δ̱
Ferték	τ	τ	d (ζ)	d	ǰ
Araván	χ (τ)	ρ (χ)	d	ρ (d)	γ̱
Ghúrzono	χ (τ)	χ (ρ)	d	ρ (χ)	γ̱
Semenderé ...	χ (τ)	χ (φ, ζ)	d	ζ	ζ̱
Ulaghátsh ...	χ̱ (τ, σ)	γ̱ (γ, χ)	d	γ̱ (d)	γ̱, ρ̱
Mistí	χ (τ)	χ	d (γ̱)	d (γ̱)	γ̱
Axó	χ (τ)	χ	d	γ̱ (d)	ḏ

§ 95. At all the other villages θ and δ are as a rule preserved as dental spirants. Here again there are a few exceptions:

Sinasós: χινέρι *trace* (Arkh. p. 280) which is probably for ἰχνάδι a dimin. of ἴχνος which appears at Ph., although ἰχνάρι is always a possible form.

Delmesó: δ → *d*: dέν and düσέκ *saddlebag* (δισάκκι).

δ → ρ: ἰνǰίρι̱α pl. of ἰνǰί *pearl* (Turkish inǰi), ἀǎουροῦμ (ἄς ἰδοῦμ) *v.* § 221.

δ → ζ: ζέν το *he binds it*, but aor. ἔδεσα, ζόνč (ζόνǰι μ, pl. ζόνǰι̱α) *tooth*.

Sílata and Sinasós: δ → ρ: παγούρ *ice* (Pharasop. p. 122 and Arkh. p. 258), dimin. of πάγος.

Phloïtá: δ → *d*: *βόïda oxen*, sg. *βόïτ*, gen. *βοïdoῦ*.
δ → ρ: *παιρί*, *γιαζǝ́ρια writings*, pl. to Turkish yazə, *qαïέρια stones*, pl. to *qαγιά*, Turkish qaya.
Phloïtá and Malakopí: δι → γι, *σöbü(γι)ű next day*, at Sin. *σεπεδιοῦ*.
Malakopí: δι → ζ: *νὰ ζιοῦμε* = *ἰδοῦμεν* (Pakhtíkos, p. 23).

Lastly in most villages the gen. pls. of *τοῦτος* and *ἐκεῖνος* are in *-ρῶ* and *-ροῦ* for *-δῶ* and *-δοῦ* (§§ 183, 184), the word *γαϊδούρι ass*, as at Sillí (§ 11), always has *d* for δ, whatever the usual local treatment of δ may be, and *χ)τέρ* for *λιθάρι* extends beyond the limits of *τ* for *θ*.

The exceptional words are probably due to two causes: (*a*) a dislike to a substitution which produces two consonants of the same kind, that is a kind of dissimilation, for which see the remarks on the exceptions at Ar. and Gh.; (*b*) to the wandering of forms from village to village, of which *φοβήρα* at Gh., a form normal at the neighbouring Ar., is a clear example. Why *θύρα* should so often be treated exceptionally it is hard to see.

§ 96. The general explanation of these phenomena is that the people, from constantly talking Turkish, found a difficulty in pronouncing these non-Turkish sounds, and these substitutions are the results of their efforts. Except ρ for δ they are all in the neighbourhood of the original sound: *θ* by changing its place but not its mode of articulation becomes *χ*, by changing the mode but not the place *τ*, and by another slight change ς. In the same way δ becomes *γι*, *d* or *ζ*. The Ferték change of *δι* to *ǰ* is by way of *di*, which becomes *ǰ* just as *τι* at Ferték sometimes becomes *č*.

The variety of the substitutions and the local irregularities point to this process of effort to attain a difficult sound. It is not however easy to say why this phenomenon occurs exactly where it does. At villages like Ferték, Ulaghátsh and Semenderé, where there are many Turks, such an effect might be expected, but it appears none the less at Mistí and Axó, Ghúrzono and Araván, where there are none. Why also is it not found at Malakopí, where there are so many Turks? One point however is clear: the failure to pronounce *θ* and δ goes *pari passu* with the corruption of the declensions[1]. Here Delmesó with its well preserved system of declension and use of *θ* and δ together is very instructive. The breakdown of the declensions being due to the influence of Turkish

[1] *V.* § 394.

gives another reason for supposing that this treatment of *θ* and *δ* is due to the same cause[1].

Sibilants.

§ 97. *Σκε, σκί* become *ὄκε* and *ὄκί* everywhere except at Malakopí and Sílata. *Σκα, σκο* and *σκου* are on the other hand preserved, except that in the impf. and present the *ὄ* of the endings in *ὄκε, ὄκί* has been generalised, and produces for the present *-ὄκω, -ὄκεις, -ὄκει*, etc. and for the impf. *-ιὄκα, -ιὄκες, -ιὄκε*, etc. To this Malakopí and Sílata are naturally exceptions, and have the present and impf. in *-σκω* and *-ισκα* respectively. In these two villages therefore the pronunciation *ὄκ* is not used at all.

Στί becomes *ὄτί* everywhere, except probably at Malakopí and Sílata and possibly at Phloïtá. Before other vowels, including *e*, *στ* is preserved. The aorists *λούὄτα* (*ἐλούσθην*), *γυρίὄτα* etc., at Delmesó owe the *ὄ* to the analogy of the persons with *κ* (2nd sg. *λούὄκης*, 3rd sg. *λούὄκην*, *v.* § 85), and in the same way at other villages it is probably the persons (2nd, 3rd sg.) with *ὄτί* which have produced at least an occasional passive aorist in *-ὄτα* (Gr. *-σθην*). Examples from Ulaghátsh and Axó are: *βλοΐὄτα I got married* (*i.e.* †*ηὐλογίσθην* for *ηὐλογήθην*), *βρεΐὄτα* from *βρεχοῦμαι I call*, Ax., *κρυβίὄδα* from *κρύφτω*, Ul.

Before *i* *σ* and *ζ* are pronounced *ὄ* and *ξ̆*, though not where *σ* is for *στ*, as in *σην, σίνα* (§ 102), and not, I believe, before the *i* produced at Malakopí and Mistí by the weakening of unaccented *e*. For examples see the glossary under *σηκώνω, σηκώτι, σήμερον, σίδερον* etc. Before *i̯*, as in the endings *-i̯α, -i̯ου*, there is no change to *ὄ* or *ξ̆* (§ 123).

Nasals and Liquids.

§ 98. Prosthetic *ν*, of course the *ν* of the article *τόν, τήν*, is found before a certain number of substantives beginning with a vowel, and these are generally the same as have it in Modern

[1] The suggestion made in *J. H. S.* xxx, p. 289 that these substitutions were due to Turks speaking Greek is needless. The phonetic systems of two languages spoken side by side act upon one another. A parallel case is the failure in Terra d'Otranto to sound *δ*, *θ*, and the velar *γ*.

Greek. As also in Modern Greek, the loss of *ν* is known, although rare; thus *ἄρτηκα* as well as *νάρτηκα*, Síl. (Pharasop. p. 114)[1].

Examples of the prosthetic *ν* are:

ναγέλ (*ἀγέλη*), Fer. (Krinop. p. 56) and Síl. (Pharasop. p. 121).
νάκρα, Fer. (Krinop. p. 56).
νεβλή (*αὐλή*), generally in Capp.
νεκληᾰ́, Síl., *νηκᾰ́*, Ar., *νεκκλησά*, Fer. (Krinop. p. 56).
νεφαλός, Ar., *νοφαλός*, Sin. (Arkh. p. 255), (*ὀμφαλός*).
νιᾰ̆τι̯ά, Ax. and other forms of *ἑστία, fire.*
νϋν̯gι̯ά, Del., pl. *νιν̯gι̯ές*, Phl., *νίν̯gες*, Ul., *a weight.* At Sin. *οὐγγία*, Arkh. p. 250. For more forms *v.* glossary.
νῶμος (*ὦμος*), Sin. (Arkh. p. 256).
νώρα (*τώρα*), *i.e. τὴν ὥρα*, Fer. (*ibid.* p. 57).

In consonantal groups λ is generally preserved.

λφ is preserved and not as in M. Gr. changed to ρφ. Thus *ἀδελφή*, *ἀδελφό*[2].
λθ becomes ρτ, *e.g. ἤρτα*, but at Axó and probably elsewhere *ἤλτα*.
λμ appears in *ἀλμέζω I milk*, Del., *ἀλμέγω*, Síl. (M. Gr. *ἀρμέγω*).

Groups of consonants lightened by dropping.

§ 99. In this way the consonantal group *μb* (anc. *μβ*, *μπ*) appears frequently as *μ*. Thus *ἐμβαίνω* becomes *μαίνω* or *μίνω*, aor. *σέμα* or *ἔμα*, but *ἔμba*, Ar. Gh. and *σέμba*, Del.; *ἐμβάζω* becomes *μάζω*; dém borsev and dé *μορσεν he could not*, Ax. (*v. ἠμπορῶ* and § 72); *ᾰ̆υμερό μ* (= *συμπεθερός μου*), Mis.; *Ἀϊ Μανdαλέμ*, Fer. (Krinop. p. 41) for *ἅγιον Παντελεήμονα*, where the *-ν* Π- sounded as *-μ* b- has become M.

Ἐβλεμή gen. *ἐβλεμῆς sun*, Pot., is from *εὐλαμπής* which, sounded *ἐβλαμbής*, produces *ἐβλαμής*, and then, with *ε* for *α* before the *η* (*i*) of the next syllable, *ἐβλεμής*. The f. subst. is formed from the acc. *ἐβλεμή*. Arkh. (p. 235) suggests *εὖ λάμπω*.

A few cases however in which *μ* is used for *β* and others of the interchange of *π* and *μ* arouse a suspicion that perhaps this *μ* is a substitution for *b* rather than a lightening of the group *μb*, and

[1] The fullest list of examples of both phenomena is in G. Meyer, *Zur neugr. Grammatik, Sonder-Abdruck aus Analecta Graecensia, Festschrift zum 42 Philologentag*, Graz, 1893, pp. 11—19.

[2] For λφ in Pontic and the possibility that λφ and ρφ belong to different areas of the *κοινή*, *v.* Thumb, *Die griech. Sprache im Zeitalter d. Hellenismus*, p. 192.

point to a series of changes amongst the labials, which the material is insufficient to distinguish. The examples for *β* and *μ* are *μοῦκα*, Síl. (Pharasop. p. 121) and elsewhere for *βοῦκα*, and at Fer. (Krinop. p. 55) *μυζάνω*, *μῶλος* for *βυζάνω*, *βῶλος*, and, for *π* and *μ*, *μουχώνω* and *πιχώνω* (*v.* *μουλώνω*), *μίτροπος* for *ἐπίτροπος*, *γουλμῶ* (*q.v.*) against Pontic *γλουπίζω*, *παγκλάβι* for *μαγκλάβι* and *borópωρο*, Ar. for *μεθόπωρον* (*q.v.*). *Cf.* also *μουχτάβω* in glossary.

§ 100. The group *σφ* is variously affected, appearing as *σφ*, *φ*, *φσ* or *σ*. Metathesis (for which *v.* § 104) has produced *φσ* and then both *σφ* and *φσ* have been lightened to *φ* and *σ* respectively. That *φ* is produced directly by lightening from *σφ*, and *σ* in the same way from *φσ*, is shewn by the facts that where *φ* occurs and not *σ* it is accompanied by *σφ* and not by *φσ* (Ul.), and that where *σ* occurs and not *φ*, there *φσ* is also found and not *σφ* (Pot. Phl. Mis.). From the other villages nothing could be concluded as to the process. The recorded examples are:

Ulaghátsh, *σφ* and *φ*: *σφαγνω* or *φάγνω* (= *σφάζω*), aor. *ἔφαξα*.

Potámia, Phloïtá, Mistí, *φσ* and *σ*: *ἔφσαξα*, and from *σφαλῶ*, aor. *σάλσα* impv. *σάλ*, Pot.—*ἔφσαξα*, impv. *σάξε*, and from *σφαλῶ*, the impv. *φσάλ*, Phl.—*σάγου*, aor. *ἔφσαξα*, Mis.

Delmesó, Ferték, *σφ*, *φ*, *σ*: *σφάχνω* and *φάγνω*, aor. *ἔφαξα*, *σφόνǰυλος* and *σόνǰυλος*, *σοίṉga*, impv. to *σφογγιζω*, *σίγνω* (= *σφίγγω*), Del.—*φάχνω*, *σφονδύλ* and *σφόνδυλο* (Krinop. p. 63), *σüṉgιάρ* (= *σφουγγάρι*), Fer.

Axó, only *σφ*: *σφάγνω*, *σφάλ*.

Araván, Ghúrzono, only *φ*: *φάλ*, *φόνǰυλο*, *φουǰύλ*, Ar.—*ἔφαξα*, Gh.

Sinasós, Sílata, Anakú, only *σ*: *σόντυλος* and *σοντίλι*, *σουγκάτος omelette*, *σουγκῶ* (= *σφογγίζω*), Sin. (Arkh. p. 268).—*σόντελο* (Pharasop. p. 123), *σουṉgῶ* and the impv. *σάλ*, Síl.—*σάλ*, An.

From these examples we see that in general the forms with metathesis belong to the north and those without it to the south. If we allow that *σφ* implies the possibility of *φ*, and the use of *φ* the possibility of *σφ*, and that in the same way *φσ* and *σ* go together, the villages fall into three groups: (1) the northern villages: Sinasós, Potámia, Sílata, Anakú, Phloïtá (? Malakopí), and Mistí with *φσ* and *σ*; (2) the southern villages: Axó, Ulaghátsh (? Semenderé), Ghúrzono and Araván with *σφ* and *φ*; (3) Ferték and Delmesó with all four. For this *v.* § 396, and for the position of Delmesó, § 397.

§ 101. Miscellaneous cases are:

ἄλα, Ax., *ἄνα*, Gh. for *ἄλ να* (= *ἄλλο ἕνα*).

ἀλέφ flour, for *ἀλέβρι*, pl. *ἀλέβρια*, Ax.

ἄρωπος, Ar. and similar forms for *ἄθρωπος*.

βροχός rain and *βρακοζών belt*, in which at Ax. the *β* is hardly audible.

βύνω, Del. Ul. for *ζβύνω*.

ἔρουμαι, common for *ἔρχομαι*.

κάσρο, Fer. (Krinop. p. 49), for *κάστρο*.

λαλῶ, aor. generally *λάλσα*, but at Ul. also *λάσα*.

λαχτῶ (= *λαχτίζω*), aor. *λάχσα* and *λάσα*, Ax., and many aorists like these two.

πόμα, *πόνα* for *πόμνα*, aor. of *ἀπομένω*, *v.* glossary.

ρανῶ, Del. Mis. for *τρανῶ*.

σῆστρο and *σῆσρο sieve*, Fer. (Krinop. p. 62).

στρώς and *σρώς*, Fer. (*ibid.* p. 63).

τάρσεν and *ὀπ άρσεν*, 3rd sg. aor. of *ταβρῶ*, for *τάβρησε*, Ax.

τραγώσα, Phl. aor. of *τραγωδῶ*, but at Del. *τραγώδσα*. *Cf.* *λαχτῶ*, above.

φέγου for *φεύγω*, Mal.

§ 102. Lastly there is the case of the combination of the preposition *εἰς* with the article. The *'ς το* (*εἰς τό*) etc. of Modern Greek appear regularly only at Axó; elsewhere the *τ* is dropped and the forms are *σο*, pl. *σα*, and, where the article has the corresponding forms, *σον*, *σην*, etc., at Delmesó *σην* for *εἰς τ̆ην*. But *'ς το* and *'ς τα* appear occasionally at most of the villages, owing possibly to the influence of common Greek or possibly to the irregularity of the impulse to drop one of the consonants. *Σίνα* for *εις τίνα* noted at Potámia has the same origin. Note *σην*, *σίνα*, and not *σ̆ην*, *σ̆ίνα*, as it would have been with an original *si* (§ 97). The *το*, *τα* used at Ulaghátsh are due to the complete disuse of the preposition *εἰς* and not to a dropping of the *σ*.

Dropping of Consonants by Dissimilation.

§ 103. A consonant is often dropped by dissimilation, when the same consonant, or even one of the same place of articulation, occurs in the following syllable, and in this way a whole syllable is sometimes lost. This phenomenon has been studied by

Hatzidákis[1] and by Pernot, who classifies the instances from many dialects according to their relation to the accent. Most of the Cappadocian cases fall under the head of post-tonic dissimilation of the former of two isolated consonants, called by Pernot the *χάσης* type[2]. In the 2nd sg. pres. of verbs in *-ζω* and the 2nd sg. of aorist subjunctives in *-ήσω, -ίσω*, this phenomenon enters fully into the inflexional system; *v.* §§ 198, 220. Other instances are collected below: they no doubt depend a good deal upon the *sprach-tempo*; the dissimilation of *š* in the aorist from Turkish verbs in -šmaq is, however, I believe invariable. Examples of this are:

ἐδάϊσεν, aor. to Turkish šašmaq *to be astonished*, for *ἐδάδισεν*, Del.
οὐλάϊσε, aor. to ulašmaq *to be united*, for *οὐλάδισε*, Ul.
q*αμάϊσαν*, aor. 3rd pl. to qamašmaq *to be dazzled*, for q*αμάδισαν*, Ul.
γιαπούϊσαν, aor. 3rd pl. to yapəšmaq *to adhere* for *γιαπούδισαν*, Ar. Ax. Mal.
οὔισεν, aor. to učmaq *to fly*, for *οὔčισεν*, Phl. Also 3rd sg. *οὔσεν*, Del., *οὔγισεν*, Ul., 3rd pl. *οὔσαν*, Phl.

Miscellaneous instances are:

β: *βάλ passim*, for *βουβάλι buffalo.*
βά, Ul. Ax. Phl. for *βαβά father.*
κ: *ἀπτικός*, Síl. (*Xen.* I, p. 192) as against *καπτικός*, Ph., secret name for a Turk.
θέϊγα for *θέκιγα* (§ 207), impf. of *θέκου*, Mal.
q: Possibly *ὀβάχ poplar*, Ar., by side of q*αβάχ*, Gh. Ax. Turk. qavaq.
π: *πούγετα* for *πούπετα*, Ax., with hiatus filled by *γ*.
ρ: *τυφερό* for *τρυφερό*, Ar.
πεστέρ for *περιστέρι*, Síl. (Pharasop. p. 123), etc., unless these are lightened forms of *περστέρ*.
ς: *σρῶες* for *σρῶσες*, pl. of *σρῶς* or *στρῶς* (*στρῶσις*) *bed*, Fer. (Krinop. p. 637).

[1] In *K.Z.*, XXXIII, and reprinted in Μεσ. καὶ νέα Ἑλλ., I, pp. 323—331.

[2] Hubert Pernot, *Études de Linguistique Néo-Hellénique, I. Phonétique des Parlers de Chio*, 1907, pp. 442 *sqq.*, and especially pp. 454 *sqq.* on the dissimilation of *s*. This is treated, but less fully, also in *Rev. des Études Grecques*, XVIII (1905), pp. 253 *sqq.*

The Turkish səzlamaq has two forms in Greek: (*a*) in -dω̂, and thus *σəζλαdᾶ* = *πονεῖ*, Fer. Mal., and (*b*) in -dίζω. Here the *ζ* of the ending causes the loss of the *σəζ-* of the first syllable, and the result is *pres.* 3 *sg.* *λατίς*, *impf.* *λάdιζιν*, *aor.* *λάτσιν*, all from Mal., and other similar forms, for which *v.* səzlamaq.

τ: *ἄς ο τρανήσω* for *ἄς το τρανήσω*, Phl. text on p. 422, l. 6.

ἀφένdης, *vel sim.* for *ἀφτένdης*, *i.e.* *αὐθέντης*, *q.v.*

ναχτή *fever*, Fer., but *čιναχčής*, Ar. from *τινάσσω*[1].

ὅdε (*ὅτε*) *then*, Mis. for *τότε*.

d: *dάq* *lip*, Fer. (Turk. dudaq).

νέρ, Ar. (Val. p. 19), for *λινάριον* is probably a case of the dissimilation of one of two liquids, and *ȧbésa* *harlot*, Del., Turk. qahbe, of one of two guttural sounds, with *hb* lightened to *b*.

Metathesis.

§ 104. Examples of various kinds of metathesis are:

ἀγραστήρ (*ἐργαστήρι*) *shop*, Pot.

ἀλμεχčήρ (*ἀμελκτήριον*) *milk-pail*, Ar.

ἀπτάγω (*ἀποκάτω*), Phl.

βαλσικό (*βασιλικό*), Sin. (Arkh. p. 227).

βζέγω (*ζέβγω*, *ζεύγω*), Phl.; aor. *ἔσβεξα*, Síl. (Pharasop. p. 117).

γαμαρσία, as well as *μαγαρισιά*, Sin. *V.* *μαγαρίζω*.

ζολμονῶ (*λησμονῶ*), Fer.; aor. *ζολμόνσα* or *ζομbόλσα*, Ar. The latter goes back to †*ζομλόνσα* (the result of a further metathesis of *ζολμόνσα*), whence †*ζομbλόνσα*, whence by metathesis †*ζομbόλνσα*, and finally *ζομbόλσα*.

κόβλα (*κόλλυβα*), Sin. (Arkh. p. 245).

κρόπια (*κοπριά*), Fer. (Krinop. p. 53).

κυφράς (*κρυφά*), Ax., *κουρφάς*, Síl. (Pharasop. p. 119).

čύρπησα (*ἐτρύπησα*), Ar. For *č*, *v.* § 83.

μαραδ̆κενό (*δαμάσκηνο*) *plum*, Ar. The *ρ* is for *δ* (§ 88). For other forms *v.* *δαμάσκηνο*.

ξινίδ̆κω (= *σχίζω*), Del. *Σχίζω* becomes *σκίζω* and *δ̆κίνω* (§§ 97, 192) and *δ̆κινίδ̆κω* (§ 193), and from this metathesis produces *ξινίδ̆κω*.

οὐčτουρούεις, Ar., pres. 2nd sg. as from *οὐčτουρdούζω* *I make to fly*,

[1] Hatzidákis, *ibid.* p. 324, gives as an alternative explanation that perhaps the syllable *τι-* was regarded as the article and so dropped. This is possible, but can only have happened when *τὴ(ν* was still in use at Ferték.

from Turk. učturmaq, causal of učmaq *to fly*. The impf. 3rd sg. being *οὐčούρδουζεν* for *οὐčτούρδουζεν*, with the *τ* lost by dissimilation from the *d* following (§ 103), the present should be *οὐčουρδούζω*, and therefore the *τ* of *οὐčτουρούεις* is the *d* shifted by metathesis rather than the *t* of the Turk. causal suffix *tur*.

περενǰέ window, Fer., Turk. penǰere.

πεστλέϊσανε for †*πεσλέδισανε*, Del., 3rd pl. aor. from Turk. peslemek *to nourish*.

πράϊ, Sem., etc., forms based on *ποράδι*, for *ποδάρι*.

σταβρό (*στραβό*), Fer. (Krinop. p. 63).

ταβρῶ (*τραβῶ*), *passim*, except at Del. Síl.

φκάλ, Del. for *κεφάλ(ι*.

φοῦχτα, by the side of *χοῦφτα*, Sin. (Arkh. p. 277).

φυστάνω, by the side of *συφτάνω*, Fer. (Krinop. p. 63).

φωσόν, Sin. (Arkh. p. 278), for *σιφών(ι*.

Turkish Consonants.

§ 105. In the numerous loan words the sounds of Turkish are generally simply taken over. Thus we have the new consonants *č*, *ǰ*, etc., and the vowels *ü*, *ö* and *ə*. The three consonants ح, خ, and ه all sounded to me like the Greek *χ*.

The Turkish *q* (*qaf*, ق) medially and initially, except for an occasional confusion with *γ* (*e.g.* *γουζού*, Fer. = Turk. quzu), keeps its Turkish sound, a hard back *k*; finally it almost everywhere becomes *χ*. This final *qaf* before the *i* or *ι̯α* of a Greek termination is still pronounced *χ*, *e.g.* qonaq قوناق *palace* becomes q*ονάχ* and *my palace* is q*ονάχι μ*, and *palaces* is q*ονάχι̯α*[1]. At Ulaghátsh and Malakopí however and to a less degree at Sílata, and probably also to some extent at Phloïtá, final *q* is pronounced with its Turkish sound. Also at Ulaghátsh, Malakopí and Phloïtá before the final *i* the Turkish treatment is recorded by which the *q* changes to *gh* (غ) and the *i* to *ə*; *e.g.* *πατισ̆αχλάq* پادشاهلق *kingdom* and *πατισ̆αχλəghə μ my kingdom*, Ul., and q*απάghə τ its cover*, Phl., from qapaq. That the Turkish rule is followed at Ulaghátsh is part of the extremely Turkised character of the dialect. The fondness at Malakopí, Phloïtá and Sílata for *q* goes with the pronunciation of *γ* as *q* at these three villages; *v.* § 82.

[1] This *χ* is palatal before *ι*, but in final position probably velar.

PART II. MORPHOLOGY.

(*a*) The Definite Article.

§ 106. In the greater number of villages the use of the article is much restricted. It is not used at all in the genitive. Before substantives, whose meaning involves the idea of personality, it is regular in the nom. only before formal neuters. Before formal feminines it is not usual, and before formal masculines it is rare. Thus *το φῦάχ the child*, but *vaíκα the woman* rather than *το vaíκα*, whilst *τ' ἀθρώπ the men*, *το δι̯άβολος* (p. 316, l. 6) are very unusual. Before nouns without personality it is used in the nom., and regularly before all words in the acc. Where, with the breakdown of the distinction between these two classes, all nouns tend to become neuter in form (*e.g.* at Ul. and Fer.) the use of the article in the nom. is much commoner, especially when no possessive follows; *e.g.* *το βαβά* but *βαβά μ.* The restriction is thus on the same lines as at Sílli, but does not go quite so far (*v.* § 16, where the Turkish influence at work is pointed out). There is no distinction of case or gender: the only forms used being *το* (do) for the sg. and *τα* (da) for the plural: at Malakopí and Mistí, the sg. is *του* (dou), *v.* § 64[1]. This disappearance of gender is another Turkism; it affects also the adjectives and pronouns and is one of the most pronounced features of the dialect; *v.* §§ 167, 168 for adjectives and §§ 181—188 for the pronouns.

§ 107. In the villages where the dialect is least corrupted, Sinasós, Delmesó and Potámia, further forms are used, and there is also a genitive. This is, I believe, rare, and the fact that it does not drop the final *-ου* (§60) suggests that, as far as it is truly dialectic, it belongs to an older stage of the dialect than that reached in the other villages. One of these fuller paradigms is from Potámia:

	Sg.			Pl.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	(ὁ)	(ἡ)	*το.*	(οἱ)	*τα*	*τα.*
Acc.	*το(ν*	*τη(ν*	*το.*	*του(ς*	*τα*	*τα.*
Gen.	*του*	*του*	*του.*			

Here ὁ, ἡ, οἱ, are probably really non-dialectic, and the acc. masc. sg. and pl. are used only for nouns of personality. The fem.

[1] That the article has no accent is shewn by the fact that its vowel is subject to the changes which affect unaccented vowels.

acc. form τη(ν is used for all feminines with or without this idea. Thus the really local article may be set down as (1) with nouns of personality:

	Sg.			Pl.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	—	—	το.	—	—	τα.
Acc.	το(ν	τη(ν	το.	του(ς	τα	τα.
Gen.	του	του	του.		———	

(2) with nouns without personality:

	Sg.			Pl.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	το	το	το.	τα	τα	τα.
Acc.	το	τη(ν	το.	τα	τα	τα.
Gen.	του	του	του.		———	

E.g. τηˌ γουμάσα, τηˌ γάτα.

For Sinasós, Arkhélaos (p. 149) gives:

	Sg.			Pl.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	ὁ	ἡ	τό.	οἱ	ἧ	τά.
Acc.	τόν	τήν	τό.	τούς	τής	τά.
Gen.	τοῦ	τοῦ	τοῦ.	τῶν	τῶν	τῶν.

But a good deal of this is probably due to outside influence.

At Delmesó the forms are as at Potámia, but without any non-local influence. Thus for words of personality:

	Sg.			Pl.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	—	—	το.	—	—	τα.
Acc.	το(ν	čη(ν	το.	του(ς	τα	τα.
Gen.	του	του	του.		———	

The fem. čη(ν is only used with words that are formally feminine: with Turkish words το is used; *e.g.* acc. το qαρə́ *the woman.* And for nouns without personality:

	Sg.			Pl.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	το	το	το.		τα.	
Acc.	το	čη(ν	το.		τα.	
Gen.	του	του	του.		———	

But for these nouns it should be noted that *čη(ν* is not always used; thus acc. *čη θύρα*, but *čη στράτα* and *το στράτα*.

Other remains of the fuller article are:

(1) The acc. sg. f. *τη(ν* is used at Anakú and Sílata; at Axó, but only with nouns of personality, the fem. acc. sg. *τ* for *την*, *e.g. τ ναίκα ἐκείνο, that woman*; once as gen., *ἐκεί τ ναίκας*.

(2) The acc. m. sg. *τον* (*τομ, τοῠ*) is used occasionally, especially with nouns of personality, at Síl. Phl. Mal. and Ax.

(3) Once at Axó in a text there is a trace of the gen. sg. f. *ἐκεί ζ ναίκας of that woman* (p. 398, l. 24). This is unique.

The only other traces of the inflected article are the words with prosthetic *ν* in § 98, such as *νάκρα*, and a few phrases like *čην ἄλλ* (*τὴν ἄλλην ἡμέραν*) Ar. and *Ἴημβόλ* for Stamboul.

For the combinations of *εἰς* with the article, *σο, σα, v.* § 102.

(*b*) Substantives.

Φαίνεται ὡσεὶ τὸ ὅλον τῆς κλίσεως, ἐλεύθερον ἀπὸ παντὸς δεσμοῦ σχολειακῆς ἢ ἄλλης παραδόσεως, εἰσῆλθεν εἰς νέον χυτήριον, ἐχωνεύθη καὶ ἐξῆλθε μετὰ νεωτέρου σχήματος.
Hatzidákis[1].

§ 108. These words of Hatzidákis, written for the Pontic declensions, apply with equal, or perhaps with even greater, force to the Cappadocian system, and the variation from common Greek is so great as to compel a fresh arrangement of the substantives. It has been found most convenient to classify them as follows:

I. Neuters	(*a*)	The diminutives in *-ί(ον* and *-ι(ον*.	§§ 109—113.
	(*b*)	The neuters of the old 3rd decl.	§ 114.
II. Masculines	(*a*)	Substantives in *-ος*, and with them the neuters in *-ο(ν*.	§§ 115—153.
	(*b*)	The modern imparisyllabic decl.	§§ 154—160.
	(*c*)	Substantives belonging to the old first decl. in *-ης* or *-ής*.	§§ 161—163.
III. Feminines	(*a*)	Substantives in *-α*.	§§ 164, 165.
	(*b*)	Substantives in *-i* (*-ι* or *-η*).	§ 166.

The most remarkable points in declension are the influence of the diminutives in *-ί(ον* and *-ι(ον*[2], placed for this reason first, the

[1] Φιλ. Ἐρ., p. 17.

[2] The arguments against this adduced for Pontic by Hatzidákis (Φιλ. Ἐρ. pp. 18—20) do not convince me, at least for Cappadocian.

development of an agglutinative declension on the model of Turkish, and the distinction observed between substantives whose meaning involves the idea of personality and those without this idea (roughly *ἔμψυχα* and *ἄψυχα*)[1].

On the cases in general two remarks may be made: (*a*) that the gen. pl. is rare, and has the sg. ending *-ι̯οῦ* (also *-ι̯οῦν*), rather than *-ῶ(ν*, and (*b*) that no example is recorded of the *-ε* vocative of the *-ος* substantives; it is suggested by the Ferték forms *dάσκαλε μ*, etc. (§ 180), but I believe that the case is generally formed by merely dropping the *-ς* of the nominative.

I *a*. *The diminutives in -ί(ον and -ι(ον.*

§ 109. This type is very common. The endings, excepting the gen. pl., are as in Modern Greek, with the dropping of the unaccented vowel:

Sg. N. Acc. *-ί*, —.	Pl. N. Acc. *-ι̯ά*, *ι̯α*.
Gen. *-ι̯οῦ*.	Gen. *-ι̯οῦ(ν* (rare).

E.g. from Ferték:

Sg. N. Acc. *φτί* (*αὐτί*) *ear*.	*μέτ* (*ἱμάτιον*) *shirt*.
Gen. *φτι̯οῦ*.	*μετι̯οῦ*.
Pl. N. Acc. *φτι̯ά*.	*μέτι̯α*.

The second type is by far the commoner, and to it always belong the numerous Turkish substantives ending in a consonant, the meaning of which does not involve the idea of personality. Thus from deniz *sea* at Delmesó:

Sg. N. Acc. *dɛvgíς*.	Pl. N. Acc. *dɛvgíž̯α*.
Gen. *dɛvgiž̯οῦ*.	

In the villages where the distinction between nouns with personality and nouns without has disappeared, it is used for Turkish words ending in a consonant of both classes. *v.* § 161.

For the influence of this type upon the other declensions and on the formation of the agglutinative endings *v.* §§ 117, 123.

For the effect of the imparisyllabic decl. upon the type in *-ί*, pl. *-ι̯ά*, *v.* § 160.

[1] This appears to a less degree at Pharasa, and very markedly in Pontic, as is plain from Hatzidákis' remarks on the Pontic substantives in Φιλ. Ἐρ., especially pp. 15, 23, 25, 29.

§ 110. The dropping of the final *i* as a rule causes the preceding consonant if voiced to become unvoiced, or in general to be treated as in final position, whilst before the possessive, when the *i* is kept, it appears as if in medial position. Thus:
ἀπίθ pear, but *ἀπίδι μ*, Mal.
μάš (*ὀμμάτιον*) *eye*, but *μάčι μ*, Ar.
qαπάq (Turk. qapaq) *cover*, but qαπάghə τ according to Turkish rule for *q* and *gh*, Phl.

This loss of voice in the sg. before the dropped *i* reduces the types -δι, pl. -δ̲ια, -γι, pl. -γ̲ια, -βι, pl. -β̲ια, to -θ, pl. -δ̲ια, etc. Thus:

ρόφ (*ὀρόβιον*), pl. *ρόβ̲ια*, Ax.
καλίχ (*καλίγι*) *shoe*, pl. *καλίγ̲ια*, Ar.
καταφύχ (*καταφύγιον*), pl. *καταφύγ̲ια*, Ax.

From this it comes about that originally unvoiced stems have a tendency to voice the consonant in the plural in order to follow the pattern of the voiced stems. The two classes thus become confused. *E.g.*:

βερκόč (*βερικόκκιον*) *apricot*, pl. *βερκόǰ̲ια*, Mis.
κεράš (*κεράσιον*) *cherry*, pl. *κεράǯ̲α*, Mal.
čαρούχ (*τσαρούχι*) *a kind of shoe*, pl. *čαρούγ̲ια*, Mis.
ὀρνίχ (*ὀρνίθι*), Gen. *ὀρνιγ̲οῦ*, pl. *ὀρνίγ̲ια*, Ar.

§ 111. The words in -δ(ι, -θ(ι offer some peculiarities. Where δ and θ are preserved, they are naturally declined in -θ (or -δ), pl. -δ̲ια and -θ, pl. -θ̲ια (or possibly -δ̲ια) respectively. Thus we have:

In δ(ι: *φακούθ* (dimin. of *φακός*) *bean*, pl. *φακούδ̲ια*, Mal.
βόϊθ ox, pl. *βόϊδ̲ια*, Sil.
In θ(ι: *καλάθ basket*, pl. *καλάθ̲ια*, Phl.
λουλούθ flower, pl. *λουλούδ̲ια*, Mal.

Where δ and θ are changed (*v.* §§ 86—96) the decl. naturally is altered. Thus at Ar. and Gh. the change of δ to ρ in the middle of a word produces for the -δ(ι words a sg. in -ρ and from this a pl. in -ρ̲ια. Thus from Ghúrzono:

ἀπίρ (*ἀπίδι*), pl. *ἀπίρ̲ια*, and Ar.
ὀφίρ (*φίδι*) *snake*, pl. *ὀφίρ̲ια*.

Of θ(ι nouns I have no example.

So too at Semenderé the change of δ to ζ produces *λάζ* (*λάδι*), pl. *λάζ̲ια*, *φίζ snake*, pl. *φίζ̲ια*, and that of θ to the often dropped χ, *καλάϊ* or *καλάγ̲ι*, pl. *καλάϊγ̲ια* (*καλάθι*) *basket*.

§ 112. At Axó, Mistí and Ulaghátsh the changes of θ and δ to χ and γ̰ always appear, the change of medial δ to *d* playing no part. We thus get, *e.g.*:

ἀπίχ (*ἀπίδι*), pl. *ἀπίγ̰α*, Ax. Mis.
καρύ (*καρύδι*), pl. *καρύα*, Ax.
ὀρνίχ (*ὀρνίθι*), pl. *ὀρνίγ̰α*, Ax.
πεγάχ (*πηγάδι*), pl. *πεγάγ̰α*, Ul.
φί(χ (*φίδι*) *snake*, pl. *φίγ̰α*, Ul.
ψ̌ίχ (*ψιχίδιον*, pl. *ψ̌ί(γ̰)α*, Ax.

This type in *-ί(χ*, pl. *-ί(γ̰)α* has spread beyond the ground on which it can be based in the usual changes of θ and δ. Thus at Ferték we have as the regular type for these words, sg. *-τ*, pl. *-γ̰α*, *e.g.*:

ἀπίτ, pl. *ἀπίγ̰α*.
καρύτ, pl. *καρύγ̰α*.
ὀρνίτ, pl. *ὀρνίγ̰α*.
πεγάτ, pl. *πεγάγ̰α*.
φρύτ, pl. *φρύγ̰α*.
ψίτ (*ψιχίδιον*), pl. *ψία* (Krinop. p. 69).

Here the sg. is from δ changed to *d* and in final position to *τ*, whilst the pl. is due to the spread of the *-ί(χ*, *-ί(γ̰)α* type, and has no connexion with the local treatment of θ and δ. It is in fact semantic and not phonetic in character, *-ί(γ̰)α* having become a fertile suffix.

Further examples of this are:

ἀπί pear, pl. *ἀπί(γ̰)α* Sem., where however the effect of θ → χ may be felt.
καρύχ, pl. *καρύγ̰α*, Ar.
κρομύ onion, pl. *κρομύγ̰α*, Gh.
πράϊ, pl. *πράϊγ̰α*, Sem., and similar forms, for *ποράδι foot*.
ψαλί song (*sic*, but ? *scissors*), pl. *ψαλια*, Sem.

The spread of this type is probably helped by the general Greek change of *δ̰ι* to *γ̰ι*, which may be taken as older than the various local changes of θ and δ.

§ 113. The use of *ς* to make a word indefinite appears once at Delmesó in *ἕνα πεγάδις a well*. *v.* §§ 115, 289.

From the endings of this declension, gen. sg. *-γ)̰ιοῦ* and pl. *-γ)̰α*, the agglutinative declension has arisen in the way described below in § 123.

I *b*. *Neuters of the old third declension.*

§ 114. Of these the most important are the words in *-α* which follow *πρᾶγμα*. The usual type followed is shewn by the decl. at Delmesó of *πούμα* (*πῶμα*) *cover*:

Sg. N. Acc. *πούμα*. Pl. N. Acc. *πούματα*.
Gen. *πουμάτ*.

In which *πουμάτ* stands for *πουμάτου*.

So too *χώμα earth*, *κλήμα vine*.

At Ulaghátsh and Ferték the agglutinative declension with its endings *-γ)ι̯ου* and *-γ)ι̯α* (*v*. § 123) has invaded these words, and we have from Ulaghátsh:

Sg. N. Acc. *πούμα*. Pl. N. Acc. *πούματα*.
Gen. *πούμαγι̯ου*.

Similarly *χώμα*, gen. *χώμαγι̯ου* and also *γάλα*, gen. *γάλαγι̯ου*.

For Ferték Krinópulos (p. 51) gives *κόνισμα* (= *εἰκόνισμα*), gen. *κονισμαγι̯οῦ*, pl. *κονίσματα*, and (p. 41) *ἄλειμμα*, gen. *ἀλειμμαγι̯οῦ*.

For the spread of the pl. in *-τα* to other classes of substantives *v*. §§ 144, 152.

Belonging here, but from their meaning not actually declined, are some abstract substantives from verbs such as *ἀράδəμα seeking* from *ἀραδῶ*, Turk. aramaq; *δαρέλδιμα being angry*, Turkish darəlmaq, Greek aor. *δαρέλσα*, pres. not recorded. Both are from Ulaghátsh.

Κρέας appears as *κιρι̯ά́ς*, with pl. *κιρι̯άτα*, Gh. Phl. Mal., but *κιρι̯ά́σι̯α*, Ax. Like *κιρι̯άτα* is the Ar. form *στσι̯άτα* (Val. p. 21) *bones*. This, pronounced *σčι̯άτα*, is based upon *στέατα*, which becomes *στι̯άτα*, and then (§ 84) *σčι̯άτα*. The sg. is not recorded. *v*. *ὀστοῦν*.

II *a*. *Masculines in -ος and neuters in -ο(ν.*

§ 115. Although the number of these words has been largely reduced by the use of diminutives and Turkish loan-words, they yet form the most important and interesting of all the Capp. declensions.

Here we have to make for the first time the distinction mentioned above in § 106 on the article between words that imply

personality and words which do not, animals naturally belonging sometimes to one, sometimes to the other class. It is also to be noted that the ending of the acc. sg. is very rarely used except after the def. article. Thus at Del. *το λαγό ἐσκότωσέν* do *he killed the hare*, but *δέκε ἕνα λαγός he struck a hare*. This principle is even carried further by a slight tendency to use the acc. form (in *-o*) always after the article, whether the case be nom. or acc. Thus at Pot., the nom. *το γάμω*, and *το μύλο ἔν μακρειά the mill is distant*, but *χτίνου ἀδαρά μύλος they are now building a mill*, and the same with this word at Mistí. This only applies to inanimates, for it is only with them that the article is used in the nom. A further result is a tendency to use the *-ς* of the nom. with other classes of nouns to express indefiniteness, but this is quite rare. Examples are *ἀκιάρις* (*σκιαδι*) Gh., *πεγάδις* Del., *qουγιούς well*, Del.

§ 116. This restriction of the acc. ending to the defined substantive must be due to the similar usage in Turkish, but we must also take into account the Pontic phenomenon, which is ancient, of giving the nom. the acc. ending if the definite article is used, like the Pot. nominatives *το μύλο* and *το γάμο* above; a Pontic example is the sentence *τ' ἐμὸν ὁ ἀκι λον καλὸς ἄκυλος ἔν my dog is a good dog*[1]. The Cappadocian usage shews us the acc. having its proper ending only when the noun is definite, and a rudimentary use of the ending in *-ς* to mark indefiniteness, positively by adding *-ς* to neuters and negatively by the disuse of *-ς* in the nom., when the definite article is used. This seems on the way to a state where the endings in *-o(ν* and *-oς* would mark, not the accusative and nominative, but the ideas of definiteness and indefiniteness respectively, a stage which for the nominative had been reached in Pontic before the period of Turkish influence. The unfortunate disuse of the article in the nominative before nouns of personality in Cappadocia makes it impossible to clear up the history of these phenomena; I can only record the available data.

§ 117. The system is least corrupt at Delmesó, where the words with personality are declined thus. For examples I take *ἄθρωπος*, *δάσκαλος* and *χερίφος a man* (Turkish herif):

[1] Oeconomides, p. 222. See too Thumb, *Neugr. Volkssprache*, p. 42 (2nd edition), and, for the antiquity of the phenomenon, Thumb, *Prinzipienfragen d. Κοινή-Forschung*, *Neue Jahrbücher f. d. Kl. Alt.*, XVII, p. 258.

Sg.	N.	ἄθρωπος	δάσκαλος	χερίφος.
	Acc. def.	ἄθρωπο	δάσκαλο	χερίφο.
	Acc. indef.	ἄθρωπος	δάσκαλος	,,
	Gen.	ἀθρώπ	δάσκαλ	χεριφι̯οῦ.
Pl.	N.	ἀθρώπ	δασκάλ	χερίφ.
	Acc.	ἀθρώπους or ἀθρωπι̯ούς	δασκάλους or δασκαλι̯ούς.	χεριφι̯ούς.

With an oxytone word of course final *-οι* and *-ου* remain. Thus *πονῐκός* (*ποντικός*) *mouse*:

Sg.	N.	πονῐκός.
	Acc. def. and indef.	πονῐκό.
	Gen.	πονῐκοῦ (?).
Pl.	N.	πονῐκοί.
	Acc.	πονῐκούς.

Similarly declined are čobάνος *shepherd* and Τούρκος.

In this we may note the dropping of unaccented *-οι* and *-ου*, of course purely phonetic (§ 60), and the uncertainty of the accent in the gen. sg. The specially Cappadocian features are the distinction between the def. and indef. acc. in the sg. and the appearance of the genitive in *-ι̯οῦ* and the acc. pl. in *-ι̯ούς*. These are based upon the decl. of diminutives in *-ί* and *-ι*, the gen. being taken direct, the acc. in *-ι̯ούς* being a new analogical formation. The influence of this dimin. decl. is shewn in *ἀδέλφι̯α*, the pl. of *ἀδελφός*.

The type followed by these words we may call for convenience, because of its generally well-preserved character, the old declension.

§ 118. Of words without personality examples are *πάλος peg*, *τόπος* and *μύλος*:

Sg.	N.	πάλος	τόπος	μύλος.
	Acc. def.	πάλο	τόπο	μύλο(ς.
	Acc. indef.	πάλος	τόπος	μύλος.
	Gen.	——	——	μύλ.
Pl.	N. Acc.	πάλους	τόπους	μύλους.

So too *ὅλμος mortar for pounding*, with however the acc. always *ὅλμο*. Χρόνος has gen. pl. *χρονοῦ*.

In this decl. there is the same general distinction in the sg. between the def. and indef. acc., but the pl. differs entirely in having only one form for nom. and acc., and that the old acc.

This type may be conveniently called from its defective character the imperfect declension.

Lastly λύκος and λαγός have a mixed decl. with nom. acc. pl. the same but nom. in form, and γέρος *old man* has the decl. of objects without personality. For the pl. λαγούδες *v.* § 160.

Sg. N.	λύκος	λαγός	γέρος.
Acc. def.	λύκο	λαγό	γέρο.
Acc. indef.	λύκος	λαγός	γέρος.
Pl. N. Acc.	λύκ	λαγοί	γέρους.
		or λαγούδες	

§ 119. At Potámia the substantives with personality only differ from the Delmesó type in the nom. pl. of oxytones, which is in *-ίδ*. This stands for *-ίδοι* and is a mixture of *-οι* and the *-ίδες* of the imparisyllabic declension. Examples are διάβολος, δάσκαλος, πιŏτικός *shepherd*, πονδικός and λύκος.

Sg. N.	διάβολος	δάσκαλος	πιŏτικός.
Acc. def.	διάβολο	δάσκαλο	πιŏτικό.
Acc. indef.	διάβολος	δασκαλος	πιŏτικό(ς.
Gen.	διαβόλ	δάσκαλ	πιŏτικιοῦ.
Pl. N.	διαβόλ	δασκάλ	πιŏτικίδ.
Acc.	διαβόλους	δασκάλους	πιŏτικούς.
		or δασκαλιούς	or πιŏτικιούς.

Sg. N.	πονδικός	λύκος.
Acc. def.	πονδικό	λύκο.
Acc. indef.	——	λύκο(ς.
Gen.	πονδικοῦ	λυκιοῦ.
Pl. N.	πονδικίδ	λύκ.
Acc.	πονδικούς	λύκους.

Other examples are: ἄθρωπος like διάβολος, but with gen. ἀθρώπ or ἀθρωπιοῦ. ἀδελφός and σκορπιός like πονδικός, except that ἀδελφός has pl. ἀδέλφια. βούβος *owl* and ψύλος *flea* are like λύκος. κοκινιός *cock* has a pl. κοκινιάδια as if from a neut. dimin. in *-άδι*.

§ 120. The substantives without personality are exactly as at Delmesó. Thus:

Sg. N.	γάμος.	Pl. N. Acc. γάμους.
Acc. def.	γάμο.	
Acc. indef.	γάμος.	

But nom. with article *το γάμο, το μύλο* for which *v.* § 115 above.

Other examples are: *βρώμος stink, λάβος handle, μύλος, ὄλκος pus, ὄειμός* (*χειμών*), *τόπος, ὕπνος, φόβος, ψόφος corpse.*

Sometimes there is no special acc. form; thus *λάβος* is nom. and acc. def. and indef. This is characteristic of Araván and Ferték, *v.* §§ 142, 146. *Πατό winepress*, neut. in form in the sg., has pl. *πατοί̯ς.*

§ 121. Sílata, Phloïtá and Malakopí closely resemble one another, although the vowel-weakening of *o* to *u* at Malakopí makes its forms look a little different. The frequent absence of a special form for the acc. pl. of words with personality is remarkable. At Sílata indeed it seems to be entirely absent, and this is also the case at Anakú; the two villages are not far apart. The material for Anakú is very scanty, but excepting for this absence of an acc. pl., the pl. of *δάσκαλος, e.g.* being *δασκάλ* for both nom. and acc. and the form *δασκαλι̯ούς* not being used, the system there seems to be the same as at Delmesó and Potámia.

§ 122. Examples from Sílata of substantives with personality are *λύκος, πονδικός, čobάνος*:

Sg.	N.	*λύκος*	*πονδικός*	*čobάνος.*
	Acc. def.	*λύκο*	*πονδικό*	*čobάν.*
	Acc. indef.	*λύκος*	*πονδικός*	*čobάνος.*
	Gen.	*λυκι̯οῦ*	*πονδικοῦ*	
Pl.	N. Acc.	*λύκ*	*πονδικοί*	*čobάν.*

So too *ἄθρωπος, δάσκαλος, ἀετός.* The acc. *čobάν* is probably for *čobάνη* from a byform *čobάνης.*

The pl. of neuter form appears in *Τούρκος*, pl. nom. acc. *Τούρκι̯α*, as well as in *ἀδέλφι̯α.*

Noticeable are sg. nom. acc. *σκοροπιός*, pl. nom. acc. *σκοροπίδε* and *κοκονι̯ός* (*cock*), acc. def. *-νι̯ό*, acc. indef. *-νι̯ός*, pl. *κοκονι̯όδι̯α.*

§ 123. Up to this point the semantic division has corresponded with the distinction between the old and the imperfect declensions. In the Sílata decl. of substantives without personality we first meet with what I have ventured to call the agglutinative forms of the pl. and gen. sg. which play so large a part in the very corrupted systems of Araván and Ferték. The Sílata decl. of *μύλος* is an example.

Sg. N.	*μύλος.*	Pl. N. Acc. *μύλους*
Acc. def.	*μύλο.*	or *μύλοζ̲ια.*
Acc. indef.	*μύλος.*	
Gen.	*μύλοζ̲ιου.*	

So too *λαγός*, pl. *λαγόζ̲ια.*

These forms in *-ζ̲ιου* and *-ζ̲ια* arise as follows. Paroxytone neuters of the 2nd decl. such as *σπίτ* are extremely common, and are swelled by the number of borrowed Turkish words declined in this way. *Σπίτ* then forms its plural *σπίτ-ζ̲ια* and its gen. *σπιτ-ζ̲ιοῦ*, apparently, and thus to the consciousness of the speaker really, by adding *-ζ̲ια* and *-ζ̲ιου* to the nominative, just as Turkish does the same by adding -ler and -in. As Turkish does this universally, so the Greek has done in his own language what he habitually does when he talks Turkish, and used his own endings *-ζ̲ια* and *-ζ̲ιου* in the Turkish agglutinative way. Hence *μύλοζ̲ια* (for *μύλοσ̲ια* with the *s* voiced according to § 75), and masses of forms still more extraordinary[1].

The Sílata system therefore has for the nouns of personality the old declension, and for the words of the other semantic division either the imperfect or the agglutinative declension.

§ 124. At Phloïtá the substantives of personality are exactly as at Sílata: the only special acc. pl. I have is *δασκαλ̲ιούς* with nom. *δασκάλ*. Examples are *ἄθρωπος* pl. *ἀθρώπ* or *ἀρθώπ*, *τüčάρος merchant* (Turk. tuǰǰar), pl. *τüčάρ*, *λύκος*, pl. *λύκ*. A full decl. is *ἀράπος negro*, for Modern Greek *ἀράπης* and properly an *-ης* word: for the remains of its decl. as such *v.* § 163.

Sg. N.	*ἀράπος.*	Pl. N. Acc. *ἀράπ.*
Acc. def.	*ἀράπο.*	
Acc. indef.	*ἀράπος.*	
Gen.	*ἀραπ̲ιοῦ.*	

This is of interest, as at Mistí all the words in *-ης* have gone over to the *-ος* decl. *v.* § 162.

Plurals of neut. form are *ἀδελφός*, pl. *ἀδέλφ̲ια*, *σκοροπ̲ιός*, pl. *σκοροπ̲ιά*, *ἰνσάνος individual*, pl. *ἰνσάν̲ια.*

The rare gen. pl. appears in *χρονοῦ* and *χριστ̲ιανοῦ* or *χριστ̲ιανῶ.*

[1] The endings are *-ζ̲ια*, *-ζ̲ιου*, not *-ǯ̲ια*, *-ǯ̲ιου*. *v.* § 97.

§ 125. Words without personality have not the agglutinative forms. Μύλος is an example:

Sg. N. Acc. *μύλος.* Pl. N. Acc. *μύλους.*
Gen. *μυλι̯οῦ.*

§ 126. At Malakopí the substantives of personality are, with of course the local vowel-weakening of *o* to *u* (*v.* § 64), much as at Delmesó and Potámia, excepting that the special form of the acc. pl. is never more than optional. In this use of the nom. for the acc. form it resembles its northern neighbours Sílata and Anakú; in the licence to use either it is like the next village to the south, Axó. Examples are:

Sg. N.	*δι̯άσκαλους*	*ἄθρουπους*	*δι̯άβουλους.*
Acc. def.	*δι̯άσκαλου*	*ἄθρουπου*	*δι̯άβουλου.*
Acc. indef.	*δι̯άσκαλους*	——	——
Gen.	*δι̯ασκαλι̯οῦ*	*ἀθρουπι̯οῦ* or *ἀθρώπ*	*δι̯αβουλι̯οῦ* or *δι̯αβόλ.*
Pl. N.	*δι̯ασκάλ*	*ἀθρώπ*	*δι̯αβόλ.*
Acc.	*δι̯ασκαλι̯ούς*	*ἀθρουπι̯ούς* or *ἀθρώπ*	*δι̯αβουλι̯ούς* or *δι̯αβόλ.*

So too *ἄ̯γελους*, *δι̯άκους deacon*, but for nom. acc. pl. only *δι̯άκ* is recorded, and *čobánους shepherd*, of which the indef. acc. is *čobánους* or *čobánου*, but the def. only *čobánου*.

Plurals of neut. form are *ἀδέλφι̯α* and *ἰνσάνι̯α*.

§ 127. As at Potámia oxytones have a pl. borrowed from the imparisyllabic decl. Thus *qαμbρός* (*γαμβρός*, *v.* § 82) has *qαμbρίδι*, in which the ending is for *-ίδε(ς*. The acc. is *qαμbρίδας*[1]. So too *κοκονός cock* has *κοκονάδι* beside the common *κοκονάδι̯α*. Also *ὄ̯ύ̯ndιgνους* (*σύντεκνος*), pl. *ὄ̯υ̯ndιgνούδι̯α*.

§ 128. Words without personality have in the pl. both the old acc. form of the imperfect declension, and also the new agglutinative pl. I have no record of the genitive. Thus:

Sg. N. *qάμους* (*γάμος*). Pl. N. Acc. *qάμς* or *qάμουζι̯α*,
Acc. def. *qαμου.*
Acc. indef. *qάμους.*

in which *qάμς* is for *γάμους*. For the *q* *v.* § 82. Other examples are: *κόπανους pestle*, pl. *κοπάνς*, *ὄ̯ειμός* (*χειμών*), pl.

[1] The *-as* ending is very remarkable, and recalls Pontic.

ὄειμούς or *ὄειμόζ̣ια*, *φόβους*, pl. *φόβουζ̣ια*. *Κόπανους* is also neut. in form: *κόπανου*, pl. *κόπανα*. So also *μύλος* in the sg.; *μύλου*, pl. *μύλους*.

§ 129. At Axó the corruptions of the substantives with personality are the use of dimin. forms in the gen. sg. and acc. pl., as at Delmesó and Potámia, and the occasional use in the pl. of the nom. form for the acc., a usage less common however than at Malakopí. Examples are *λύκος*, *dι̣άσκαλος*, *j̆ιν̣gι̣άνος gypsy*, *bιδ̆τικός shepherd* and *βαδ̆ιλι̣ός* which last has come over from the imparisyllabic declension.

Sg. N.	*λύκος*	*dι̣άσκαλος*	*j̆ιν̣gι̣άνος*	*bιδ̆τικός*	*βαδ̆ιλι̣ός.*
Acc. def.	*λύκο*	*dι̣άσκαλο*	*j̆ιν̣gι̣άνο*	*bιδ̆τικό*	*βαδ̆ιλι̣ό.*
Acc. indef.	*λύκος*	——	*j̆ιν̣gι̣άνος*	——	——
Gen.	*λυκι̣οῦ*	*dι̣ασκάλ* or *dι̣ασκαλι̣οῦ*	——	*bιδ̆τικοῦ*	*βαδ̆ιλι̣οῦ.*
Pl. N.	*λύκ*	*dι̣ασκάλ*	*j̆ιν̣gι̣άν*	*bιδ̆τικοί*	*βαδ̆ιλι̣οί.*
Acc.	*λυκι̣ούς* or *λύκ*	*dι̣ασκαλι̣ούς* or *dι̣ασκάλ*	*j̆ιν̣gι̣ανι̣ούς* or *j̆ιν̣gι̣άν*	*bιδ̆τικούς*	*βαδ̆ιλι̣ούς.*

So too *χριστι̣ανός*, *σερνικός male* and *ἰνσάνος individual*.

In one word I record the agglutinative plural: *dι̣άκος deacon*, pl. *dι̣άκοζ̣ια*.

§ 130. The non-personal words generally have the agglutinative plural. Thus:

Sg. N.	*φόβος*	*γάμος*	*τοίχος.*
Acc. def.	*φόβο*	*γάμο*	*τοίχο.*
Pl. N. Acc.	*φόβοζ̣ια*	*γάμοζ̣ια*	*τοίχοζ̣ια.*

Also for agglutinative plurals in *-γι̣α* *v.* § 149.

I record also the plurals *γάμς* and *τοίχς*, clearly for *γάμους* and *τοίχους*, and in this shortened form probably brought from Malakopí. No genitives are recorded. In general, however, the imperfect declension has disappeared, leaving the non-personal words entirely to the agglutinative declension. The system therefore is that personal words have the old and impersonal the agglutinative forms.

§ 131. At Mistí the substantives with personality preserve at least to some considerable degree the forms of the old declension. Special forms for the acc. pl. are not very common. The vowel-weakening of *o* to *ου* (*v.* § 64) is to be noted, as also the change of *κ′* to *č* (*v.* § 78). Examples are:

Sg. N.		Τούρκους	πιδτικός	ἄραπους (ἄνθρωπος)	λύκους.
	Acc. def.	Τούρκου	πιδτικό	ἄραπου	λύκου.
	Acc. indef.		πιδτικός		
	Gen.	Τουρκοῦ	πιδτικοῦ	ἀραπιοῦ	λυκοῦ.
Pl. N.		Τούρč	πιδτičοί	ἀρώπ	λύč.
	Acc.	„	„	ἀραπιούς or ἀρώπ.	„

Τούρκος has also pl. nom. acc. Τούρκια.

The only recorded instance of the old gen. of a non-oxytone word is μίτροπους (ἐπίτροπος), gen. sg. μιτρόπ, pl. nom. acc. μιτρόπ.

The nouns in -ης like κλέφτης have gone over to this decl. becoming κλέφτους, etc. *v.* § 162.

§ 132. The survival of the old declension is however only partial. The agglutinative forms, until now confined to the words without personality[1], have at Mistí begun the invasion of the other class, and thus distinction between substantives with and substantives without personality begins to disappear. Here we see the beginning of that complete victory of the agglutinative system which appears at Ferték. The next set of examples from Mistí will therefore be of the agglutinative declension, and will contain substantives of both classes of meaning: henceforth in this account of the development of these forms the spread of the agglutinative decl. will force us to drop the semantic division and to divide the -ος words into agglutinative and non-agglutinative; the semantic division hitherto followed into nouns with and without personality and the external division into declensions with the old and declensions with the defective or agglutinative forms, will no longer correspond with one another, and the latter must naturally be used in an exposition of grammatical forms.

§ 133. Further we here meet with a division in the agglutinative forms. Those hitherto described have been in -ος, -οζια, -οζιου. We now find a second class in -ογια, -ογιου, clearly based on the acc. in -ο(ν or the neuter nominative, just as the -οζια, -οζιου forms were based on the nominative in -ος. It is curious

[1] The agglutinative pl. of διάκος, διάκοζια, noted in § 129 above at Axó seems an unusual form.

that all the recorded examples of the *-οζι̯α* decl. are paroxytone, while the nouns with *-ογι̯α* are all oxytone. Examples are:

(1) Forms in *-οζι̯α*.

Sg. N.	*τείχους*	*γάμους*	*κόμβους knot.*
Gen.	——	*γάμουζι̯ου*	*κόμβουζι̯ου.*
Pl. N. Acc.	*τείχουζι̯α*	*γάμουζι̯α*	*κόμβουζι̯α.*

So also *ψύλους flea, μύλους mill.*

(2) Forms in *-όγι̯α*.

Sg. N.	*λαγός*	*ἀελφός*	*πεχερός* (*πενθερός*)	*καπνός.*
Gen.	*λαγογι̯οῦ*	——	——	*καπνογι̯οῦ.*
Pl. N. Acc.	*λαγόγι̯α*	*ἀελφόγι̯α* or *ἀέλφι̯α*	*πεχερόγι̯α*	*καπνόγι̯α.*

So also *βρεχός rain.*

My notes on the acc. sg. are scanty, but there is no doubt that it is in *-o* when defined, and generally in *-ος* when undefined.

§ 134. At Ulaghátsh what is left of the old decl. is further broken down by the general absence of a special acc. form in the sg., whilst the pl. is the neut. form in *-ι̯α*, naturally for both cases. The old forms are only found in substantives with personality. Thus:

Sg. N. Acc.	*χερίφος* (*man*)	*dάσκαλις* (*διδάσκαλος*).
Gen.	*χεριφι̯οῦ*	*dασκαλι̯οῦ.*
Pl. N. Acc.	*χερίφι̯α*	*dάσκαλι̯α.*

Dάσκαλις has also an acc. *dάσκαλι.*

Other examples are sg. nom. acc. *γι̯άβολος* (*διάβολος*), *Τούρκος*, pl. nom. acc. *γι̯άβολι̯α*, *Τούρκι̯α*. *Χριστι̯άν* (nom. and acc.) has a pl. *χριστι̯άνι̯α.*

§ 135. Of the agglutinative decl. examples are (the forms being in all cases both nom. and acc.):

Sg.	*λύκος*	*μίτροπος*	*γάμος*	*μύλο.*
Pl.	*λύκοζι̯α* or *λύκι̯α*	*μίτροποζι̯α*	*γάμοζι̯α*	*μύλογι̯α.*

Also *φόος* (*φόβος*), gen. *φοογι̯οῦ.*

§ 136. For Semenderé my materials are very scanty. It is probably much the same as Ulaghátsh. The old decl. appears in *ἄρουπους* (*ἄνθρωπος*) and *πινδικός mouse*:

Sg. N. Acc.	ἄρουπους	πινδικός.
Gen.	ἀρουπῐοῦ	πινδικοζῐοῦ.
Pl. N. Acc.	ἀρώπ	πινδικοί.

And the agglutinative decl. in:

Sg. N. Acc.	βρεχός	λαγός	γάμβους (γαμβρός).
Gen.	——	λαγοζῐοῦ	——
Pl. N. Acc.	βρεχόγῐα	λαγόζῐα	γάμβουζῐα.

The pl. of neuter form, but with odd accent, appears in dάσκαλος, pl. dασκαλία.

§ 137. At Araván the old forms are comparatively rare outside substantives of personality, upon which also, as at Mistí and Ulaghátsh, the agglutinative decl. has largely encroached; at Araván so much so that not many words seem to be entirely free from its forms. The acc. sg. of nouns of personality often ends in *-ονα*, a form hard to explain[1]. The acc. in *-ο* is rare outside the nouns of personality. Both are probably used only when the noun is defined by the article, but I have no evidence on the point. The acc. pl. is here distinguished by a separate form.

Thus although the old forms belong so generally to the words of personality, the extension of the agglutinative form is such that the declension must be classified primarily according to form, and the semantic distinction will only very partially coincide with those divisions.

§ 138. The old decl. with acc. in *-ο* and no agglutinative forms seems to be confined to some oxytones. Thus:

Sg. N.	Χεός (Θεός)	σκορπῐός	ρυμνῐός	γαμβρός.
Acc.	Χεό	„	ρυμνῐό or ρυμνῐός	γαμβρό.
Gen.	Χεοῦ	σκορπῐοῦ	ρυμνῐοῦ	γαμβροῦ.
Pl. N. Acc.	——	σκορπῐοί	ρυμνῐοί	γαμβρίρε.

For γαμβρίρε see imparisyllabic decl. § 160.

Like ρυμνῐός *narrow road* are Ρωμνῐός (Ρωμαῖος) *a Greek* and πονῐκός *mouse*. Of the same type but with pl. of neuter form are ἀδελφός and ἀνεψός *nephew*. Thus:

[1] The Thracian acc. in *-να* (Psáltis, Θρᾳκικά, p. 63), which is confined to adjectives, derives no doubt from the *-α* of ἕνα, κανένα, but if, as Hatzidákis thinks, the Pontic decl. ὁ λύκον, gen. λύκονος is formed on γείτων, γείτονος, the relation to Cappadocian (§ 389) makes it possible that this acc. in *-ονα* may be from the old 3rd decl.

Sg. N.	ἀδελφός	ἀνεψιός.
Acc.	ἀδελφό	ἀνεψιό.
Gen.	ἀδελφοῦ	ἀνεψιοῦ.
Pl. N. Acc.	ἀδέλφια	ἀνέψια.

§ 139. Substantives of personality with the acc. in *-ονα* and generally some agglutinative forms are ἄρωπος (ἄνθρωπος), Τούρκος, λύκος. Thus:

Sg. N.	ἄρωπος	Τούρκος	λύκος.
Acc.	ἄρωπονα or ἄρωπο	Τούρκονα	λύκονα or λύκος.
Gen.	ἀρώπ or ἄρωποζιου	Τούρκ	λύκ or λύκοζιου.
Pl. N. Acc.	ἀρώπ or ἄρωποζια	Τούρκ	λύκ or λύκοζια.

Of similar type but with acc. in *-ο* are γιάκος (διάκος), γιάσκαλος (διδάσκαλος) etc. Thus:

Sg. N.	γιάκος	čobάνος	γιάσκαλος.
Acc.	γιάκο	čobάνο	γιάσκαλο.
Gen.	γιάκοζιου	čobάν or čobάνοζιου	γιασκάλ or γιάσκαλοζιου.
Pl. N. Acc.	γιάκοζια	čobάν	γιάσκαλ or γιάσκαλοζια.

Čobάνος has gen. pl. čobανιῶν.

§ 140. The old forms are rare in words not involving personality. Examples are χειμός *winter*, čούχος (τεῖχος), ὅλμος *mortar for pounding*, and γάμος. Thus:

Sg. N.	χειμός	čούχος	ὅλμος	γάμος.
Acc.	χειμό	„	ὅλμο	γάμο(ς.
Gen.	χειμοῦ	čούχ or čούχοζιου	ὅλμοῦ or ὅλμοζιου	γάμοζιου.
Pl. N. Acc.	χειμόζια	čούχοζια	ὅλμοζια	γάμοζια.

So too ἁγιαζμός, *-μοῦ*, *-μόζια*.

§ 141. Dimin. genitives of words otherwise like these last are found; *e.g.* ἄνγελος (ἄγγελος), ψύλος *flea*.

Sg. N.	ἄνγελος	ψύλος.
Acc.	——	„
Gen.	ἀνγελιοῦ	ψυλιοῦ.
Pl. N. Acc.	ἀνγέλ or ἄνγελοζια.	ψύλ.

§ 142. The standard type for words without personality however has no separate acc. and no old forms; the decl. is entirely agglutinative. Thus:

Sg. N. Acc. *πόνος.* Pl. N. Acc. *πόνοζι̯α.*
Gen. *πόνοζι̯ου.*

Thus are declined: *ἄνομος wind, ἀνδίδερος, κιρι̯ός cold, κόπανος, λάβος handle, λαγός, λαδερός oil-flask, λόγος, μύλος, πλερός well, ρύπος dirt, συλείτρι̯ος memorial mass, σταβρός, σιβίκος conical hill, τυνι̯ατός censer, δεκανίκος staff, ὕπνος, φέι̯γος moon.* The wide spread of agglutination is shewn by the fact that *γι̯όρος old man, ὅσι̯ος saint* and *καλόγι̯ορος monk* all appear here. Only *καλόγι̯ορος* has acc. sometimes in *-ο.*

The only recorded appearance of the *-ους* pl. of words without personality, the imperfect declension (§ 118), is the phrase *σε ἄλα τόπους in other places.* Sg. nom. *τόπος*, acc. *τόπο.*

§ 143. Lastly *ἄστρος star*, gen. *ἄστροζι̯ου* has the curious pl. *ἄστρες. Cf. σκολι̯ό* and *σκόρdo* below (§ 151).

§ 144. There are also a number of forms with *ρ*. This *ρ* is for *δ* (*cf.* § 88) and the forms are (1) due to borrowings from the imparisyllabic decl., *v.* § 154, and (2) to an imitation of the neuters in *-δ(ι*, gen. *-δι̯οῦ*, *v.* § 111. Examples are:

(1) *νεμαčικός* (*πνευματικός*), *μίτροπος* (*ἐπίτροπος*), *κοκονι̯ός cock, πεερό* (*πενθερός*) declined thus:

Sg. N.	*νεμαčικός*	*μίτροπος*	*κοκονι̯ος*	*πεερό.*
Acc.	——	*μίτροπο*	„	„
Gen.	——	*μίτροποζι̯ου*	*κοκονι̯οῦ*	*πεεροῦ.*
Pl. N. Acc.	*νεμαčικίρε*	*μίτροπορε*	*κοκονι̯άρε*	*πεερόρε.*

(2) *νεφαλός* (*ὀμφαλός*), *οὔρανο, μικρό* (as a substantive), *βρεχός* (*βροχή*).

Sg. N.	*νεφαλός*	*οὔρανο*	*μικρό*	*βρεχός.*
Acc.	„	„	„	*βρεχό.*
Gen.	*νεφαλορι̯οῦ*	*οὔρανορι̯ου*	*μικρορι̯οῦ*	*βρεχοῦ.*
Pl. N. Acc.	*νεφαλόρι̯α*	——	*μικρά*	*βρεχόρι̯α.*

Lastly *κόμbos knot*, gen. *κόμboζι̯ου* has a pl. *κόμbοτα* borrowed from 3rd decl. neuters like *πρᾶγμα. v.* § 114.

§ 145. For Ghúrzono the material is more scanty, but the system appears not to differ materially from that of Araván. The

acc. in *-ονα* is not recorded. *Γι̯άσκαλος* (*διδάσκαλος*) has old and new forms; *γαμβρός* has plurals old, agglutinated and imparisyllabic; *čολαχός spider* shews the regular agglutination. Thus:

Sg. N.	*γι̯άσκαλος*	*γαμβρός*	*čολαχός.*
Acc.	*γι̯άσκαλο*	*γαμβρό*	„
Gen.	*γι̯ασκάλ* or *γι̯άσκαλοζι̯ου*	——	*čολαχοζι̯οῦ.*
Pl. N. Acc.	*γι̯ασκάλ* or *γι̯άσκαλοζι̯α*	*γαμβροί* *γαμβρόζι̯α,* *γαμβρίρες*	*čολαχόζι̯α.*

Τόπος and *χρόνος* have the *-ους* pl. of the imperfect declension, used at Delmesó etc. for impersonal words; *τόπους, χρόνους.*

§ 146. At Ferték the remains of the old decl. are scantier than anywhere else. Excepting *βρεχό rain* they are all amongst the words of personality. There are no special acc. forms and except for certain oxytones everything is neuter in form or from the diminutive decl. I record thus:

ἄτρωπο, gen. *ἀτρωπι̯οῦ*, pl. *ἀτρώπι̯α.*
βρεχό rain, pl. *βρεχά* (and *βρεχόγι̯α*).
čobán shepherd, gen. *čobανι̯οῦ*, pl. *čobάνι̯α.*
ǰάβολος (*δι̯άβολος*), pl. *ǰαβόλι̯α.*
σερνικό male, pl. *σερνικοί.*
Τούρκο, pl. *Τούρκα*, gen. pl. *Τουρκοῦ.*

All the other words seem to be agglutinative.

§ 147. The same division of the agglutinative decl. into forms in *-οζι̯α* and forms in *-ογι̯α* as was noted at Mistí is found again at Ferték, with the same point that most of the *-ογι̯α* forms (seven out of 11 recorded) are oxytone, but of the *-οζι̯α* forms only four out of 41 recorded. The *-οζι̯α* forms are in this way by far the commoner. The declensions run thus:

Sg. N. Acc.	*γέρος*	*ἀδελφό.*
Gen.	*γέροζι̯ου*	*ἀδελφογι̯οῦ.*
Pl. N. Acc.	*γέροζι̯α*	*ἀδελφόγι̯α.*

§ 148. Neuters in *-ο(ν.* This not very numerous category closely follows the words in *-ος*, and is often confused with them, suffering the same corruption. As examples of the old decl. take *δενδρό tree*, Mal. and *βαφčικό godson*, Ar. Thus:

Sg. N. Acc.	δενδρό	βαφčικό.
Gen.	δενδροῦ	βαφčικοῦ.
Pl. N. Acc.	δενδρά	βαφčικά.
Gen.	——	βαφčικοῦν.

§ 149. For the agglutinative decl. λουτρό *bath* at Araván and Ferték, and *σκόρτου* (? *σκόρδου*) *garlic* (N. K.) at Semenderé.

	Araván	Ferték	
Sg. N. Acc.	λουτρό	λουτρό	σκόρτου.
Gen.	λουτροῦ	λουτρογι̯οῦ	σκόρτουγι̯ου.
Pl. N. Acc.	λουτρόζι̯α	λουτρόγι̯α	σκόρτα.

And *μέταπο forehead*, pl. *μέταπογι̯α*, Ferték and at Mistí, where also *μέταπα* is used.

The agglutination of *-γι̯α* to the plural in *-α* has produced at Axó *κοϊκονάϊγι̯α* and *bιčκεφαλάϊγι̯α* as plurals of *κοϊκονό cock* and *bιčκέφαλο pillow*.

§ 150. At Araván and Ghúrzono forms with ρ occur as in the *-ος* nouns. Thus from Araván:

Sg. N. Acc.	φυτό *vineyard*	σκόλι̯ο	μέταπο.
Gen.	φυτορι̯οῦ	σκόλι̯ορι̯ου	μέταπορι̯ου.
Pl. N. Acc.	φυτόρια	σκόλι̯ορι̯α	μέταπορι̯α.

From Ghúrzono are recorded *φυτό*, *φυτόρι̯α* and *σκόλι̯ο*, *σκόλι̯ορι̯α*.

§ 151. In two cases the *-ες* pl. ending is used: *σκολι̯ό*, gen. *σκολι̯οῦ*, pl. *σκολι̯ές*, Sílata, and *σκόρdo*, pl. *σκόρδες*, Ulaghátsh.

§ 152. Like the masc. *κόμbος* above some nouns have taken the *-τα* ending of the *πρᾶγμα* decl. Thus for *ἔργον* we have generally sg. *ὄργο*, pl. *ὄργατα*, and *ἄλογο horse*, pl. *ἀλόγατα*, Mal. The pl. of *κόčκινο sieve* is *κοčκίνατα* at Araván, Delmesó and Potámia. I give its forms at Araván and the Malakopí decl. of *ἄλογο*.

Sg. N. Acc.	κόčκινο	ἄλουγου.
Gen.	κοčκινορι̯οῦ	ἀλόχ or ἀλουγατι̯οῦ.
Pl. N. Acc.	κοčκίνατα	ἀλόγατα.

At Phl. gen. sg. and pl. *ἀλογοῦ*.

Newly formed singulars from old *-τα* plurals are *κέρατο*, pl. *κέρατα* at Phloïtá and *γονατο*, pl. *γόνατα* at Araván.

§ 153. The dimin. form appears in *χτηνό cow* (*χτῆνος*), pl. *χτηνι̯ά*, Axó and gen. pl. *χτηνι̯οῦ*, Potámia, and in *gώλο* (*κῶλος*), gen. *κωλι̯οῦ* at Araván.

II *b*. *The modern imparisyllabic declension.*

§ 154. This declension, of which *παπάς*, acc. and gen. *παπά*, pl. nom. acc. *παπάδες*, may be taken as the type, is largely used.

In the villages in which the distinction in declension is observed between substantives whose meaning involves the idea of personality and those without this idea, Turkish words of the former kind, which end in a vowel, are declined in this way. Especially common are the words in جی (=ǰi, etc.), Gr. -ǰης. Examples are:

dεβεǰής camel-driver, pl. *dεβεǰήρε*, Gh.
ἀραbaǰής coachman, pl. *ἀραbaǰήδι*, Mal.
baσάς elder brother (Turk. paša) pl. *baσάδε*, Phl. and *baσάες*, Axó.
ὀμουσούς neighbour (qomšu), pl. *ὀμουσούγες* or *qομουσούγες*, Axó.
qαργάς crow (qargha), pl. *qαργάδε*, Del.

The acc. sg. of these words would be formed by dropping the final -ς, and the gen. would probably be in -*δι̯οῦ* where *δ* is preserved, and in -*γι̯οῦ* where it is not. At Ar. and Gh. there are probably genitives in both -*γι̯ου* and -*ρι̯ου*. *V.* the following sections.

For the decl. of these words where the distinction of words with and without personality has disappeared *v.* § 159.

§ 155. As in Modern Greek this plural has invaded the feminines of the first decl., and we have such forms as *νύφ* (*νύμφη*) *bride*, pl. *νυφάδες*, Del. Pot. Phl., *νυφάδις*, Mal., *νυφάρες*, Ar., *νυφάες*, Axó, and *πεερά* (*πενθερά*) gen. *πεεράς*, pl. *πεεράρε*, Ar.

§ 156. The decl. has the following peculiarities due to the general local conditions, phonetic or inflexional.

(1) The -ς of the pl. ending is often dropped. This seems to be almost the rule at Phl. Mal. Mis. Ar. and Gh. It probably began before the possessive (*v.* § 180) and was then generalised. Examples from *παπάς* are *παπάδε*, Phl., *παπάδι*, Mal. The form *παπάθ* at Anakú would stand for *παπάδοι* → *παπάδ* → *παπάθ*. So too at Pot., where *čιφčής farmer* (Turk. čiftǰi) has a pl. in -*ήδ*(*οι* declined like an -*ος* word; nom. *čιφčήδ*, acc. *čιφčηδι̯ούς*.

(2) The local treatment of *δ* as *ρ* produces at Ar. and Gh. the ending -*άρε* (*παπάρε*, etc.) and at Ax. it becomes a *γι̯* which easily drops and gives the ending -*ά*(*γ*)*ε*(ς, *e.g.* *παπάε*(ς. The pronunciation of *δ* as *d* at Fer. and Mis. has however left no trace

here owing to the advance of the agglutinative forms, for which *v.* immediately below.

(3) The agglutinative system appears, just as in the *-oς* nouns. Thus at Fer. we have *παπάς*, gen. *παπαζι̯οῦ*, pl. *παπάζι̯α*, and at Ul. *παπάς*, gen. *παπαγι̯οῦ*, pl. *παπάγι̯α*, and at Ax. the pl. is *παπάγι̯α* by the side of *παπάε(ς*. The Mistí forms like *παπάϊ* and *ζεβγαράϊ* from *ζεβγαράς* may be due to a phonetic change of medial *δ* to a subsequently dropped *γι̯* (*cf. ἀελφός*, § 92), although medial *δ* generally becomes *d*, which would give an ending *-ádε(ς* → *-ádι*. Possibly *-ádι* has combined with the agglutinative *-ágι̯α* to produce *-áϊ*.

(4) The endings of the *-oς* declension, and perhaps the old imparisyllabic declension in *-ὰς*, *-αδος* are responsible for the appearance of genitives in *-δι̯οῦ* and even acc. plurals in *-δι̯ούς*, which produce a distinction between the nom. and acc. pl. quite unknown to the imparisyllabic plurals of Modern Greek[1]. Thus *παπάς* is declined:

		Delmesó	Potámia	Malakopí
Sg.	N.	*παπάς*	*παπάς*	*παπάς.*
	Acc.	*παπά*		*παπά.*
	Gen.	*παπαδι̯οῦ*	*παπά*	*παπαδι̯οῦ.*
Pl.	N.	*παπάδες*	*παπάδες*	*παπάδι.*
	Acc.	„	*παπαδι̯ούς* or *παπάδες*	*παπαδι̯ούς* or *παπάδι.*

(5) The acc. form without *-ς* is used under exactly the same conditions as the *-ό(ν* of the *-oς* decl. That is to say it is used only when the word is defined; otherwise the nom. is used.

(6) No case of the old gen. pl. is recorded. At Del. the (nom. and) acc. pl. is used: *του παπάδες τα σπίč̯α the priests' houses.*

§ 157. Connected with this imparisyllabic declension is a system of decl., the commonest use of which is for Turkish words ending in a vowel.

The feeling which leads to the separation of substantives of personality from those whose meaning does not involve this idea, added to the effect of neuters in *-ád(ι*, *-íδ(ι*, etc., has produced for the non-personal words a special type of the imparisyllabic decl.

[1] For other traces of the imparisyllabic decl. of ancient Greek *v.* §§ 137, note and 398.

Examples for Greek words are rare, but we may take *κερατάς snail* from Delmesó. This runs:

Sg. N.	*κερατάς.*	Pl. N. Acc. *κερατάδ̲ια.*
Acc. def.	*κερατά.*	
Acc. indef.	*κερατάς.*	
Gen.	*κεραταδ̲ιοῦ.*	

This type is very frequent at Phárasa, *v.* § 295.

§ 158. Probably owing to the commonness of the acc. in *-á*, this type has been taken for the decl. of Turkish words ending in a vowel whose meaning does not imply personality. That *qαρά woman* should appear here is curious. The nom. only rarely ends in *-ς*, at least I only record *qαϊγ̲ιάς rock* from Delmesó, with gen. *qαϊγ̲ιαδ̲ιοῦ* and pl. *qαϊγέδ̲ια* (Turkish qaya).

Thus where *δ* is preserved (*i.e.* at Delmesó, Potámia, Sílata, Phloïtá and Malakopí) the decl. runs:

Sg. N. Acc.	Gen.	Pl. N. Acc.	Turkish
qαρά	*qαρəδ̲ιοῦ*	*qαράδ̲ια*	qarə *woman* (Del.).
ταρλά	*ταρλαδ̲ιοῦ*	*ταρλάδ̲ια*	tarla *field* (Pot.).
γ̲ιαρά	——	*γ̲ιαράδ̲ια*	yara *wound* (Phl.).
ὀdά	*ὀdαδ̲ιοῦ*	*ὀdάδ̲ια*	oda *room* (Síl.).
qουγί	——	*qουγίδ̲ια*	quyu *well* (Del.).
παρά	*παραδ̲ιοῦ*	*παράδ̲ια*	para *money* (Mal.).

At Araván, where medial *δ* has become *ρ*, we have forms with *ρ*, although *δ̲ι* generally becomes *γ̲ι*. Thus *ἀqουλού clever* (Turkish 'aqəl), gen. *ἀqουλουρ̲ιοῦ*, at Del. *ἀqλουδ̲ιοῦ*, *τενǰιρέ cooking-pot* (Turk. tenǰire) pl. *τενǰιρέρ̲ια*, and *gєčιρ̲ιοῦ*, gen. of *gєčί* (Turk. keči) *goat*. Probably such forms could be heard also at Ghúrzono.

Forms from other villages due to a sporadic change of *δ* (*v.* § 95) are *ἰνǰίρ̲ια pearls* (Turk. inji) at Del. and *qαϊέρ̲ια stones* (Turk. qaya) at Phl.

At Ulaghátsh, where *δ̲ι* changes to *γ̲ι*, we have such a declension as, *e.g.* from Turkish qarənja *ant*:

Sg. N. Acc. *qαρəνǰά.*
Gen. *qαρəνǰαγ̲ιοῦ.*
Pl. N. Acc. *qαρəνǰάγ̲ια,*

or *qαργά crow* (qargha), gen. *qαργαγ̲ιοῦ.*

So too at Araván and Mistí, where also δ̰ becomes γ̰, the endings are (-γ̰ου) -γ̰α[1]. Thus:

παρά money, pl. *παράγ̰α*, Ar.

At Axó where δ̰ becomes *d̰*, at Ferték where it becomes *ǰ*, the endings are still (-γ̰ου,) -γ̰α, not (-d̰ου,) -d̰α and (-ǰου,) -ǰα. This is probably due to the influence of the agglutinative decl. with its endings -γ)̰ου, -γ)̰α. Examples are:

Sg. N. Acc. Gen.[2] *ὀδά.* Pl. N. Acc. *ὀδάγ̰α* (Turk. oda), Ax.
μεϊβά. *μεϊβάγ̰α* (Turk. meïve), Fer.

Words in -*i* or -ə without personality are occasionally declined as diminutives like *παιδί*, but this is quite exceptional. I record the plurals λαqəpd̰á from laqərdə *word*, Fer., and qουγ̰á from quyi, quyu *well*, Pot. The usual system produces the plurals λαqəpdά́γ̰α, Ax., qουγ́δ̰α, Del.

§ 159. This form in -γ̰α is used also for Turkish words with personality where, and in proportion as, the semantic distinction between the two classes disappears. Thus:

dεβεǰή́ς *camel-driver*, pl. dεβεǰή́α (*i.e.* -ǰή́γ̰α), Ul.

baσ̌á *elder brother* (Turk. paša), pl. baσ̌άγ̰α Mis. and Fer. but baσ̌άδε at Phl. That the agglutinative -γ̰α plays a great part in this is suggested by such an example as dελιqανούγ̰α *youths* from Sílata, a village in which δ is preserved.

§ 160. Lastly this decl. has affected the diminutives in -*í* of § 109, and we find at Del. *πουλί*, gen. *πουλιδ̰ιοῦ* (Phl. and Mistí *πουλ̰ιοῦ*), and in Araván gελεǰί *word*, gen. gελεǰιρ̰ιοῦ. This is because these words are indistinguishable in form from the Turkish words ending in a vowel (*ὀδά*, *παρά*, qαρə́, etc.). The pls. *λαγοῦδες* (§ 118) of *λαγός*, Del. and *γαμbρίρε* (§ 138) of *γαμbρός*, Ar. are examples of these forms in the *-ος* decl.

II *c*. *Substantives belonging to the old decl. in -ης or -ής.*

§ 161. The Modern Greek type of this declension, the old 1st decl. masc. in -*ης*, is shewn in *e.g.* *κλέφτης*, acc. *κλέφτη(ν*, gen. *κλέφτη*, pl. nom. acc. *κλέφτες*. It is largely used in Cappadocia

[1] No gen. is recorded.

[2] The gen. in -*á* is like the Modern Greek decl. Forms with gen. in -γ̰ου probably exist.

both for Greek words and for such Turkish words as end in a consonant and involve the idea of personality. This applies to the villages where this semantic distinction is observed, that is to Del. Pot. Síl. (An.) Phl. Mal. Ax. and to some extent to Mistí. Where this distinction is lost the Turkish words are declined like those without personality, *i.e.* as 2nd decl. diminutives of the type of σπίτ (§ 109), examples being qαρdáš *brother*, πατιδάχ *king*, Ul., and the Greek words, although at Gh. and Ar. they keep the old forms very well, either lose their ending and are treated in the same way, like dεσπότ (for δεσπότης) at Ferték, or are swallowed up by the agglutinative declension which grows in strength as the semantic distinction disappears, and add its endings to their nominative, like μύλης *sand*, Ar. and κανείς *person*, Fer. and Ul. Aφένδης *master*, Sem., has a mixed declension. The forms are:

Sg. N.	qαρdáš	πατιδάχ	dεσπότ.
Acc.	„	„	„
Gen.	qαρdaδ̆ι̯οῦ	——	dεσποτι̯οῦ.
Pl. N. Acc.	qαρdáδ̆(ι̯)α	πατιδάχι̯α	dεσπότι̯α.
Sg. N.	μύλης	κανείς	ἀφένδης.
Acc.	„	„	ἀφένδη.
Gen.	μύληζι̯ου	κανειζι̯οῦ	ἀφενδι̯οῦ.
Pl. N. Acc.	μύληζι̯α	κανείζι̯α	ἀφένδηζι̯α.

§ 162. In the villages however where the dialect is less corrupted much of the old decl. is preserved, although a good deal contaminated by the forms of the -ος nouns[1]. Thus the gen. sg. is always as from an -ος noun, the nom. pl. is in dropped -οι more often than in the -ε which represents the Modern Greek -ες, and at Mistí the passage to the -ος decl. is complete, the nom. in -ους being the local vowel-weakened form of -ος (*v.* § 64). From Axó there is also a nom. ἀφένδος, by the side of the commoner -ης forms. Unfortunately the acc. at Mistí is unrecorded; does it preserve the forms from -ης, or has it too gone over to the -ος decl., *e.g.* is the acc. of κλέφτους κλέφτ or κλέφτου? Probably the latter.

Representative paradigms for Greek words are κλέφτης, Pot. Ax., κλέφτους, Mis., dεσπόčης, Ar., κλέφčης, Gh., κανδηλάφčης, Gh. and Ar., this last with imparisyllabic gen. and pl.

[1] For this in Pontic *v.* Hatzidákis, Φιλ. Ἐρ. p. 23.

Sg. N.	κλέφτης	κλέφτους	δεσπόčης	κλέφčης	καvδηλάφčης.
Acc.	κλέφτ	——	δεσπόč	κλέφčηνα	καvδηλάφčη.
Gen.	κλεφτι̯οῦ	κλεφτι̯οῦ	δεσποčι̯οῦ	κλεφčι̯οῦ	καvδηλαφčηρι̯ου.
			or δεσπόč		
Pl. N.	κλέφτ	κλέφτ or κλέφτι̯α	δεσπόč or δεσπότε	κλέφτε	καvδηλάφčηρε.
Acc.	κλεφτι̯ούς	,,	,,	,,	,,

Like κλέφτους from Mistí are ψέφτους, ἀλογάτους *rider*, and καvδηλάφτους, at Mal. ἀλογάτους, pl. ἀλογάτ, and at Phl. the pl. ἀλογάτ. At Semenderé καττηλάφτης, pl. -λάφτι̯α. At Sílata the pl. of κλέφτης is κλέφτ or κλέφτε.

§ 163. Turkish words are ἀσκέρης ('asker) *soldier*, Pot. Síl., ἰμάμης (imam), Ar. Of ἀράπης ('arap) *negro*, Phl., only the nom. ἀράπəς or ἀράbəς (instead of ἀράπης, *v.* § 70) is left. The rest has gone over entirely to the -ος decl. *v.* § 124.

		Potámia	Sílata	
Sg.	N.	ἀσκέρης	ἀσκέρης	ἰμάμης.
	Acc.	ἀσκέρ	——	ἰμάμ.
	Gen.	ἀσκερι̯οῦ	ἀσκερι̯οῦ	ἰμαμνι̯οῦ.
Pl.	N.	ἀσκέρ	ἀσκέρ	——
	Acc.	ἀσκερι̯ούς	ἀσκέρ or ἀσκέρι̯α.	——

Similar are ἀσλάνης (aslan) *lion*, Gh., καπλάνης, Gh., qαπλάνος, Del. (qaplan) *leopard*, μισαφίρης (müsafir) *stranger, guest*, Ax., πατιŏάχəς, Mis. Ar. (padišah) *king* (πατιŏάχος at Del. has passed to the -ος decl. and πατιŏάχ at Ul. is declined as a diminutive in -ι, *v.* § 161), qασάπης (qassab) *butcher*, Phl., σαράφης, also σαράφος (saraf) *money-changer*, Phl.

III *a*. *Feminines in -a.*

§ 164. Under this head come old first decl. words in -*a* and old 3rd decl. feminines like γυ)ναίκα, ψαλίδα (ψαλίς). They generally shew the Modern Greek type. *E.g.* ναίκα (γυναῖκα) at Delmesó:

Sg. N. Acc. ναίκα. Pl. N. Acc. ναίκες.
Gen. ναίκας.

The -ν of the acc. sg. occurs only occasionally before a vowel.

The Malakopí and Mistí vowel-weakening produces a pl. in *-ις* (*ναίκις*, Mal.).

From Ar. a gen. pl. *ναικοῦν* is recorded.

The imparisyllabic pl. is used sometimes for oxytones. *E.g.* *πεερά* (*πενθερά*), pl. *πεεράρε*, Ar.

§ 165. The agglutinative decl. appears at Ulaghátsh, Semenderé and Ferték. Thus at Ulaghátsh *čína sparrow* (?) is declined:

Sg. N. Acc. *čína.* Pl. N. Acc. *čínες.*
Gen. *čínαγ̱ου.*

So too *μάνα mother*, gen. *μάναγ̱ου*, Ul. and *ναίκα woman*, gen. *ναίκαγ̱ου*, Sem. The pl. in *-γ̱α* also occurs at Ul. Thus *λίρα pound*, pl. *λίραγ̱α*: and *ψαλίδα scissors* is declined (N. K.):

Sg. N. Acc. *ψαλία.* Pl. N. Acc. *ψαλίγ̱α,*
Gen. *ψαλίαγ̱ου.*

where *ψαλίγ̱α* is for *ψαλίαγ̱α.*

The Ferték decl. of *ναίκα* shews the agglutinative character of this type so well, with its gen. pl. in which the case-sign (*-γ̱ου, -γ̱ου*) is added to the general mark of the pl. (*-ες*), that I give it with the Turkish decl. of qəz *girl* in parallel, as an example of the Turkish model upon which the Greek decl. has been formed, by the use of elements themselves Greek, but put together in exactly the Turkish way. The forms are:

Sg. N.	qəz.	Pl. N.	qəz-lar.
	ναίκα.		*ναίκ-ες.*
Gen.	qəz-ən.	Gen.	qəz-lar-ən.
	ναίκα-γ̱ου.		*ναίκ-εζ̱-γ̱ου.*

III *b.* *Feminines in -i* (*ι* or *η*).

§ 166. These are either old 1st decl. words in *-η*, *e.g.* *νύ(μ)φη*, or old 3rd decl. words in *-ις*, gen. *-εως*, *e.g.* *ράχις*, these latter in Modern Greek joining the 1st decl. and having as endings, nom. *-ι*, acc. *ι(ν*, gen. *-ις*, pl. *-ες*. This final *ι* if unaccented is of course dropped.

The result of this dropping is that the words end in a consonant, *e.g.* *νύφ* (*νύμφη*), *ρέχ* (*ράχις*), and are consequently indistinguishable from neuters like *σπίτ*, *μάτ* (*ὀμμάτιον*), etc. This has led to occasional confusion in declension, and the infinitely

greater commonness of the neuters tends to impose their endings upon the feminines. Examples of this are: *νύφ* (*νύμφη*) *bride*, declined at Delmesó:

Sg. N. Acc. *νύφ*.	Pl. N. Acc. *νυφάδες*.
Gen. *νύφης* and *νυφαδι̯οῦ*.	Gen. *νυφι̯οῦ*.

In the same way *νύφ*, pl. *νύφι̯α* at Malakopí, where also the genitives *νυφαδι̯οῦ* and *νυφι̯οῦ* are loans from the neuter declensions.

ράχις at Araván is declined:

Sg. N. Acc. *ρέχ*.	Pl. N. Acc. *ρέχι̯α*.
Gen. *ρεχι̯οῦ*.	

So too from Araván *στρώš* (*στρῶσις*) *bed*, gen. *στρωšι̯οῦ* and *καλοšύν* (*καλοσύνη*), pl. *καλοšύνι̯α*.

Κάπνη smoke-hole has a mixed declension. At Del. acc. sg. in fem. form, *ἄšη κάπιν* (for *κάπνην* → *κάπνη* → *κάπν* → *κάπιν*), but pl. *κάπινι̯α*. So at Araván, fem. pl. *κάπνες*, but neut. gen. sg. *καπνι̯οῦ*.

At Phl. *σεμαδεμέν betrothed* but gen. *σεμαδεμενι̯οῦ*.

Usually however the Modern Greek type with gen. in *-ις* and pl. in *-ες* is followed.

The imparisyllabic pl. is common. *E.g.* *νύφ*, pl. *νυφάδες*, Pot., *νυφάρες*, Ar. etc., *ἀδελφή*, pl. *ἀδελφάδες*, Fer.

(*c*) Adjectives.

§ 167. The adjective is always neuter in form and with few exceptions invariable for all genders and cases, *e.g.* *καλό*, pl. *καλά*. Turkish adjectives form a pl. by adding *-ι̯α*, *e.g.* *ζεν̯γίν*, pl. *ζεν̯γίνι̯α*. This invariability of the adjective is a Turkism. Genitive forms occur, but are rare and always neuter; *e.g.* *του καλοῦ του ναίκας*, Pot.

An adjective used substantivally is however declined as a substantive. Thus the genitives *čαναρι̯οῦ*, Ar., *τσανουδι̯οῦ*, Del. (*čανό foolish*), *μικροριοῦ*, Ar., *μικρονοῦ*, Síl. (*μικρό*), güζελιδι̯οῦ (güζέλ *beautiful*), Del.

§ 168. For Sinasós Arkhélaos (p. 150) says that with masc. and fem. substantives without personality the adjective is neuter;

e.g. τὸ καλὸ ὁ λόγος[1] *fair speech.* This implies that before substantives of personality the adj. has the masc. and fem. endings. As far as I know these endings are not found in any other village, and that they existed in the old Sinasós dialect is an important point, because this is the condition in Pontic, where adjectives have the masc. and fem. endings before ἔμψυχα, whilst before ἄψυχα, whatever be the grammatical gender, the adj. is always neuter in form. We learn therefore from Arkhélaos that this Pontic condition was found at Sinasós, and it may be inferred that it is the stage which everywhere in Cappadocia preceded the present entirely genderless state of the adjectives. This entire loss of gender can hardly but be due to the influence of the genderless Turkish. But the disuse of the *m.* and *f.* adjectival endings before ἄψυχα, but not before ἔμψυχα, in Pontos and, to judge from this evidence from Sinasós, in the least Turkised of the Cappadocian dialects, shews that the germ of this loss is involved in the distinction between ἔμψυχα and ἄψυχα, a distinction which is certainly not of Turkish origin. It would seem that the Turkish influence found already existing a loss of grammatical gender or at least a tendency to lose grammatical gender, and carried this further to its own condition of total absence of any distinctions of gender. The dialect of Pharasa, with a fem. article and a few fem. demonstratives, but no fem. adjectives, is in an intermediate state.

§ 169. There is no form for the comparative. Where the object compared is mentioned, the degree is expressed by ἀπ or ἀς (*q.v.*). Thus: ἐτά ἀπ ἐτό μέγα νε *that is bigger than this*, Ax.; ἄσον ἐτό güzέλ *fairer than she* (*or he*), Del.; ἄστ ἄλο *than the other*, Gh. In this the Turkish system is visible; the Greek ἀπ, ἀς replaces the Turkish abl. ending -dan. Thus the Axó sentence above is in Turkish *šu bundan büyük dür.* Arkhélaos says that πειό (*i.e.* πιό) may be added at will, which of course makes it like the common Greek method with ἀπό for *than* and πιό for *more.* His example however ἐτός ἔν ἀς ἐμέν μέγας *this man is bigger than I*, with no word for *more*, is exactly on the Turkish model. Where the object of the comparison is not expressed, he tells us that πειό or κιάλλο are used; *e.g.* πειό or κιάλλο ἄσπρος *whiter*[2].

[1] Ἐπὶ ἀψύχων ἀρσ. καὶ θηλ. τὸ ἐπίθετ. τίθεται κατ' οὐδέτερον γένος.

[2] p. 150.

§ 170. The superlative is formed by prefixing ἔν, Ul., or more usually ἄν, Del. Ax. Síl. Thus ἔν do μέα *the greatest*, Ul. This is the Turkish en. Arkhélaos says that πολύ is used at Sinasós. How far however Arkhélaos' examples have been influenced by the school Greek, I do not know. They are much more Greek than anything I could record.

(*d*) Numerals.

§ 171. Beyond the changes involved in the local phonetic systems, for which see in the glossary, there seems nothing to note about the numerals except that instead of the Greek form for the hundreds, δυακόσια, etc., a pl. or the sg. of ἑκατόν is sometimes used. Thus at Phl. κατό (100), δύο κατόδες (200), etc.[1], at Ul. ἐρῠ́ κατό (200). Turkish forms tend to appear: in the texts are γῐ̯ῡ̆ζ (100), Ul., p. 360, l. 3, and üčuνj̆ŭ (3rd), Ar., p. 336, l. 11.

§ 172. Karolídhis[2] records some curious numerals from 1—10 used at Pharasa and Malakopí by children playing certain games, and Arkhélaos[3] gives similar forms from Pharasa, Malakopí and Sinasós. I transcribe them exactly in tabular form:

Pharasa		Malakopí		Sinasós
Karolídhis	Arkhélaos	Karolídhis	Arkhélaos	Arkhélaos
ἔνα	ἔνα	ἔνα	ἔνα	ἔνα μα
dίći[4]	δέτζι	δίσι	dίτζι	δύο μα
τρίći[4]	τρίτζι	τρίći	τρίτζι	τρίκακα
κόνκαρ	κόνκαρ	cóģi	κόνζι	σούσουρα
φένκαρ	φέγκαρ	πέģi	πέγγι	πλέγκα
ćανκαρ	τζάγκαρ	λίνgιρ	λίνγγιρ	κάγκα
τάτλι	τάτλι	τοῦτλι	τοῦτλι	τίγγιρ
μάτλι	μάτλι	μοῦτλι	μοῦτλι	μίγγιρ
λίνgιρ	λίγγερ			τάλιαμ
dάνγι̯αρ	δάγκι̯αρ	dάνγι̯α	θάνγι̯α	
δέκα	δέκα	δέκα ἢ deca	δέκα	δέκα

It will be noticed that 11 forms are given for Pharasa, so that it is impossible to be certain of all the numerical values. The

[1] *Cf.* §§ 307, 308.
[2] Kar. p. 116.
[3] p. 151.
[4] Λέγονται καὶ δίκι, τρίκι.

phonetic value of the signs used is also nowhere clearly given. I did not record them at all myself.

Karolídhis gives also for Pharasa the ordinals *ἔναμο, δίκιμο, τρίκιμο, κοǧιμο* (a slip no doubt for *κόǧιμο*), *πέγιμο*, adding that these are the only forms in use.

§ 173. These forms are regarded by Karolídhis as remnants of the old Cappadocian language. They are taken seriously by Hatzidákis[1] and Kretschmer[2], and the survival of Celtic numerals in England for counting sheep certainly affords a parallel[3]. On the other hand Tomaschek holds that such forms as lingir, tatli, etc., can be explained from no language on earth, and Grégoire[4] regards them as mere jingles, considering that *tatli matli*, for all that they mean *seven eight*, can hardly but be connected with the Turkish altə (six). In recognising their jingling character he is, I think, on the right lines, but logically his objection to Karolídhis' idea does not cover the whole ground: a survival from an older language might well be incomplete, and the gaps be filled up with borrowings from Turkish, just as the word for *one* is Greek. Grégoire's view is however strongly supported by the Chian series quoted in the same place by Hatzidákis: *ἕνα μου, δίβολο, σούσουλο, πέγκα, λέγκα, σούρδου, μούρδου, τάλι̯α, δέκα καὶ τοῦ Παντελῆ (ἡ) γυναῖκα*, in which *πέγκα λέγκα* are clearly akin to the Cappadocian *φένκαρ λίνgιρ* and *πέgι λίνgιρ*, and by a series which I recorded at Súrmena in Pontos: *ἕνα μι, δίδι μι, τρίκαλι, κόκαλι, ὄέντελι, μέντελι, τάλι, τούλι, λέρα, δέκα*, which also begins much like the Sinasós series. It also is used only by children, and in what seems to be some sort of counting-out game. The end of the Chian series points the same way: the girl to whom *τοῦ Παντελῆ ἡ γυναῖκα* falls is clearly the "it" of some game. Pandelís is the typical boy's name in Chios. If we regard them therefore as counting-out rhymes, it may be remembered that Turkish often repeats a word with the initial changed to *m* to give the idea of *and such like*; *e.g.* antika mantika *antiquities and such things*,

[1] *Ἀθηνᾶ*, XII, p. 480.

[2] *Die Griech. Sprache*, p. 399, quoting Tomaschek from *Mitt. d. Wien. Anthrop. Ges.* XXII (1892), *Sitzgsber.*, p. 3.

[3] To the Master of Emmanuel I owe references to Ferguson's *History of Cumberland* (1898), p. 18, and, for a sheep-count in Lincolnshire, to E. Mansel Sympson's *Lincolnshire* (Cambridge County Geographies), 1913, p. 63.

[4] *B.C.H.* XXXIII, p. 148.

Kastellórizo Mastellórizo, *Castellórizo and places in the same direction.* Τάτλι, *μάτλι, τίνγγιρ μίγγιρ,*—is *τίγγιρ* a misprint for *λίγγιρ*?—are clearly examples of this. The same line of thought suggests that as tatlə is Turkish for *sweet* and lenger for *a metal dish,* the series contains names of food like the English *eggs, butter, cheese, bread, stick, stock, stone-dead.* In any case the resemblance of the Cappadocian forms to those from Chios and Pontos, far outside the limits of ancient Cappadocian, effectually precludes the idea that they may preserve any relics of the ancient Cappadocian language.

Karolídhis' *ἔναμο, δίκιμο, τρίκιμο* etc. shew the ending of the Sinasós *ἕνα μα, δύο μα* and the Chian *ἕνα μου* carried further down the series. He has probably no other reason for calling them ordinals than that the ending reminds him of the Latin primus and the Sanskrit prathamas, etc.

(*e*) Pronouns.

Personal Pronouns.

§ 174. The usual forms for the 1st person are:

Sg. N.	*ἐγώ.*	Pl. N.	*ἐμεῖς.*
Acc.	*ἐμένα.*	Acc.	*ἐμᾶς.*

And the unemphatic forms for acc. and dat.: sg. *με*, pl. *μας.*

Local peculiarities are:

Nom. sg. Instead of *ἐγώ* at Mis. *ὀγώ* or *ὀγώνα*, at Ul. *ὀγώ, ὀγώνα, γώνα, ὤνα, γώ, ὤν, ὀώ, ὤ.* In addition to *ἐγώ*, at Pot. and Mal. *ἐγώνα*, at Axó *ἐώ* and *ἐγιώ.*

Acc. sg. By the side of *ἐμένα* there are recorded *ἐμέ*, Pot. Ul., *μένα*, Mal. Ul. At Mal. and Mis. *με* becomes *μι.*

Pl. nom. At Ul. *ἡμεῖς* instead of *ἐμεῖς.*

§ 175. The 2nd person:

Sg. N.	*ἐ)σύ.*	Pl. N.	*ἐ)σεῖς.*
Acc.	*ἐ)σένα.*	Acc.	*ἐ)σᾶς,*

and the unemphatic forms, sg. *σε*, pl. *σας.* These are the usual forms. There are also, as a rule side by side with them, the following:

(1) Forms with initial *ι, ἰσύ, ἰσεῖς*, etc., Mal. Phl. Ul.

(2) Nom. pl. *ἐ̆σεῖτ* or *ἰ̆σεῖτ*, Pot. Phl. Mis. Ul. Gh. Fer.[1] These exclude *ἐ̆σεῖς*.

(3) Acc. sg. *ἐ)σ̆ύνα, ἰ)σ̆ύνα*, Phl. Síl. Ul. Ar., with *ύ* for *έ* on the analogy of *ἐ)σ̆ύ*.

§ 176. For the 3rd person the usual forms are *ἐτό* or *ἐτά*, pl. *ἐτι̯ά*, in sense of Modern Greek *αὐτός*. There are no distinctions of gender[2], and the same forms are used for nom. and acc. As gen. *ἐτό*, etc., are used adjectively only; for the substantive forms *v.* § 183. For the nom. and acc. they may be used either substantivally or adjectively, in which case the order is *ἐτό* + article (within the limits of its use) + substantive. Local details of use are:

'Ετό used everywhere except at Ul. and Mis. where *ἰτό* is used: *ἰτό* also at Ar. At Mis. also *ἰτός* and *ἰτού*. 'Ετά also *passim*, but at Ul. Mis. and Phl. *ἰτά*. For the pl., the singulars *ἰτό* and *ἰτά* carry a plural *ἰτι̯ά* with them; at Pot. besides *ἐτι̯ά* there are *ἐτάγι̯α* and *ταγι̯ά*; at Fer. *ἐčά* and at Ul. *ἰčά* or *ἰči̯ά* are used for *ἐτι̯ά* and *ἰτι̯ά*. Lastly forms with *d*, *ἐdό* etc. may be used (*v.* § 74). For *ἰči̯αρῶ*, Ul., *v.* § 183. 'Ετό is for *ἐφτό* (§ 101), *i.e. αὐτός* with the *ἐ-* of *ἐκεῖνος*.

§ 177. For unemphatic forms *το* (do), pl. *τα* (d*a*), are used. These serve as the direct or indirect obj. of the verb and follow it, except after the negative or before the subjunctive, in which of course the future is included. For exceptions to this, *v.* § 221. Some cases occur in the texts of the sequence *και* + *το* + verb in which the object apparently precedes the verb after *και*: it is however nearly always possible to take it as *και ἐτό* (subject) + verb. Cases like *čίς το ἔπκεν*; *who did it?* Del. in text on p. 314, l. 17, are rare.

Possessive Pronouns.

§ 178. For the unemphatic possessive as in Modern Greek the genitive of the personal pronoun is used, and this being its only use these forms are classed here rather than with the personal

[1] A plausible explanation of *ἐ̆σεῖτ* is that the *τ* is from the 2nd pl. ending of the verb. Against this are *ἐσεῖτες* and *ἐμεῖτες* for *ἐσεῖς* and *ἐμεῖς* from Elata (*τὰ 'Ελάτα*) in Chios: they look akin, and the *τ* could get by analogy into the 1st person, but the derivative from the verbal ending does not explain the *-ες*. These Chian forms are recorded by Paspátis, *Χιακὸν Γλωσσάριον*, pp. 147 and 156.

[2] The suggestion of gender distinction given by Arkhélaos' forms (p. 235) at Sin., *ἐτός, ἐτι̯ά, ἐτό*, pl. *ἐταγι̯ά*, is I believe baseless.

pronouns. The loss of final unaccented *u* produces the following forms: Sg. 1, *μ*, 2, *ς*, 3, *τ*. Pl. 1, *μας*, 2, *σας*, 3, *τνε*. Noticeable points in their use are:

§ 179. (1) The *-ι* termination dropped in diminutives and the *-η* of feminines (§ 60) before this enclitic possessive count as medial, and are therefore not dropped, unless the pronunciation is easy without them. Thus *νύφ* (*νύμφη*) at Axó with the poss. runs:

Sg. 1, *νύφη μ*,	2, *νύφη ς*,	3, *νύφη τ*.
Pl. 1, *νύφ μας*,	2, *νύφ σας*,	3, *νύφη τνε*.

Other examples are:

ρέχ (*ράχις*) *back*, but *ρέϊ μ*, etc. Ar.
πράχ (*ποδάρι*) *foot*, but *πράϊ τ*, Gh.
σπίτ, but *σπίτι μ*, etc. Gh.

Also the final consonant of the subst. is naturally treated as in medial position under these circumstances. Thus *πατιδαχλέq kingdom* but *πατιδαχλəghé μ*, Ul. (for Turk. *q*, *v.* § 105); *μάš eye* but *μάčι μ*, Ar. See also § 84.

§ 180. (2) If the subst. ends in *ς*, either this is dropped, or pronunciation is facilitated by the development of a vowel between it and the possessive[1]. The *ς*, counting as medial, is often voiced to *ζ* (*v.* § 75).

Which of these two methods is followed in any given case seems not to fall under any rule. Oxytone words generally drop the *-ς*. Thus at Axó *βαβάς father* gives with the possessive the forms *βαβά μ*, *ς*, *τ*, *μας*, *σας*, *τνε*. So too *baδάς elder brother*. On the other hand *ὀμουδούς* (Turk. qomsu) *neighbour* has *ὀμουδούζ ουμ* and 3rd sg. *ὀμουδούζ ουτ*. So too at Ul. *τοπούζ* (Turk. topuz) *club* has *τοπούζ ουμ*.

Paroxytone words generally develope a vowel before the sg. possessive and drop the *-ς* before the plural. Thus at Axó from *ἀραβά carriage*, *ἀραβάεζ ουμ* but *ἀραβάε μας*. Also *baδάεζ ουμ*, *ους*, *ουτ*, but 3rd pl. *baδάε τνε*, Ax.; *λίρεζ ουμ*, Ax.; *ὀμουδίγεζ ουτ*, *his neighbours*, Ax.; *γάμος ət*, Ul.; *χερίφος ιτ her husband* (Turk. herif), Ul.; *sábəsə τ his master* (Turk. sahab), Ul.; *ἀδελφάδες ἰμ*, *κουνδίρες ιμ my boots*, Fer. Examples before the pl. are: *βαβάε*

[1] Hatzidákis (Φιλ. Ἐρ., p. 34) explains similar phenomena in Pontos differently. According to him such cases as *χέρι μ* by the side of *χέρ* make people feel *ἰμ* as the possessive, and thus arise cases like *ἀδελφάδες ἰμ* below. It is always possible that both this and the explanation given in the text work side by side.

μας, σας, τνε, Ax., ba*ắδε μας*, Phl. But against this there are cases in which -ς is dropped before the sg. poss.; thus *μάνις*, pl. of *μάνα*, has *μάνι μ, ς, τ, μας, σας, τνε*, Mal. and also ba*ắδι μ, ς, τ*, from the same village. Two examples from Ferték, *φυλάδες ιτνε their books* and *κουνδίρες ιτνε their boots*, shew a vowel developed before the pl. possessive.

It is probable that each village has its local rules; it is noticeable that amongst all my examples none shewing different treatment come from the same village. That the position of the accent is an important factor is made likely by similar phenomena at Velvendó[1].

The quality of the developed vowel varies; one determining factor is no doubt the Turkish vowel-harmony.

D*άσκαλος schoolmaster* at Ferték has d*άσκαλε μ, ς, τ*, forms which I cannot explain, unless they are derived from the vocative (*v.* § 108). At Ulaghátsh in text on p. 376, l. 19 *sábəs*, the Turk. sahab *master*, is used with the Turkish possessive 3rd sg. *ə*: *χαμαμιοῦ* do *sábəsə the owner of the bath.* For *sábəsə τ v.* immediately above.

§ 181. The predicative and emphatic possessive of Modern Greek, *ὁ δικός μου, κ.τ.λ.*, is not used. Instead of it there are, as in Pontic, for the first and second persons forms derived from the ancient *ἐμός, σός* and *ἡμέτερος*, with a 2nd person pl. *σέτερος* formed, like *ἐσεῖς* for *ὑμεῖς*, by combining *σός* and *ἡμέτερος*. For the 3rd person there are forms derived from the genitives of *οὗτος* and *ἐκεῖνος*, for which *v.* § 183.

These forms from *ἐμός* etc. are used either predicatively, or adjectivally followed by the article, *e.g. το μόν το σπίτ my own house*[2]. As in the article and adjective, the example of Turkish has destroyed all distinctions of gender.

§ 182. There are many local variations in the forms. As the 2nd pers. exactly follows the 1st, it is enough to give the forms of the latter. The least corrupted are from Delmesó:

Sg. *το μόν, το μέτερο,* Pl. *τα μόνα, τα μέτερα,*

in which the ancient *τὸ ἐμόν, τὸ ἡμέτερον* and *τὰ ἡμέτερα* are well preserved, *τὰ ἐμά* only having given way to *τα μόνα*, which

[1] Μπουντῶνας, Μελέτη περὶ τ. γλωσσ. ἰδιώματος Βελβεντοῦ, p. 19. *Cf.* also Kretschmer, *Der heut. lesbisch. Dialekt*, p. 109.

[2] The article is of course used only within the limits given in § 106.

has been formed by giving *το μόν* the pl. ending of *τα μέτερα*. The Sinasós form given by Arkhélaos (p. 151) is identical with this. The form *τα μέτερα* according to N. K. is used also at Trokhó.

Ghúrzono and Potámia drop the endings of the *ἡμέτερος* forms:

Sg. *το μό, το μέτερ.* Pl. *τα μό, τα μέτερ.*

Ghúrzono has also sg. and pl. *τ' ἐμέτερ*, for which see below.

Axó resembles Ghúrzono and Potámia with the forms:

Sg. *το μόν, το μέδερ.* Pl. *τα μόν, τα μέδερ.*

It has also sg. and pl. *τ' ἐμέδερ.* Besides this there are the forms, sg. *το μέδορ*, pl. *τα μέδορ*, for the *-ορ* of which I cannot account. This syllable indeed varies a good deal; *e.g.* at Anakú we find:

Sg. *το μό, το μέτουρ.* Pl. *τα μό, τα μέτουρ.*

At Araván the *ο* of *ἐμός* has passed to the corresponding syllable of *ἡμέτερος*. Thus:

Sg. *το μό(ν, το μότουρ.* Pl. *τα μό(ν, τα μότουρ.*

At Ferték and Ulaghátsh the distinction between sg. and pl. has been lost, as in all the other forms below. At Ulaghátsh the sg. is used for both numbers:

Sg. and Pl. *το μό, το μότιρ.*

And at Ferték the plural:

Sg. and Pl. *τα μόν, τα μότουρ.*

It would be perhaps better to write *τ' ὀμό, τ' ὀμότιρ* for Ul. and *τ' ἀμόν, τ' ἀμότουρ* for Fer.

In another type *ἡμέτερος* has produced *τ' ἐμέτερ, vel sim.*, either by vowel-assimilation or more likely by the substitution of *ε* for *η*, which marks these dialects (*v.* § 69). The article being elided before this, there is no difference between the sg. and pl., and the *ἐμός* forms follow suit in this point. Thus at Mistí:

Sg. and Pl. *το μό(ν, τ' ἐμέτορ.*

These forms *τ' ἐμέτορ, τ' ἐσέτορ* are given by Karolídhis[1] as *μέορ, σέορ*, probably a result of a tendency to drop intervocalic consonants (*cf.* § 76). The same dropping occurs at Semenderé:

Sg. and Pl. *το μόν, τ' ἐμέϊρ.*

[1] Lag. p. 57.

The Malakopí forms have the local vowel-weakening (*v.* § 64) with the sg. ending of *ἡμέτερος*, as at Delmesó and Sinasós:

Sg. and Pl. *του μό, τ' ἐμέτρου.*

At Phloïtá and Sílata the *ἡμέτερος* form is still more shortened:

Phloïtá: Sg. and Pl. *το μό(ν, τ' ἐμέτ.*

Sílata: Sg. and Pl. *το μό, τ' ἐμέτ* or *τ' ἐμέτερ.*

§ 183. For the emphatic possessive of the 3rd person, forms derived from *οὗτος*, *ἐκεῖνος*, and sometimes from *ἰτό*, are used. These are:

	From *οὗτος*		From *ἐκεῖνος*	
	Sg.	Pl.	Sg.	Pl.
Delmesó	*τουτούτ*	*τουτουναροῦ* *τουτουναδι̯οῦ*	*τουκι̯ούν*	*τüκüναροῦ* *τüκüναδι̯οῦ* *ἐκειναροῦ*
Ghúrzono	*τουτούτ*	*τουτουνι̯ῶ(ν*	*τουκούν*	*τουκουνι̯ῶ(ν*
Araván[1]			*τοὐκειούν'*	*τοὐκειουνι̯ῶν*
Ferték	*τüτῦτ* *τüčá*	*τüčaροῦ*	*τüκῦν*	*τüκüνι̯aροῦ*
ibid. (Alekt. pp. 487, 488)				
	τουτουνοῦ τουτιαροῦ *τοῦ τούτου*		*τουκιούνου*	*τουκινιαροῦ* *τουκιουνιαροῦ*
Axó	*τουτούτ*	*νεϊτούτα*	*τουκούν*	*νεϊκείνα*
Semenderé	*τüτῦτ*			*τουκουνι̯aροῦν*
Mistí[2]			*κικι̯οῦ*	*κεινι̯άρω* *κιτι̯άρω*
Ulaghátsh	*ἰčι̯aρῶ*	*ἰčι̯aρῶ*	*ἐκεινι̯aρῶ*	*ἐκεινι̯aρῶ*
Malakopí	*τουτι̯ά*	[*τουτι̯aροῦ*]	*τικεινι̯ά*	*τικεινι̯aροῦ*
Phloïtá	*τουτουγι̯ά*	*τουτουνι̯ά*	*τουκουγι̯ά* *τεκüνι̯οῦ*	*τουκουνι̯ά*
Sílata			*τουκουνι̯aροῦ*	*τουκουνι̯aροῦ*
Potámia	*τουτι̯ά*	*τουτι̯ά*	*τουκεινι̯ά*	*τουκεινι̯ά*
Sinasós[3]			*τοῦ νεκεινι̯οῦ*	*τῶν νεκεινι̯ῶν*

Other forms given by Karolídhis (p. 120) for the Cappadocian

[1] *v.* Val. p. 22. [2] *v.* Arkh. p. 152. [3] *v.* Arkh. pp. 151, 152.

villages except Mistí are sg. *τὸ ἐθεϊνόν, τὸ κεινόν, τοκοῦν, τὸ νενεκεινό*, pl. *τακεινόν, τακοῦν*. Of these *ἐθεϊνόν* resembles the Pontic *ἐθε, ἀθε*, the 3rd sg. enclitic possessive used for diminutives and neuters.

§ 184. All these forms arise from the gen. sg. and pl. of *οὗτος* and *ἐκεῖνος*. Thus *τουτούτ* is for *τούτου τ(ο, e.g. πράμα*, with the accent on the ending as *e.g.* Τουρκοῦ, the gen. of Τούρκος. With *τουτούτ* and *τϋτῦτ* go *τουκούν, τουκι̯ούν* and *τϋκῦν*, combinations of *τουτούτ* and *ἐκείνου*. Τουτουγι̯ά is *τουτού* with the deictic *γι̯ά* (for *δά*), and with it go *τουτι̯ά* and the Ferték form *τϋčά* (*v.* § 83). Corresponding forms from *ἐκεῖνος* are *τικεινι̯ά, τουκεινι̯ά* and *τουκουγι̯ά*. Τεκϋνι̯οῦ is *τ + ἐκείνου*. Κικι̯οῦ looks like an assimilated form for *τικι̯οῦ*. The plurals in *-ρῶ, -ροῦ* are gen. plurals with *ρ* for *δ* (*v.* §§ 86—96); *τϋκϋναδι̯οῦ* from Delmesó points to this. The forms with initial *ν* have got it from the article. The Axó *νεϊτούτα* and *νεϊκείνα* are accusatives used for the genitive. Lastly *τϋčαροῦ* at Ferték and *ἰčι̯αρῶ* at Ulaghátsh are gen. pls. from *ἰτό* (†*ἰτι̯αρῶ*). The curious use at Ulaghátsh of the pl. forms in *-ι̯αρῶ* for the sg. as well appears in the texts (p. 352, l. 30 and p. 380, l. 31) and is found also at Sílata. The sg. *τϋčά* at Ferték seems to be formed from the pl. *τϋčαροῦ* by dropping the mark of the pl. *-ροῦ*. To discuss these forms exhaustively would occupy too much space: what has been said will be enough to shew the lines upon which they have been formed.

§ 185. It is a remarkable thing that these gen. plurals in *-ροῦ* are used in the Greek-speaking villages in Bithynia. Thus at Demirdásh near Brusa we find *ἀφτοναροῦ* (*αὐτῶν*), *ἐčειναροῦ* (*ἐκείνων*) and *ἀλλουναροῦ* (*ἄλλων*), and at Abuliónd *τουτουναροῦ* (*τούτων*), *čειναροῦ* (*ἐκείνων*) and *ἀλλοναροῦ* (*ἄλλων*), with *τουτουνοῦ* and *ἀλλονοῦ* for the singular. As however in these villages *δ* is not changed to *ρ*, and as this change is so likely to be the explanation of the Cappadocian forms, it is safer not to regard this Bithynian genitive as connected in any way with the similar Cappadocian form.

Demonstrative Pronouns.

§ 186. The most remarkable point here is the absence of any distinction of gender, brought about by the influence of the genderless Turkish.

Besides *ἐτό*, which is demonstrative as well as personal, forms of *οὗτος* and *ἐκεῖνος* are used. These are nom. and acc., substantival or adjectival. From *οὗτος* I record only the pl. *ἐτούτα*, Del. Ax., *ἰτούτα*, Mal. Mis., of all genders. From *ἐκεῖνος* the usual form is *ἐ)κείνο*, pl. *ἐ)κείνα*, of all genders. These are recorded at Ax. Phl. Síl. Pot. The preservation of the fem. gender at Del. produces also *ἐκείν* for the fem. sg., and the vowel-weakening at Mal. and Mis. a sg. *ἐ)κείνου* and pl. *ἐ)κείνα*. In some villages the *ἐκεῖνος* forms have been influenced by the oxytone accent of *ἐτό*, and in the pl. by the *-ι̯ά* ending of its pl. *ἐτι̯ά*. Thus arise *ἐκείνο*, pl. *ἐκείνι̯α*, Fer. Gh., *ἐ)κεινό*, pl. *ἐκεινά*, *ἐκεινι̯ά*, Ul., pl. *ἐκεινι̯ά*, Síl. The influence of *ἐτά* appears in the sg. forms from Phl. *ἐκεινά* or *ἰgεινά*, used by the side of *ἐκείνο*.

Forms of the gen. are used for the emphatic possessive of the 3rd sg., for which *v.* §§ 183, 184.

As at Sílli and Pharasa the demonstrative adverbs are often used adjectivally; *e.g.* *ἐκά το dερέ that valley*, Ul., and *v.* in glossary *ἀπιδά*, *ἐδά*, *ἐκά*, *ἐκεῖ*, *ἐκι̯ού*, *ἐκού*, *čαού* and *dεεκά*.

Reflexive Pronouns.

§ 187. From *ἐμαυτός* and *ἑαυτός* come *μαφτό* and *γι̯αφτό* used with the possessives *μ*, *ς*, *τ*, *μας*, *σας*, *τνε*, to express the reflexive of all three persons, *e.g.* *το γι̯αφτό τ himself, herself* or *itself*. *Μαφτό* is the rarer form, recorded only from Phloïtá, Sílata and Malakopí; all the other villages use *γι̯αφτό*.

Occasionally genitives from these are used predicatively followed by the enclitic possessive with the meaning *my own* etc. In this way *το γι̯αφτοῦ μ* supplants *το μόν*, *το γι̯αφτοῦ μας*, *το μέτερο*, and so on. Both *το γι̯αφτοῦ* and *το μαφτοῦ* are used for all three persons and both numbers, *e.g.* *το μαφτοῦ ς thine own*, *το μαφτοῦ τνε their own*.

Interrogative Pronouns.

§ 188. The adjectival interrogative is *ποι̯ό*, pl. *ποι̯ά*, the substantival *τίς*, *τί*, acc. *τίνα*, gen. *τινος*, *τίνους* or *τινός*. At Del. Ar. and Gh. the forms are *čίς*, *čί*, etc., *v.* § 83. The only pl. form I record is from Axó, where it is the same as the sg. *τίς*; thus: *ἐτι̯ά τίς εἴνdαι*; *who are these?* So too at Ferték, where Alekt. (p. 488) gives *τίς*, *τίνος*, *τίνα* as both sg. and pl., and this use

of the sg. forms for both numbers is probably universal. It is found also in Pontic. At Pot. *σίνα* is for *εἰς τίνα*, for which *v.* § 102.

Relative Pronoun.

§ 189. The usual rel. is *τό*, pl. *τά*, for all cases and genders; for details see glossary[1]. The indecl. *ποῦ* of Modern Greek is not used. Note accent of *τά εἰπεν*, Del., in text on p. 304, l. 30.

(*f*) The Verb.

1. *The Verbal Endings.*

§ 190. Most of these are more conveniently discussed in connexion with the several tenses. A few general points however may be mentioned here.

(1) The 1st pl. in *-ουμ*, *-αμ*, and the 2nd pl. in *-ιτ*, *-ετ*, without final *-εν* and *-ε* respectively, may be supposed to have been shortened on the analogy of the 3rd pl. in *-ουν*, *-αν*[2]. It is noticeable that at Delmesó, where the dialect is less corrupt than elsewhere, the 2nd pl. has its final *-ε*, though the 1st pl. has lost it, the pres. pl. endings being *-ουμ*, *-ετε*, *-ουν*.

(2) At Sílata, Phloïtá and Malakopí analogy has worked the other way, and all three persons end in *-ε* (or *-ι*)[3].

§ 191. In many villages the 1st pl. of the active is allowed to take the passive ending in *-μεστε*, as well as the usual act. ending in *-μ(ε*. Thus from Axó the 1st pl. aor. of *τρανῶ* is *τράνσαμ* or *τράνσαμεστε*. This applies equally to the pres., impf. and aor. act. and also to the aor. passive. Examples are:

From Axó. *ἔχουμεστε*, pres. of *ἔχω*.
εἴδ̲ιαμεστε we saw, the full tense being:
Sg. *εἴδ̲ια*, *εἴδ̲ιες*, *εἴδ̲ιε*.
Pl. *εἴδ̲ιαμ* or *εἴδ̲ιαμεστε*, *εἴδ̲ιετ*, *εἴδ̲ιαν*.
ἤρταμεστε we came.

[1] According to Thumb (*Griech. Sprache im Zeitalter d. Hellenismus*, p. 87) the pedigree of this use, naturally with genders, is 4th century Attic, papyri, Middle Greek and the modern dialects of Cyprus, Rhodes and Cos.

[2] *Cf.* Hatzidákis' similar explanation of the *-ουμ*, *-αμ* endings in Pontic, *Indog. Forsch.*, xxxi, p. 245.

[3] At Malakopí in *ι* because of the local change of final unaccented *e* to *i*, for which *v.* § 64.

λάχσαμεστε, aor. of λαχτῶ.
πᾰ́σταμεστε, aor. pass. of πᾰ́νω (πι̯άνω).
σῡ́χσαμεστε, aor. of σϋχτῶ (*v.* Turk. səqmaq).

From Malakopí. γενήθαμιστι, aor. pass. to M. Gr. γεννῶ.
ἤρταμιστι.
παίνιξαμιστι, impf. of παίνω *I go.*
πήγαμιστι, aor. of the same.
τρανούμιστι, pres. of τρανῶ *I see.*
φοβήθαμιστι, aor. to M. Gr. φοβοῦμαι.

From Phloïtá. ζούμεστε *we live.*
borούμεστε *we can.*

The same from Ferték.

From Sílata. πήγαμεστε *we went.*

From N. K. I have such forms as λέμεστε *we say* from Trokhó near Axó, and πι̯ούμεστε *we drank* from a now obsolete song from Ghúrzono in honour of St Basil. From a similar song from Mistí are φάσμετε (for φάμεστε) and πιθύμαστε[1].

The phenomenon is probably not confined to these villages. It is an example of the ease with which the active and passive endings are interchanged, due probably to the prevalence of the deponent over the real passive[2].

2. *The Present Stem.*

§ 192. This, as usual in Modern Greek, has suffered a good deal from analogical changes, similar aorists tending to produce similarity in the presents[3]. Thus for example ὤμασα has pro-

[1] Λαογραφία, I, p. 144 and p. 22 above.

[2] A parallel is afforded by the -μες ending of the 1st pl. act. at Pharasa, which appears in Pontos as passive, and so as a by-form of -μεστε, but in one Pontic village as active, *v.* § 321. Apart from this the only parallel which I can find to this use of pass. endings in the act. is the 1st sg. impf. act. of contracta, which in some islands has the pass. ending in -ουμουν, or derivatives of it. It is found in Sikinos and Pholeghandros (ἐμίλι̯ουμουν, from anc. ὁμιλέω), Naxos (ἐγαπούμουνε), Paros (ἐγάπῃ), and Kretschmer gives similar forms from Lesbos (*rótum*, *agápm*) and from Lemnos (*rótumne*, *i.e.* the north Greek form of ἐ)ρώτουμουνε). *v.* Kretschmer, *Der heut. lesbische Dial.*, p. 330. Dieterich (*Sprache...der südl. Sporaden*, p. 128) gives for Mykonos ἐπείνουμνε etc., and from Καινούρι̯ο Χωρι̯ό (Neapolis) in Crete I record ἐθάρρουμε etc.

[3] Hatzidákis, *Einleitung in die neugr. Grammatik*, pp. 390—417, studies the process, which is one of analogy. The principle was observed by Lord Strangford as early as 1861; *v.* his *Letters and Papers on Philological Subjects*, p. 13.

duced *ὀμάζω* instead of *ὀμνύω* (Sin.), *ὤρυξα ρύγου* instead of *ὀρύσσω* (Mal.), *ἔπσα πσίνω* instead of *πίνω* (Ax.), *χάλασα χαλάνω* instead of *χαλνῶ* (Del.), *ἤρμοσα ἁρμώνω* instead of *ἁρμόζω* (*v.* also *ὑλακτῶ* in glossary). The number of presents in *-νω*, the result of the same process, is noticeable. Thus we have for *φυλάττω*, *φυλάγνω*, Ul. Phl., for *σφάζω*, *σφάγνω*, Ax., *φάχνω*, Fer., etc., for *βρέχει*, *βρέχνει*, Ar., for *χτίζω*, *χτίνω*, Ax., etc., for *θέτω*, *θέχνω*, Phl., for *φεύγω*, *φέγνω*, Del., for *κλώθω*, *κλώνω*, Ul., and others.

§ 193. Many presents have become altered by taking the *σκ* of the impf., thus *e.g.* *φέρω*, impf. *φέριˇσκα* becomes *φερίˇσκω*, impf. *φέριˇσκα*, Fer. Examples are: *πεινανίˇσκω* (*πεινῶ*), Ar., *βγαλίˇσκω* (*βγάζω*), Ar., *σαλίˇσκω* (*σφαλῶ*), Phl., *χčινίˇσκω* (*χτίζω*), Del., elsewhere *χτίνω*, *πομίσκου*, *πομίξου* or *πομίγου* (*ἀπομένω*), Mal., and so generally in this verb (*v.* glossary), *ψαλίˇσκω*, Gh., *πλυνίσκω*, Sil., *ψαλνίˇσκου*, Mis. So too for Araván, Valavánis[1] says, *συνήθης ἡ κατάληξις ίσκω*. The passage of the *-ανα*, *-ινα* ending of the impf. of contracta to the present is rarer. An example is *πετάνω*, Gh., *I throw*, instead of *πετῶ*, from the impf. *πέτανα*.

§ 194. Here may be noticed the great number of verbs borrowed from Turkish. They are formed by adding (1) -dῶ, -dậς, -dậ, etc. or (2) -dίζω to the Turkish verb-stem[2]. The -dίζω ending is often modified to suit the Turkish vowel-harmony; a stem in *a* or *ə* demands -dəζω, in *ü* or *ö*, -dΰζω, in *u* or *o*, -doύζω. So too the contracted endings -doῦμ, -doῦν become -dΰμ, -dΰν after *ü* or *ö*; -dəμ and -dίμ, although theoretically demanded, the former for stems in *a* and *ə*, and the latter for stems in *e* and *i*, are not recorded. It must always be remembered that obedience to the Turkish system of vowel-harmony is rather a tendency than a law; *v.* § 70. Examples of these verbs are:

čəghərdῶ, Gh. Ul. Fer., from čəghərmaq.
ǰızdίζου, Mal. from čəzmaq.
χαζərλανdίζω, Ar. from hazərlanmaq.
χαβλadῶ, Fer. from havlamaq.

For others see in Turkish glossary under khastalanmaq, khošlanmaq, dilemek, düzülmek, düšünmek, doghramaq, döyüšmek, and many others.

The pres. of düšüvdΰζω in § 198 below shews in full the working of the vowel-harmony.

[1] Μικρασιατικά, p. 18.

[2] *Cf.* note on § 9.

§ 195. The suffixes which make the various derived verbal forms of Turkish occasionally find their way into Greek words. Thus I record *ἀστενάρλανσε he became ill*, Fer., from *ἀστενάρ* (= *ἀσθενής*) and Turkish *lan* used to make an intransitive verb in lanmaq from an adjective; *χουλάνσιν became angry*, Mal., a similar formation from *χουλή* (= *χολή*) *wrath*; *ψοφάτσαν* do *they killed him*, Ul., a causal form from *ψοφῶ* made with the Turkish *t*, like *e.g.* uyutmaq *to put to sleep*, from uyumaq *to go to sleep*. No more examples are recorded.

§ 196. The contracta in *-έω* have the usual Modern Greek tendency to pass over to the *-άω* class. For details, see glossary. At Mistí however *ἀγαπῶ* has passed into the *-έω* class. The *-όω* verbs as usual have the ending in *-ώνω*: only in the passive, where they end in *-οῦμαι*, is the old contracted form preserved.

3. *The Present Active.*

§ 197. A typical paradigm of the pres. act. is *gρέβω I desire*, Fer., which runs:

Sg. *gρέβω, gρέβεις, gρέφ.*
Pl. *gρέβουμ, gρέβιτ, gρέβουν.*

In the 3rd sg. final *-ει* is dropped and the *β* becomes *φ* (*v.* § 75). These endings are found also at Gh. Ar. and Ul. Thus *ράφτω* at Ar. and *γι̯άφτω* (*ἅπτω*) at Ul.:

Sg. *ράφτω, ράφčεις, ράφč(ει.* Pl. *ράφτουμ, ράφčιτ, ράφτουν.*
Sg. *γι̯άφτω, γι̯άφτεις, γι̯άφτ.* Pl. *γι̯άφτουμ, γι̯άφτιτ, γι̯άφτουν.*

This 2nd pl. in *-ιτ* for *-ετε* has its vowel from the 2nd sg. For its loss of the final *-ε* see § 190. At Del. where *-ετε* is preserved, the forms run thus: *e.g. δίνω I give*:

Sg. *δίνω, δίνεις, δίν.* Pl. *δίνουμ, δίνετε, δίνουν.*

At Sílata, Phl. and Mal. where all the pl. ends in *-έ* (at Mal. *-ι* through the vowel-weakening), the forms are, *e.g.* at Mal. from *καλέβω* (*καβαλλικεύω*) *I ride*:

Sg. *καλέβου, καλέφς, καλέφ.*
Pl. *καλέβουμι, καλέβιτι, καλέβνι.*

The 2nd sg. with vowel dropped is noticeable.

At Axó and Mistí the 3rd pl. only ends in *-ε* (at Mistí weakened

to -ι). Thus at Axó düσüνdΰζω *I meditate*, 3rd pl. düσüνdΰζνε, and at Mistí κλώχου (κλώθω), 3rd pl. κλώχ(ου)νι.

At Semenderé the vowel-weakening produces in the sg. such forms as *e.g.* λύνου, λύνεις, λύν. Pl. ?.

The Potámia details are unrecorded.

For deponent endings of the 1st pl. *v.* § 191.

Several phonetic peculiarities appear:

§ 198. (1) Verbs in -ζω often lose the ζ in the 2nd sg. by dissimilation with the ς of the ending. The resulting hiatus is left, or removed by contraction or filled by γ. Analogy sometimes causes the loss of the ζ of the 2nd pl. as well. Thus παίζω at Fer. Gh. and Mal., ζάζω *I do* at Ghúrzono, θερίζω at Del.:

Sg. παίζω, παίεις, παίς.	Pl. παίζουμ, παίιτ, παίζουν (Fer. Gh.).
παίζου, παίς, παίς.	παίζουμι, παίζιτι, παιζνι (Mal.).
ζάζω, ζά(γ)εις, ζάς.	ζάζουμ, ζάγιτ, ζάζουν (Gh.).
θερίζω, θερίεις, θερίς.	θερίζουμ, θερίζετε, θερίζουν (Del.).

Araván is like Ferték and Ghúrzono. From Mistí also we have sg. παίζου, παίεις, παίς. For Axó take düσüνdΰζω *I meditate* (Turk. düšünmek; *v.* § 194):

Sg. düσüν-dΰζω, -dΰζεις or -dΰς, -dΰς.
Pl. düσüν-dΰζουμ, -dΰζετ, -dΰζνε.

The ζ in the 3rd pl. at Axó and Mal. instead of ζ is probably from the ς in the 3rd sg. For the other villages my notes do not record this point.

In general it may be said that the loss of ζ in the pl. is not recorded outside the Fer. Gh. and Ar. group[1]; that its loss is the rule in the 2nd sg. and that the treatment of the resulting hiatus probably varies quite as much with the *sprachtempo* as with the locality.

For the dissimilation *v.* § 103.

§ 199. (2) Paradigms are recorded from Del. and Mistí shewing infection of the penultimate syllable by the ι of the ending. See for Mistí, κλώχου in § 68 and for Delmesó φčάω in § 67.

(3) At Mal., Síl. and Phl. presents ending in -γω (-γου) and -χω (-χου) preserve the velar sound of the γ and χ throughout

[1] At Ulaghátsh σ is lost in the pl. of the aor. subj. in the same way; *v.* § 220. These four villages make up the southern group described in § 397.

the paradigm and modify the forward vowels *i* and *e* to suit. For this *v.* §§ 80, 81.

§ 200. The contracta follow the lines of the barytone verbs. Thus for an *-άω* verb take *τραγωρῶ* (*τραγωδῶ*) from Ghúrzono, and for *-έω*, *βρωμῶ* from Delmesó:

Sg. *τραγω-ρῶ, -ρᾷς, ρᾷ.* Pl. *τραγω-ροῦμ, -ρᾶτ, -ροῦν.*
βρω-μῶ, -μεῖς, -μεῖ. *βρω-μοῦμ, -μεῖτε, -μοῦν.*

4. *The Imperfect Active.*

§ 201. The personal endings are, as usual, the same as those of the aorist, for which *v.* § 218. The interest of the tense lies in the formation of the stem.

Of the usual impf. the only regular remains are from the verbs in *-ώνω*, *-αίνω*, *-ζω* and *-έβω* (*-εύω*), and the so-called semi-contracta. From other verbs such forms, *e.g.* *ἔκλωθα*, Síl. from *κλώθω*, are very rare. Thus:

γανώνω I thirst, impf. *γάνωνα*, Gh.
καμαρώνω I wear fine clothes, *καμάρωνα*, Sil.
φοραίνω I wear, *φόραινα*, Ul.
ἀγοράζω, *ἀγόραζα*, Ar.
[*παρλαδῶ I shine*, Turk. parlamaq], *παρλάδιζα*, Del.
dιλέβω I nourish, *dίλεβα*, Ar.
[*παίζω*], *ἔπαιζα*, Gh., but *παΐϊσκα*, Phl. and *παΐϊσga*, Ul.

From *φορτώνω* only *φορτώνισκα*, Ar., is recorded.
And from the semi-contracta:

κλαίω, *ἔκλαιγα*, *passim*, but *κλαΐϊσκα*, Fer.
τρώγω, *ἔτρωγα*, Del., but generally *τρώϊσκα*.
κρούγω I strike (M. Gr. *κρούω*) at Gh. runs:

Sg. *ἔκρουγα, ἔκρουγες, ἔκρουγε*, Pl. *ἔκρουγαμ*, —, *ἔκρουγαν*.

It has also forms with metathesis of *ρ*:

Sg. 2, *ἔκουρ̣ιες*, 3, *ἔκουρ̣ιε*. Pl. 2, *ἔκουρ̣ιετ*.

Ἔχω always has *εἶχα* except at Ul., where *ἔγισga* is used. At Phl. *ἔχəσκα* (§ 80) is used as well as *εἶχα*.

§ 202. In general, however, a new system has been developed, by which barytone verbs have the impf. in *-ισκα vel sim.* (for other forms see Sil. Mal. Ul. below), which is noted occasionally in the verbs in the section above, and contracta in *-ava* for *-άω*

verbs, and *-(ι)να* for *-έω* verbs; these latter are sometimes (at Fer. and Ul.) combined with the *-ιῠκα* ending, and often confused, the *-ινα* ending tending to usurp the room of *-ανα*, and be used for *-άω* verbs as well as *-έω*, at some villages even to the exclusion of *-ανα* altogether. The *ι* of *-ινα* is sometimes lost, *e.g.* *πάτινα* and *πάτνα*.

Local details and examples are:

§ 203. Delmesó. *ἀφήνιῐκα* (*ἀφήνω*), *δίνιῐκα* (*δίνω*), *πίνιῐκα* (*πίνω*), *σίγνιῐκα* (*σίγνω* = *σφίγγω*). *Ράφčινιῐκα* (pres. probably *ράφτω*) is like the Fer. contracta. Examples of contracta are: (1) in *-άω*, *γέλανα* (*γελῶ*), and others with *-ινα*, *ἀγάπινα*, *τράβινα* (*τραβῶ*); (2) in *-έω*, *θώρινα* and *θώριῐκα* (*θωρῶ*), *πάčινα* (*πατῶ*), b*óρινα* (b*ορῶ*).

§ 204. Potámia. As at Del. in *-ιῐκα*. *E.g.* *γράφιῐκα*, *παγαίνιῐκα*, *τρέϊῐκα* (*τρέχω*), *τρώϊῐκα*. For the contracta the *-ινα* ending often appears in the *-άω* verbs. *E.g.* *κόλανα* (*κολῶ*, *-ᾷ I drive*), *τράνινα* (but *τρανᾷ*), *πατούρινα* (but *πατουρᾷ*, causal of Turk. batmaq, *q.v.*), *πορπάτινα*.

§ 205. Anakú. I record only *τράνανα* (*τρανῶ*).

§ 206. Sílata. Here the barytone verbs have impf. in *-ιξα*, less often in *-ισκα*[1], and the contracta in *-ανα* and *-ινα*. Again the *-άω* verbs often take the *-ινα* ending, but not *vice versa*. Examples are: *θέλιξα* or *θέλισκα* (*θέλω*), *βgh*ό*νιξα* (*βgh*ό*νω*, *i.e.* *βγαίνω*), *λέϊξα* (*λέγω*), *τρώϊξα* (*τρώγω*), *πλύνιξα* (*πλυνίσκω*), *σούνgισκα* (*v.* *σφογγίζω*), *φέγνισκα* (*φέγνω* = *φεύγω*), *ψ̆ήνιξα* (*ψ̆ήνω*). Contracta are: (1) *-άω* verbs; *τράνανα* and *τράνινα*, *γέλανα*, *κένdανα*, *λίψανα* (M. Gr. *διψῶ*), *κόλινα* (*κολῶ I drive*), *ρώτινα*, *ἰνάνdανα* (Turk. inanmaq *to believe*), *čαλᾰ́ᾰτινα* (Turk. čaləšmaq *to work*); (2) *-έω* verbs; *θώρινα*, *φόρ(ι)να*.

§ 207. Malakopí. As at Sílata the barytones end in *-ισκα*, *-ιξα*, but also in *-ιγα*, *-ια*. For the conjugation of the *-ιγα* form, *v.* § 80. Thus from *γράφτου* (*γράφω*) we have *γράφτισκα*, *γράφτιξα*, *γράφτιγα* or *γράφτια*. Other forms within this range are: *θέκια* and *θέϊγα* (*θέκου I place*) where *θέϊγα* is for *θέκιγα*, *v.* § 103, *σκάφτισκα* (*σκάφτου*), *κλέφτιγα* (*κλέφτου*), *λέϊξα* (*λέγου*), *παίνισκα*, *παίνιξα*, *παίνια*, *παίνσκα* (*παίνου* = *πηγαίνω*), *βgh*ό*νιγα* (*βgh*ό*νου* = *βγαίνω*), *ράφτι-σκα*, *-ξα*, *-γα* (*ράφτου*).

Examples of contracta are *ἀγάπανα*, *ρώτανα*, *πάτ(ι)να*.

[1] For *-ισκα* not *-ιῐκα* here and at Malakopí, *v.* § 97.

§ 208. Phloïtá. Here the barytones have the usual *-ιδ̆κα*, and the peculiar Sílata and Malakopí endings are not found. Thus: *βρίδ̆κιδ̆κα* (*βρίδ̆κω I find*), *ξέβριδ̆κα* (*ξέβρω I know*), *πι̯άνιδ̆κα* (*πι̯άνω*), *σάνιδ̆κα* (*σάνω I do*), *γράφιδ̆κα* (*γράφω*), *λέϊδ̆κα* (*λέγω*). Examples of contracta are: *τραγώδανα*, *κουβάλνα*, *σάλdανα* (Turkish salmaq *to send*), *gečínd*ανα or *gečínd*ινα (Turkish gečinmek *to pass one's life*). Rare examples of impfs. in *-να* from barytone verbs are *σωρόβνα* from *σωρόβω* (= *σωρεύω*) *I collect*, and 3rd pl. *φυλάγνανε* from *φυλάγνω*.

§ 209. Axó. The barytones are in *-ιδ̆κα*. Thus: *ἄφτιδ̆κα*, *γράφιδ̆κα*, *παίδ̆κα* (*παίνω I go*), *πλύνιδ̆κα*, *πδ̆ίδ̆κα* (*πδ̆ίνω I drink*, § 71), phonetically the same as *ψ̆ήδ̆κα* (*ψ̆ήνω I cook*), *φέριδ̆κα*, *λέϊδ̆κα*, *τρώϊδ̆κα*. The contracta in *-ανα* and *-(ι)να*: *ἀγάπανα*, *πούλανα*, *πούλινα* (*πουλῶ* being conjugated both as an *-άω* and as an *-έω* verb), *λάλνα*, *πάτνα*, *ρώτανα*, *πορπάτανα*. A few contracta have the barytone form: *τράνιδ̆κα* (*τρανῶ*), *τάβριδ̆κα* (*ταβρῶ* = *τραβῶ*).

§ 210. Ulaghátsh. The barytone verbs end in *-ιδ̆gα*, the contracta, *-άω* and *-έω* verbs alike, in *-ινιδ̆gα*, an ending formed from *-ινα* + *ιδ̆gα*. Forms in *-ινα* alone are very scarce. Examples are: *ἔγιδ̆gα* (*ἔχω*), *κόφτιδ̆gα*, *σέκνιδ̆gα* (*σέκνω* = *θέτω*), *δ̆κέ(β)ιδ̆gα* (*δ̆κέβω I make*), *ἀλμέϊδ̆gα* (Modern Greek *ἀρμέγω*), *πίνιδ̆gα*, *ψ̆ήνιδ̆gα*, *μίνιδ̆gα* (*μίνω* = *ἐμβαίνω*), *βgh*έ*νιδ̆gα* (*βgh*ά*νω* = *βγαίνω*). Contracta are *πάτινιδ̆gα*, *τράνινιδ̆gα*, *πούλινιδ̆gα*, *λάλινιδ̆gα*, *τροώdινιδ̆gα* (*τροωdῶ* = *τραγουδῶ*), *φκάλινιδ̆gα* (*φκαλῶ*, *-λεῖς*, *I sweep*). From Turkish are düšündινιδ̆gα (düšünmek *I consider*), *σέβd*ινιδ̆gα (pres. *σεβdᾰ́*, sevmek *to love*), *gečírd*ινιδ̆gα (from gečirmek *to make to pass*, *v.* gečmek), *besλέτd*ινιδ̆gα (besletmek *to cause to nourish*, *v.* beslemek). Forms in *-ινα* are *σάrd*ινα (*sardῶ*, *-dᾰ́*, sarmaq *to tie up*), *dögi̯üδ̆d*ινα (pres. *dögi̯üδ̆dῶ*, döyüšmek *to fight*).

§ 211. Mistí. Barytones have impf. in *-ιδ̆κα*, *e.g. ψάλνιδ̆κα*, and contracta in *-ανα* or *-ινα*. Thus *ἀ)γάπινα*, *ἀγαπῶ* being conjugated as an *-έω* verb, *πάτανα*, *ρώτανα*, *ράνανα* (*ρανῶ I see*, elsewhere *τρανῶ*). The use of *-ανα* for an *-έω* verb like *πατῶ* is remarkable.

§ 212. Semenderé. The records are scanty, but *πλύνιδ̆κα*, *ἀγάπανα* and *χι̯ώρινα* (*χι̯ωρῶ* = *θεωρῶ*) suggest nothing unusual.

§ 213. Araván. The barytones have the ending *-ιδ̆κα*,

e.g. *ζάϊσκα* (*ζάζω I do*), *λέϊσκα*, *πίνισκα*, *ράφčισκα* (*ράφτω*). The contracta have *-ανα* or *-ινα*, *e.g.* *πέτανα*, but I do not know how the *-αω* and *-έω* verbs share these endings.

§ 214. Ghúrzono. The barytone ending is as at Araván, *e.g.* *gρέβισκα* (*gρέβω I desire*), *παίνισκα*, *ψήνισκα*. The contracta all have *-ινα*, *-άω* and *-έω* verbs alike. Thus: (1) *-άω* verbs, *ἀγάπινα*, *τραγώρινα* (*τραγωρῶ*, *-ρᾷ*, = *τραγουδῶ*), *ρώčινα* (*ρωτῶ*); (2) *-έω* verbs, *πάčινα* (*πατῶ*), *χῶρινα* (*χῶρῶ* = *θεωρῶ*), *φουκάλινα*.

§ 215. Ferték.—The barytones are as usual in *-ισκα*, but the contracta almost always in *-ινισκα*, like the Ulaghátsh *-ινισga*. Forms in *-ινα* also occur. Both serve for *-άω* and *-έω* verbs alike. Thus for barytones:—*παίνισκα*, *καλαίνισκα* (*καλαίνω* = *καλῶ*), *τέκνισκα* (*τέκνω* = *θέτω*). Contracta are:—*λάλινισκα*, d*ράνινισκα* (d*ρανῶ* = *τρανῶ*), *πορπάdινισκα* or *πορπάdινα* (*πορπadῶ*, *-dᾷς* = *περιπατῶ*), *ρώτινισκα*, and from Turkish *čαλάšτινα* (*čaləšmaq to work*) and *παρλάdινισκα* or *παρλάdινα* (*παρladῶ*, *-dᾷ*, parlamaq *to shine*).

Examples of the passage of the *-ισκα* and *-ανα* endings to the present are given in § 193.

5. *The Aorist Active.*

§ 216. As usual in M. Greek this is the most stable part of the verb. Notable points in the formation of the stem are:—

(1) In aorists of *-άω* and *-έω* verbs the *i* of the penult is generally dropped, but reappears in the subj. under the accent. *Cf.* § 60. Thus:

Present.	Aor. indic.	Aor. subj.
λαλῶ, I speak	*λά(λ)σα*	*λαλήσω*, Ul.
ψοφῶ I die	*ψόφσα*	*ψοφήσω*, Pot.
σαλdῶ I send	*σάλ(τ)σα*	*σαλdήσω*, Phl.
μετρῶ I measure	*μέρτσα*	probably *μετρήσω*, Ul.

Note that *σάλτσα* and *μέρτσα* both have *τ* inserted as a glide between the liquid and the *σ*, *μέρτσα* being for the unpronounceable *μέτρτσα* (§ 101). The present *μετρῶ* is against a metathesis.

The vowels other than *i* are however preserved:

ράφτω, ἔραψα, Ar.
κάγομαι (*κάθομαι*), *ἔκαča*, Ul.
κόφτω, ἔκοψα, passim.
γανώνω (*διψῶ*), *γάνωσα*, Ar.

§ 217. (2) From Turkish verbs many examples are in the glossary. They are formed as from presents in -dω̂ or -díζω (-dəζω, etc.), which are however often not recorded. Examples are:

	Present.	Aorist.
aǰəmaq *to pity*	*ἀǰəvdω̂*, Ul.	*ἀǰίτσα*, Fer.
aramaq *to seek*	*ἀραdω̂*, Ul.	*ἀράτσα*, Ul., etc.
aqmaq *to flow*	*ἀχdάζω*, Del.	*ἄχσα*, Del.
anlamaq *to understand*	*ἀṇλαdάζω*, Del.	*ἀṇλάσα*, Del. Mis. *ἀṇgλάdισα*, Gh. and other similar forms.

For other examples see glossary under inanmaq, učmaq, uzanmaq, osanmaq, oghdurmaq, ulašmaq, ölmek, evlenmek, oyanmaq, oïmaq, batmaq, bašlamaq, baghərmaq, bayəlmaq, beslemek, boghmaq, etc., etc.

§ 218. The following paradigms are sufficient to shew the endings:

Delmesó; *ἔδεκα* or *δέκα* from *δίνω I give*:

Sg. *δέκα, δέκες, δέκε.* Pl. *δέκαμ, δέκετε, δέκαν.*

Malakopí; *ἤρτα* (*ἦλθον*):

Sg. *ἤρτα, ἤρτις, ἤρτι.* Pl. *ἤρταμι, ἤρτιτι, ἤρτανι.*

Ulaghátsh; *ἔμαα* (*ἔμαθα*), the pres. being *μαγίνω*:

Sg. *ἔμαα, ἔμαες, ἔμαε.* Pl. *ἔμααμ, ἔμαετ, ἔμααν.*

There is also at Ulaghátsh a 2nd pl. in *-ιτ*. Thus *πήγα*:

Sg. *πήγα, πήγες, πήγε.* Pl. *πήγ̣αμ, πήγιτ, πήγ̣αν.*

Araván; *ἔραψα* from *ράφτω*:

Sg. *ἔραψ-α, -ες, -ε.* Pl. *ἔραψ-αμ, -ετ, -αν.*

For the augment only the accented syllabic form *ἔ-* is commonly used.

The subjunctive has two peculiarities:

§ 219. (1) As in M. Greek the aorists of certain verbs have

the contracted endings. Thus at Ulaghátsh *ἔπga I made* (= *ποίκα*) with pres. *σκέβω* has as subjunctive:

Sg. *πκῶ, πκῇς, πκῇ.* Pl. *πκοῦμ, πκῆτ, πκοῦν.*

So too from *λέγω* at Delmesó:

Sg. *πῶ, πῇς, πῇ.* Pl. *ποῦμ, πῆτε, ποῦν.*

§ 220. (2) The subj. from the sigmatic aorist, like the pres. of the -*ζω* verbs (for which *v.* § 198), drops the *s* of the tense-stem in the 2nd sg. by dissimilation (*v.* § 103), and by analogy often in the 2nd pl. also. Thus at Delmesó from *ρωτῶ*, aor. indic. *ρώτσα*, the subj. *ρωčήσω* is conjugated:

Sg. *ρωčήσω, ρωčήῃς, ρωčήš.*
Pl. *ρωčήσουμ, ρωčήσετε, ρωčήσουν.*

At Ulaghátsh from *πi̯άνω*, aor. *ἔπi̯ασα*, the subj. is:

Sg. *πi̯άσω, πi̯άῃς, πi̯άš.*
Pl. *πi̯άσουμ, πi̯άητ, πi̯άσουν.*

At Malakopí from *κουνώνω I pour*, aor. *κόνουσα*, the subj. drops the *s* and contracts:

Sg. *κουνώσου, κουνώς, κουνώš.*
Pl. *κουνώσουμι* or *κουνώσουμιστι* (*v.* § 191), *κουνώσητι, κουνώξνι.*

§ 221. The aorists from *πηγαίνω* and *εἴδα* require some notice:

πηγαίνω, with aor. ind. *πή(γ)α*, has subj. forms of various types. The usual are:

Sg. *πά(γ)ω* or *πῶ, πᾷς, πά(γ)ῃ* or *πάϊχ.*
Pl. *πάγωμ(ε* or *πᾶμ(ε, πᾶτ(ε, πᾶν(ε.*

For 3rd sg. *v.* § 67.

The Delmesó forms shew *α* → *ε* before *i*, and this carried by analogy through all the paradigm. Thus:

Sg. *πέγω, πές, πέ* or *πέϊχ.* Pl. *πέμ, πέτε, πέν.*

There are also at Delmesó forms for the 1st and 3rd persons meaning *let me go*, etc., made up of *ἄς* and a subj. without *π*, formed on the analogy of the impv. *ἄμε, ἀμέτ(ε*, which naturally serve for the 2nd persons. These are:

Sg. *ἀšάω, —, ἀšάϊχ, ἀšάϊ* or *'šέ.*
Pl. *ἀšᾶμ, —, ἀšᾶν.*

Also at Fer. and Ul., *ἀšᾶμ let me go*, at Del. *παρšάω*, etc., from

παιρπαίνω, and for Fer. Alekt. (p. 501) gives ἂς ἄγω, ἂς ἄγῃ, ἂς ἄμε, ἂς ἄνε.

Εἴδα (εἶδον) has some curious forms. Εἴda, Mis., εἴρα, Ar. Gh., and εἴζα, Sem., depend on the local treatment of δ (*v.* §§ 88, 89, 90, 92). Εἴdi̯α, subj. ἰγι̯ῶ, Ax. and εἴγι̯α, Ul. like the subj. 'δι̯ῶ, Phl., presuppose a form εἴδι̯α. The case with which intervocalic γι̯ is dropped appears from the subj. at Ul. *νε ὦ το*; *i.e. να ἰγι̯ῶ το*; meaning *Shall I do it? θωρῶ ἔργον* having the meaning *I work*; *v.* in gloss. *θεωρῶ*. The order, the pronominal object following the subjunctive, is that used in Pontic, and is the only example I find of it in Cappadocia except the phrases in the text, *ἄς το δείξω σε* (p. 308, l. 20), Del., and *να* gömdűsουν do (p. 350, l. 21), Ul. The different persons are:

Sg. *νε ὦ το, νε γῇς το, νε γῇ το,*
Pl. *νε ὦ τομ, νε γῆ το, νε γῆν* do,

the 1st and 3rd pl. being very remarkable, especially the addition of the *μ* of the 1st person to the *το*. At Delmesó the subj. is *ἰδῶ, ἰδῇς, ἰδῇ*, etc. but the 1st pl. with *ἄς, let us see*, is not *ἄς* (→ *ἄš*) *ἰδοῦμ* but *ἀδουροῦμ*, in which *ρ* is for δ, as at Ar. and Fer., and *ἀš ἰροῦμ* has become by assimilation *ἀδουροῦμ*. In the phrase *να μέ τί* ĕkh *let us see what he has* from Sílata (p. 444, l. 5), *μέ* is probably a fragment of this tense.

Other remarkable forms will be found in the glossary under *ἀπομένω, ἀφήνω, γίνομαι, δίνω, ἔρχομαι, εὑρίσκω, παίρνω, ποιῶ*.

§ 222. Aorists of three (or more) syllables, such as *ἔδωκα, ἔπι̯ασα, σκότωσα*, when followed by a pronominal object adjust the accent, and that in two ways. Either a second accent appears as in *ἔπι̯ασέν* do, *κόνωσέν* do *he poured it*, *ἔβυσέν* do, aor. of *βύνω* the Ul. form of *σβύνω*, or else the accent is brought forward to the penultimate, as in *πι̯άσεν* da, *ἐ)δέκεν* do *he gave it*, Del., *φκι̯ορώσεν* da (*εὐκαιρώνω*), Ax. The type *ἔπι̯ασέν* do with the second accent is responsible for the Delmesó *εἰδέν* čην *he saw her*, in the text on p. 304, l. 21.

The two types have exerted some analogical influence. Thus *ἐ)δέκεν* do at Delmesó has produced *δέκα, δέκες*, etc. even without the obj., and these are used alongside of *ἔδεκα*. So also *κόψα* from *κόφτω* at Phl. by the side of the usual *ἔκοψα*. This process is helped by aorists like *πήγα, ἤρτα, ποίκα*, etc. In the opposite direction the type *ἔδωκέν* do has at Ul. produced *ἔπηρα, ἔπερα,*

with *ἔπηρά το*, etc. by the side of *ἐπήρα*. So too at Ulaghátsh the *ἔδωκα* type has changed *ἐστάχα* (*ἐστάθην*) into *ἔσταχα*. *v.* § 240.

My examples are not sufficient to make it possible to distinguish these two types locally. Generally both are found in the same village; at Ferték and Araván only the first are recorded, at Delmesó, Potámia and Malakopí only the second. This is however very likely no more than chance, although it falls in very well with the grouping of the villages suggested in § 397.

6. *The Imperative Active.*

§ 223. The imperative act. shews no semantic distinction between the pres. and the aor. Formally the imperatives of the barytone verbs are aorist, and of the contracta present.

(1) The impv. of the barytone verbs drops generally the final *-ε* both in the sg. and the pl., *e.g.*:

βαήνω (*ἀφήνω*), aor. *βάφκα*, impv. *βάης το*, Ar.
ἠβρίσκω (*εὑρίσκω*), aor. *ἤβρα*, impv. pl. *ἐβρέτ τα*, Fer.
πίνω (*πίνω*), aor. *ἔπα*, impv. *v. πέ*, Ax.
[M. Gr. *σύρω*], impv. *v. σύρε*, pl. *σύρετ*, Fer.
dínω (*δίνω*), aor. *ἔdεκα*, impv. *dés*, pl. *dέσετ*, Ul.
dínω (*δίνω*), aor. *ἔdωκα*, impv. *dós*, pl. *dόσετ*, Gh.
dínω (*δίνω*), aor. *ἔdεκα*, impv. *dém*, pl. *dεμέτ*, both meaning only *give me*, Fer. The pl. *dεμέτ* is a new analogical formation from the sg. *dém*[1], which is itself for *δέ(ς μου*, and the accent, like that of *ἐβρέτ*, is on the pattern of *ἄμε*, pl. *ἀμέτ(ε*, *go*. For more forms *v.* glossary, *s.v. δίνω*.

For the *-ώνω* verbs *v.* (3) below.

§ 224. (2) The contracta have the impv. sg. in *-α*, for both *-άω* and *-έω* verbs. The *-έω* ending *-ει*, of course dropped, is recorded only for *λαλῶ*, impv. *λάλ*. Examples are:

κολῶ, impv. *κόλα*, Ul. Ax. Ar.
λαχτῶ, impv. *λάχτα*, Ax.
πορπατῶ, impv. *πορπάτα*, Síl.
φιλῶ, impv. *φίλα*, Del.

No plurals are recorded: they would no doubt have *-ᾶτ*, *-εῖτ* as their ending.

[1] Like *δόμ*, pl. *δόμτε*, Psáltis, *Θρᾳκικά*, p. 81.

§ 225. (3) The *-ώνω* verbs (anc. *-όω*) have impv. endings in *-ο*, pl. *-ότ*, analogous with those of the contracta, *e.g.*:

ἁρμώνω, impv. sg. *ἄρμο*, pl. *ἁρμότ*, Ul.
κονώνω, impv. sg. *κόνο*, Gh., pl. *κονότ τα*, Ax.
σκοτώνω, impv. *σκότο*, Pot. Síl.

§ 226. Quite irregular are *ἄμε*, *ἀμέτ(ε* and *ἔλα*, *ἐλάτε*, used as impvs. of *πηγαίνω* and *ἔρχομαι*. At Potámia the accent of *ἔλα* has changed *ἐλάτε* to *ἔλατε*.

7. *The Present Passive and Deponent.*

§ 227. Examples of the barytone verbs are *ἔρουμαι* (*ἔρχομαι*), Ax., *κάγο(υ)μαι* (*κάθομαι*), Ul., and with the local vowel-weakening (*v.* § 64) *στέκουμι*, Mis. They run:

Sg. *ἔρουμαι, ἔρεσαι, ἔρεται.*
Pl. *ἐρούμεστε, ἔρεστε, ἔρουνdαι.*

Sg. *κάγο(υ)μαι, κάϊγεσαι, κάϊγεται.*
Pl. *κάγο(υ)μεστε, καϊγεστε, κάγο(υ)νdαι.*

Sg. *στέκουμι, στέκισι, στέκιτι.*
Pl. *στέκουμιστι, στέκιστι, στέκουνdι.*

So too at Ghúrzono and Araván.

It will be noticed that the common Modern Greek 2nd pl. forms in *-όσαστε* are not found. The 1st sg. ending is generally *-ουμαι* and the 3rd pl. *-ουνdαι*, but *-ομαι* and *-ονdαι* are also heard, certainly at Delmesó and Ulaghátsh.

§ 228. Of the contracta the *-άω* conjugation is shewn by *καταροῦμαι I curse*, Pot. and, with the vowel-weakening, by *φοβοῦμι* at Malakopí. They run:

Sg. *καταρ-οῦμαι, -ᾶσαι, -ᾶται.*
Pl. *καταρ-ούμεστε, -ᾶστε, -οῦνdαι.*

Sg. *φοβ-οῦμι, -ᾶσι, -ᾶτι.*
Pl. *φοβ-ούμιστι, -ᾶστι, -οῦνdι.*

At Ulaghátsh *φοβοῦμι* is conjugated thus:

Sg. *φόομαι, φοᾶσαι, φοᾶται.*
Pl. *φοόμιστε, φοᾶττε, φοόνdαι.*

The curious ending *-âττε* instead of *-âστε* in *φοâττε* is probably due to the active ending *-âτ*. The endings of the active plural being *-οῦμ*, *-âτ*, *-οῦν*, their most striking difference from the passive is the absence of *-τε* or *-dαι*, and the ending *-âττε* looks like an attempt to convert the active *-âτ* into a passive. When speakers are losing grip and forgetting the less used forms of the language such expedients come to the rescue.

§ 229. The usual Modern Greek passive of contracta based on the *-έω* conj. appears in *φιλειοῦμαι* at Sílata. Thus:

Sg. *φιλ-ειοῦμαι, -ειέσαι, -ειέται.*
Pl. *φιλ-ειέμαστε, -ειέστε, -ειένdαι.*

In this the *-é* of the 2nd and 3rd sg. is carried into the plural, which in Modern Greek ends in *-ειούμαστε, -ειούσαστε, -ειοῦνdαι.*

§ 230. The further spread of this *é* has led to a conjugation of which examples are *δικέμι* from *δικίζω I marry*, Mal., and *κέμι* (*κεῖμαι*) from Semenderé. They run:

Sg. *δικ-έμι, -έσι, -έτι.*
Pl. *δικ-έμιστι, -έστι, -ένdι.*

Sg. *κέμι, κέσι, κέτι.*
Pl. *κέμιστι, κέστι, κένdι.*

So too probably *καυκέμαι* (= *καυχῶμαι*) given by Arkh. (p. 243) for Sin. and *συντιchιέμαι I speak with*, Mal. An. (Pakhtíkos pp. 21, 22).

§ 231. Of the *-ώνω* verbs (anc. *-όω*) the passive preserves the old contracted form. An example is *ὄηκοῦμαι* (*σηκώνομαι*) which at Del. Pot. and Phl. runs:

Sg. *ὄηκ-οῦμαι, -οῦσαι, -οῦται.*
Pl. *ὄηκ-ούμεστε, -οῦστε, -οῦνdαι.*

At Ul. *ὄηκ-όμαι* and probably *ὄηκόσαι, ὄηκόται, κ.τ.λ.*

This same *-οῦμαι* form appears also at Phárasa, *v.* § 353. My notes are not sufficient to give local limits for most of these conjugations, but *φοβόμαι* and *ὄηκόμαι* and the use of *-ομαι* beside the usual *-ουμαι* at Ulaghátsh, suggest that *-ομαι* and *-όμαι*, *-ουμαι* and *-οῦμαι*, run locally together, the distinction between barytone and contracta becoming simply a question of the position of the accent.

8. *The Imperfect Passive and Deponent.*

§ 232. At Del. Ar. and Gh. the form does not differ greatly from Modern Greek. An example is from *κάρουμαι* (the Modern Greek *κάθομαι*) at Ar.:

Sg. *καρ-όμουν, -όσουν, -ότουν.*
Pl. *καρ-όμεστε, -όστε, -όσαν.*

So too *ἐρχόμουν* at Del. and Gh. A 3rd pl. in *-νdουν* (*e.g. ἐρχόν-dουν*) is recorded at Gh. The Sinasós type is the same, at least for the sg., the pl. being doubtful[1]. The contracta have the same form: thus at Del. *κοιμώμουν*, etc.

§ 233. The other villages have a very peculiar form, again the same for barytones and contracta. Examples are:

Potámia (*ἔρχομαι*).	Sg. *ἐρχού-τομαι, -τοσαι, -τονε.* Pl. *ἐρχού-τομεστε, -τοστε, -σαν.*
Anakú (*ἔρχομαι*).	Sg. *ἐρχούταμαι*, the rest unrecorded.
Sílata (*ἔρχομαι*).	Sg. *ἐρ(χ)ού-ταμαι, -τασαι, -ταν.* Pl. *ἐρ(χ)ού-ταμεστε, -τασταν, -τανdαι.*
Phloïtá (*κεῖμαι*).	Sg. *κειό̯-τομαι, -τοσαι, -τον(ε.* Pl. *κειό̯-τομεστε, -τοστε, -ταν(ε.*
Malakopí (*δικέμι*).	Sg. *δικι̯ό̯-ταμι, -τασι, -τανι.* Pl. *δικι̯ό̯-ταμιστι, -τασταν, -σανι* or *-σανdι.*
Mistí (*ἔρχομαι*).	Sg. *ἐρό-dομι, -dοσι, -dονι.* Pl. *ἐρό-dομιστι, -dοστι, -dαν.*
Axó (*ἔρχομαι*).	Sg. *ἐρού-dονμαι, -dονσαι, -dονε* or *dαν(ε.* Pl. *ἐρού-dονμεστε, -dονστε, -dανε.*
Ulaghátsh (*σηκώνω*, local pres. pass. *σηκόμαι*).	Sg. *σηκό-τομαι, -τοσαι, -τον.* Pl. *σηκό-ταμεστε, -ταdε, -τανdαι.*
Semenderé (*κεῖμαι*, local pres. *κέμι*).	Sg. *κέτουνμι, κέτουνσι, κέτουν.* Pl. *κέτουνμιστικ, κέτουνστινιζ, κέταν.*

[1] I recorded locally *ἐρχού-μουν, -σουν, -τουν.* Arkh. (p. 154) gives *ἐκείμουν, ἔκεισο, ἔκειτο, ἐκείμεθα, ἔκεισθε, ἔκειντο.* Pakhtíkos has (p. 13) the 3 pl. *σειόσαν* from *σείω.*

Ferték (*φοβοῦμαι*). Sg. *φοβό-τομαι, -τοσαι, -τονε* or *-τανε.*

Pl. *φοβό-τομεστε, -τοστε, -τανε.*

§ 234. The clue to all these forms is to be found in the paradigms from Axó and Semenderé. The endings *-μαι, -σαι, -μεστε, -στε* are felt to express the 1st and 2nd pers. sg. and pl., and the Turkish verb builds up those persons by additions to the 3rd person; *e.g. he came* is geldi, and the whole tense runs:

Sg. geldi-m, geldi-n, geldi. Pl. geldi-k, geldi-niz, geldi-ler.

On this model the Greek has taken the 3rd sg. *ἐρούδον, e.g.*, and added to it *-μαι, -σαι, -μεστε, -στε*, and thus formed an agglutinative conjugation. The 3rd pl. has been left alone, as being formed in Turkish by adding to the 3rd sg. not a characteristic personal ending but merely the -ler, -lar of general plurality. The final *ν* of the 3rd sg. has, except at Axó and Semenderé, been assimilated, and the forms like *ἐρχούταμαι* or *ἐρχούτομαι*, according as the 3rd person is in *-ταν* or *-τον*, result.

The 2nd pl. at Ulaghátsh *ὄηκότατδε* is like the pres. *φοᾶττε* in § 228 above. The accent at this village sometimes differs from the usual type; *e.g.* sg. *ἔροτομαι*, etc., with pl. *ἔροταμιστι, ἔροτατδε, ἔροταν.*

Hatzidákis has given the same explanation of these agglutinative forms, without, however, making the comparison with Turkish[1].

§ 235. It is remarkable that similar forms are found in the Greek-speaking villages on the Gulf of Ismid. I record from Iráklion (Ἡράκλειον, Turk. Tepe-köi) from *εἶμαι, ἔρχομαι* and *κοιμοῦμαι*, the following imperfects:

Sg.	*ἤδαμαι*	*ἔρχουδαμαι*	*κοιμούδαμαι.*
	ἤδασαι	*ἔρχουδασαι*	*κοιμούδασαι.*
	ἤδανε	*ἔρχουδανε*	*κοιμούδανε.*
Pl.	*ἤδαμαστε*	*ἔρχουδαμαστε*	*κοιμούδαμαστε.*
	ἤδασαστε	*ἔρχουδαστε*	*κοιμούδασαστε.*
	ἤδανανε	*ἔρχουδανανε*	*κοιμούδανανε.*

From Kondzé (Κοντζέ) on the north side of the gulf Pakhtíkos has *ἤταμαι* (p. 148), *'χτενιζούνταμαι, 'φακιολίζταμαι* (p. 154), and

[1] *Ἀθηνᾶ*, XII, p. 477.

'κοιμούνταμαι (p. 161). The Turkish origin of all these forms, Cappadocian and Bithynian alike, is so probable that its corollary must also be adopted, namely that this imperfect in Bithynia has been developed, independently of the Cappadocian, from the same Turkish source.

§ 236. The 1st and 2nd pl. at Semenderé are very remarkable in having the Turkish endings added to the Greek, the *-κ* ending of *κέτουνμιστικ* being the ending of the 1st pl. past and the *-ινιζ* of *κέτουνστινιζ* being the general 2nd pl. ending of Turkish. For a similar phenomenon at Sílli, *v.* § 52.

§ 237. At Semenderé also some verbs at least in this tense take the active endings. Thus from *ἔρχομαι* (at Sem. *ἀέρουμι*) we have either *ἀέρουτουνμι* or *ἀέρινιᾰκα, -κες, -κε*, etc.[1]

9. *The Aorist Passive.*

§ 238. The basis of this tense is always the old form in *-ην, -ης, -η, -ημεν, -ητε, -ησαν*, and there is no trace of the Modern Greek endings *-ηκα, -ηκες*, etc. The rarity of the passive sense, however, most formal passives being deponents, has led to the more or less complete substitution of the endings of the aor. active for the original passive terminations. For Sinasós indeed Arkhélaos (p. 153) records forms in *-ην, -ης, -ην* (*χτυπήθην, -θης, -θην*), but he gives also the endings *-α, -ης, -η* (*γράφα, γράφης, γράφη*), the 1st sg. being taken from the active. He omits the plural; it was probably in *-αμ, -ητ* or *-ετ, -αν*.

§ 239. It will be convenient to arrange the forms in a series to shew the gradual increase of the act. endings. In this way the first type is that found at Potámia, Mistí, Araván, Ghúrzono and Ferték with act. endings in the 1st sg. and 1st and 3rd pl., thus: sg. *-α, -ης, -ην*, pl. *-αμ, -ητ, -αν*. Examples are *φοβήχα* (*ἐφοβήθην*), Mistí, and *κοιμήτα* (*ἐκοιμήθην*), Ferték:

Sg. *φοβ-ήχα, -ῆης, -ήχην.*
Pl. *φοβ-ήχαμ, -ῆητ, -ήχαν.*
Sg. *κοιμή-τα, -της, -την.*
Pl. *κοιμή-ταμ, -τητ, -ταν.*

[1] Besides the aor. pass. with its act. endings, we may compare the passive and especially the deponent verbs at Bova which sometimes take active endings. *Cf.* Morosi, *Arch. Glottologico Ital.*, IV, p. 57.

Malakopí is the same but with the final ι (← ε) in the pl. which marks all the act. endings of Phloïtá, Sílata and this village. Thus from γεννῶ we have:

Sg. γενή-θα, -θης, -θην. Pl. γενή-θαμι, -θιτι, -θανι.

Sílata and Delmesó have active endings all through the pl. Thus at Sílata we have sg. -α, -ης, -ηνε, pl. -αμε, -ατε, -ανε, with of course the usual final ε (*v.* § 190), and at Delmesó sg. -α, -ης, -η, pl. -αμ, -ετε, -αν. Examples from Delmesó are ἐ)λύθα (ἐλύθην) and ὑρίστα from γυρίζω:

Sg. ἐ)λύ-θα, -θης, -θην.
Pl. ἐ)λύ-θαμ, -θετε, -θαν.

Sg. ὑρί-στα, -σκης, -σκην.
Pl. ὑρί-σταμ, -στετε, -σταν.

For the κ in 2nd and 3rd sg. *v.* § 85.

Phloïtá probably agrees with Sílata or, without the vowel-weakening, with Malakopí.

At Axó and Ulaghátsh the 2nd and 3rd sg. have joined the rest, and the whole tense has act. endings[1]. A 2nd pl. in -ητ is sometimes found at Ul.; its ending is not that of the passive, but is a by-form of the active and found in all active tenses. *v.* §§ 197, 218. Examples are βρείστα from βρεχοῦμαι *I call*, Axó, and χάγ̱α (ἐχάθην) from Ulaghátsh:

Sg. βρείσ-τα, -τες, -τε(ν. Pl. βρείσ-ταμ, -τετ, -ταν.
Sg. χάγ̱α, χάγες, χάγε(ν. Pl. χάγ̱αμ, χάγετ, χάγ̱αν.

§ 240. The imitation of the active has gone still further in the aor. of στέκομαι at Ul. which is generally accented, not ἐστάχα (ἐστάθην), but like such act. aorists as ἔγραψα, ἤφερα, etc. It is thus ἔσταχα or ἔσταγ̱α, and runs:

Sg. ἔστα-χα, -χες, -χε. Pl. ἔστα-χαμ, -χητ, -χαν.

For Semenderé my notes are incomplete.

§ 241. As commonly in Modern Greek, the aorists of the compounds of βαίνω go with the passive in form. Thus at Ulaghátsh from μίνω (ἐμβαίνω) we have:

Sg. ἔμα, ἔμης, ἔμη, Pl. ἔμαμ, ἔμητ, ἔμαν,

[1] The 3rd sg. κρυβίστη by the side of κρυβίστε, *v.* κρύφτω in glossary, is exceptional. So too χάη as well as χάγε.

in which the preservation of the pass. endings is remarkable. In these *βαίνω* forms the 3rd sg. in *-η(ν* especially is often used, when in the passives it has given way to *-ε(ν.*

§ 242. The subj. endings are those of the pres. act. of the contracta. Thus *μαίνω* (*ἐμβαίνω*) Síl. has aor. *σέμα*, subj. sg. *μῶ*, *μῇς*, *μῇ*, pl. *μοῦμε*, *μῆτε*, *μοῦνε*, and the same verb at Ulaghátsh, *μίνω* with aor. *ἔμα*, has subj. sg. *μοῦ*, *μῇς*, *μῇ*, pl. *μοῦμ*, *μῆτ*, *μοῦν*, in which *μοῦ* for *μῶ* is probably due to *μοῦμ* and *μοῦν*. So too at Del.; *ὑρίστα* the aor. pass. of *γυρίζω*, and *ἐ)λύθα* of *λύνω*, have subjunctives:

Sg. *ὑρι-στῶ*, *-στῇς*, *-στῇ*.
Pl. *ὑρι-στοῦμ*, *-στῆτε*, *-στοῦν*.

Sg. *λυ-θῶ*, *-θῇς*, *-θῇ*.
Pl. *λυ-θοῦμ*, *-θῆτε*, *-θοῦν*.

For the *κ* in *ὑρίστῇς*, etc. *v.* § 85. The keeping of the back sound of *γ* in paradigms accounts for such forms as *βγῶ*, *βghás*, *βghá*, etc. from Ulaghátsh; *v.* § 81.

10. *The Imperative, Passive and Deponent.*

§ 243. The examples are all aorist, the endings being (*-ου* for the sg. and *-άτ(ε* for the pl., substituted for the *-α*, *-ης*, *-ην* of the indic. Examples are:

κοιμοῦμαι, aor. *κοιμήτα*, impv. *κοιμήτ*, pl. *κοιμητάτ(ε*, Fer.
κοιμοῦμαι, aor. *κοιμήθα*, impv. *κοιμήθ*, pl. *κοιμηθάτε*, Pot.
στηκοῦμαι, aor. *στκώχα*, impv. pl. *στηκωχάτ*, Ax.

The universal sg. *στήκο* is active in form, but middle in meaning.

ὑρίζουμαι, aor. *ὑρίστα*, impv. sg. *ὑρίστου*, pl. *ὑριστάτε*, Del. Note final *-ου* in spite of § 60.

νίβουμαι, aor. *νίφτα*, impv. *νίφτ*, with pl. *νίφτετ*, formed from *νίφτ* like the pl. impv. active, Ax.

Turk. danəšmaq *to consult* is conjugated as a deponent with aor. d*anístα*, but the impv. d*anísa*, Phl., is on the model of the act. *-áω* verbs.

The impv. of *στέκουμαι*, aor. *ἐστάθα*, *vel sim.*, is generally (Pot. Ax. Fer. Síl.) *στά*, pl. *στατέτ*. The Modern Greek *στάσου* appears at Mistí as *στάς*. Other forms are *στάσ(ε*, pl. *στασέτ*, Ul., *στάτι*, pl. *στατέτι* or *στατέστι*, Mal., and *ἀστά*, pl. *ἀστάτε*, Del.

11. *The Pluperfect and Past Conditional, Active and Passive.*

§ 244. Exactly as at Sílli a new tense has been formed by adding the 3rd sg. impf. of the substantive verb to the aorist, active or passive. For the Turkish model of this formation *v.* § 56 in the Sílli grammar. Examples follow from ἔρχομαι, παίνω (πηγαίνω) and λύνω (λύω):

Delmesó:	Sg.	πήγα τον, πήγες τον, πήγε τον.
	Pl.	πήγαμ τον, πήγατε τον, πήγαν τον.
Ferték:	Sg.	πήγα ἠτον, πήγες τον, πήγε ἠτον.
	Pl.	πήγαμ τονε, πήγετ τονε, πήγαν τονε[1].
Ghúrzono:	Sg.	πήγα χτουν, πήγες τουν, πήγε χτουν[2].
		πήγαμ τουν, πήγετ τουν, πήγαν τουν[1].
Araván (N.K.):		λύρα ἠτουν, etc. (λύρα = ἐλύθην).
Malakopí:		ἤρτα ἤτανι, etc., or ἤρτα τανι, etc.
Axó:		ἤρτα ἔdον, etc.
Mistí:		ἤρτα ἤdον, etc.
Anakú:		ἤρτα ἤτανε, etc.
Ulaghátsh:		ἤρτα τον, or ἤρτα ἤτον, etc.

§ 245. As the place of the Modern Greek pluperfect of the type εἶχα ἔλθει is supplied by this ἤρτα (ἦλθα) ἠτον form, so instead of the Modern Greek past conditional of the type θὰ εἶχα ἔλθει *I should have come* the corresponding form να ἤρτα ἠτον is used. For the use of να instead of θά to form the future see να in the glossary. Examples of both plup. and conditional forms from the texts are: Πάγωσαν ἤτονε, Síl. (text on p. 446, l. 26), *they had grown cold.* Κουνdά μ να ἠτοσαι, το ἀρνί νά το πιάσουμ τον, και νά το φᾶμ τον, Ul. (text on p. 366, l. 21), *had you been by me, we should have caught the lamb, we would have eaten it.* γιορωνιάσιν τανι, Mal. (text on p. 408, l. 30), *he had grown old.* There are several examples in the texts Ul. 7 and Ul. 8.

12. *The Participles.*

§ 246. Of the Modern Greek indeclinable active participle I record no examples. The perf. participle passive is in use, but requires no special remark.

[1] *Not* πήγαν dονε, etc.

[2] For the χ in πήγαχ τουν etc. *v.* § 63.

13. *The Substantive Verb.*

§ 247. This is generally enclitic after a noun or the negative, like *dir* in Turkish. *Cf.* Sílli forms in § 59. For the absolute forms the Delmesó conj. is typical. It runs in the present:

Sg. *εἶμαι, εἶσαι, ἔν(ε.* Pl. *εἴμεστε, εἶστε, εἶνδαι*[1].

The impf. follows the deponent verb. Thus at Ferték *ἤτομαι, ἤτοσαι*, etc., and at Axó *ἔdονμαι, ἔdονσαι*, etc.

At Phloïtá and Axó it is generally superseded by *κεῖμαι* (*q.v.*).

§ 248. Of the enclitic forms examples are:

(1) Present:

With *τυφλός*, Axó:

Sg. *τυφλόζμαι* or *τυφλόμαι, τυφλόσαι, τυφλόζνε.*
Pl. *τυφλάμεστε, τυφλάστε, τυφλάνδαι.*

With *ἀστενάρ* (*ἀσθενής*) at Araván, where in the pl. the adj. sometimes keeps its sg. form[2]. Thus:

Sg. *ἀστενάρ-μαι, -σαι, -νε.*
Pl. *ἀστενάρ̣ιαμεστε* or *ἀστενάρμεστε, ἀστενάρ̣ιαστε* or *ἀστενάρστε, ἀστενάρ̣ιανδαι.*

(2) Imperfect:

With *ἀστενάρ*, from Ghúrzono:

Sg. *ἀστενάρ-μουν, -σουν, -τουν.*
Pl. *ἀστενάρ̣ια-μεστε, -στε, -σαν.*

Or at Ferték:

Sg. *ἀστενάρ-τομαι, -τοσαι, -τον(ε*, etc.

With *καλό*, from Semenderé (N. K.):

Sg. *καλότουνμι, καλότουνσι, καλότουν.*
Pl. *καλάμιστικ, καλάστινιζ, καλάταν.*

For this pl. with Turkish endings *v.* § 236.

[1] For Ferték, Krinópulos (p. 38) gives an agglutinative conj.: sg. *ἔνμαι, ἔνσαι, ἔν*; pl. *ἔνμεστε, ἔνστε, ἔν.* I doubt this 3rd pl.; *ἔνδαι* is more likely.

[2] So too for Ferték Alektorídhis (*Δελτ.* I, p. 489) gives *τυφλό-ε̣μεσθε, τυφλό-σθε, τυφλό-νται*, but Krinópulos (p. 39) *τυφλὰ εἴμαστε, τυφλὰ 'στε, τυφλὰ 'νται.*

D. THE DIALECT OF PHÁRASA[1].

PART I. PHONETICS.

(*a*) Vowels.

Unaccented Vowels.

§ 249. At Tshukúri, Kíska and Afshár-köi, and no doubt also at Satí, there is in unaccented final syllables a weakening of *e* to *i* and to a lesser degree of *o* to *u*.

The change of *e* to *i* is found in all these four villages, but the area of the change of *o* to *u* is limited. It is heard at Tshukúri and Kíska in all syllables except the article, where I did not notice it, but at Afshár-köi it is hardly heard outside the 1st sg. act. of the verb, where it is the rule. The text on p. 570 shews it regularly also in the word *μύους* (*μύλος*).

At Phárasa these changes do not occur, except that it is difficult to explain *ἄβου* for *ἄλλο* otherwise. The adverbs in *-ου* instead of *-ω*, *ὄξου*, *κάτου*, *πάνου*, *πέσου*, etc., are, like the Pontic forms explained by Hatzidákis, the result of the analogy of *ποῦ*, *αὐτοῦ*, *ἀλλοῦ*, *παντοῦ*[2].

For the general relations of these phenomena, *v.* § 368.

§ 250. In the post-tonic syllable *i* is dropped before *s*; *e.g.* *βούτσε* (*βούτησε*), *γένσε* (*γέννησε*) but subj. *γενήσῃ*, *γαϊρίτ σου* but *γαϊρίδι ass*, *το ἰζίν σου* but *ἰζίνι* (Turk. izin) *permission*, *ὁ νομάτς* (†*ὀνομάτης*) *the person*, *μή φρουκαλαίνς* (from *φρουκαλαίνω*) *do not sweep*.

The resultant group, consonant + *s*, is often made easier to pronounce (1) by dropping a consonant or (2) by developing a *t* or a *p* as a glide. Thus in detail:

§ 251. 1. (*a*) At the end of a word the *s* is generally dropped, examples like *νομάτς* and *φρουκαλαίνς* above being quite exceptional. The cases fall under three heads: (*a*) 2nd singulars in *-εις* (*-ῃς*), (*β*) the nom. of nouns in *-ης*, (*γ*) the gen. of feminine nouns in *-ἰ* (*-ι* or *-η*).

[1] Unless a ref. is given to any other village of this group, all the forms quoted are from Phárasa itself.

[2] *v.* Νεοελλην. Μελ., 1911, p. 45.

(*a*) Indicatives in *-εις* (§ 327); *e.g.* *ὑρέφ* for *γυρεύεις*, *φορείν* for *φορείνεις*. Subjunctives in *-ῃς*; *e.g.* *ἄ μας πιτάκ* (*θὰ μᾶς ἐπιτάξῃς*) *thou wilt send us*, *ποίκ* for *ποίκῃς*, subj. to indic. *ποίκα* (§ 264). But forms in *-εις* are also found.

In the same way the subj. of the *s*-aorist: *e.g.* *ἀ γλυτώς* (*θὰ γλυτώσῃς*), *τά κατεβάς* (*νὰ τὰ καταβάσῃς*) Tsh., *ἀ πνώς* (*θὰ ὑπνώσῃς*). These forms may however also be explained by supposing a dissimilatory dropping of the first *s* and then contraction; *v.* § 283.

(*β*) Here come all the substantives of §§ 296—299; *e.g.* *ἀσλάν* for †*ἀσλάνης* (Turk. aslan) *lion*, *νομάτ* for †*νομάτης*, *χωρώτ* for †*χωριώτης*, *ὀκνιέρ* for †*ὀκνιέρης*.

(*γ*) An example is *σ κόρ* for *τῆς κόρης* in § 302.

If after the loss of the *s* two final consonants are left, the second of these is dropped also. Thus: *ἀφτέν* for †*ἀφτένδης* (*i.e.* *αὐθέντης*), but acc. *ἀφτένδη*, *κλέφ* for †*κλέφτης*, but acc. *κλέφτη*, Tsh. (§ 298). *Πιτάκ* for †*ἐ*)*πιτάξῃς* above hardly counts here.

§ 252. 1. (*b*) Medially the consonant before the *s* is often dropped, as in other consonantal groups. *Cf.* §§ 279—281. *E.g.*: *ǰουφά σου* for *κεφάλι σου* (p. 540, l. 28).

σčέσεν da (*ἐσκέλισε*) *he strode over it*, with subj. *να σčελίσουνε*.

σκόσεν da by the side of *σκότσεν* da *he killed it*, formed as if the aor. of *σκοτώνω* were †*ἐ*)*σκότισα*: *v.* § 341.

§ 253. 2. Examples of the insertion of *t* or *p* are:

(*a*) In *s*-aorists:

γ)*έντσε* (*γέννησε*) by the side of *γ*)*ένσε*.

ζελμόντσε (*ἐλησμόνησε*).

gάντσε, aor. of *κανίζω* (*κλάω*) *I break*.

κρέμπσε by the side of *κρέμσε*, aor. to M. Gr. *κρημνίζω*.

ὕρτσεν da (*τὸ γύρισε*).

ψόφτσε (*ἐψόφησε*).

(*β*) Before the possessive *σου*, pl. *σας*:

το ὄέρ τ σου (*τὸ χέρι σου*).

τη᾽ gόρ τ σου (*τὴν κόρην σου*), but *τη᾽ gόρην dου*.

Rts, *lts* are sometimes reduced to *ts* and even *s*. Thus from *μουλώνω*, aor. *μούτσα* for *μούλτσα*, and from *γουργούρι throat* we have for *τὸ γουργούρι σου* both *το γουργού τ σου* and *το γουργού σου*.

(γ) With the fem. ending -ι)σσα:

γουζέλτσα (Turk. güzel) *Fair One.*
μαρκάλτσα *ogress.*
τιλbέρτσα *water-fairy* (*v.* glossary).

Vowels affected by the vowel of the following syllable.

§ 254. In a few cases a vowel has been assimilated to that of the following syllable. Thus βροσόνι (βραχιόνι) *arm*, Afs., νανοῦμαι *I ponder*, but aor. subj. να νονοστῶ.

§ 255. In a few words *a*, *e* have become *aï*, *eï* under the influence of *i* in the following syllable. The instances are:

ἰσčάϊδι (σκιάδι) *shadow.*
čουβάϊδι (κοιλάδι) *stream*, *v.* gloss.
ǰελάϊτη(ν, acc. of ǰελάτ *executioner* (Turk. ǰellad).
πεγάϊδι, *a well.* M. Gr. πηγάδι.
bεϊgίρι, *stallion* (Turk. begir).

For a similar phenomenon in Cappadocian, *v.* § 67.

Change of i to ie.

§ 256. Before γ and χ an *i* becomes ιε. Examples are:

διέχνω (δείχνω) *I shew.*
λιέγο (ὀλίγος) and with it λιεγώνω.
-λιέχι, the Ph. equivalent of the Turkish ending lik, luq, etc., *e.g.* in χαπəσλιέχι *prison.*
λιέχνος (λύχνος) *lamp.*
νιέχτα (νύχτα) *night.*
διέčοι (τεῖχοι) *walls.*

Change of η to ε.

§ 257. Unaccented η is at least in a great many cases replaced by ε. Thus: βρόνδεμα, ἐκλεσία, θελικό, μάθεμα, μεχάνι, ψεό (ὑψηλός).

This recalls Pontic, where, although the change is always more frequent, it is still much commoner in unaccented than in accented syllables[1].

[1] The cases in which ε for η occurs in Pontic are given by Oeconomides, pp. 11—15.

Synizesis.

§ 258. Under this heading are brought the treatment of the vowel-groups *í, é, i, e + a, o, u.* These may be divided:

(1) *í + a, o, u.* These in Modern Greek become *i̯á, i̯ó, i̯ú.* Here the Pharasa dialect differs by keeping the accent in its old position.

The examples of *í + a* are abundant in the pl. of neuters: *τία* (*αὐτία*) *ears*, *μερία thighs*, *μαλία hair*, etc. Grégoire however says that this *-ία* of the pl. becomes *íε*, giving as examples *τὰ τίε, τὰ* dj*a*vdj*íε*. I record only *-ία*. Other examples are *νιστία, ἐκλεσία*, to which Grégoire adds *σκοτεινία* and *ξαστρία starlight*[1].

Of *í + o* we have *χαρτίο, χωρίο.* For *í + u* I find only *τίου* the gen. of *τί ear* at Tsh.; no doubt this does not stand alone at Tsh., but such genitives at Ph. end in *-οῦ*; *e.g. ἱματοῦ, ποταμοῦ, πουλοῦ*, etc. They are probably not for *-ίου*, but formed on the analogy of the gen. of *-ός* nouns.

This treatment of the accent puts this dialect in a line with the Greek of Southern Italy, Zakonian, the dialects which fringe the Greek mainland, Zakynthos, Mani, Aigina, Megara, Athens and Kyme in Euboia, and, most significantly, with Pontic.

§ 259.

(2) *i + a, o, u.* The common case is *-ια* in the pl. of 2nd decl. neuters. This becomes *-ε* at Pharasa and *-α* in the other villages. Examples are *λαχτόρε*, Ph., *λαχτόρα*, Tsh., pl. of *λαχτόρι, cock*, *λαχτύλε*, Ph., *λαχτύλα*, Tsh., pl. of *λαχτύλι ring*, and so many others. Further examples are *δεβάζω* (*διαβιβάζω*), *δεβαίνω*, *δεβοσύνα* (†*διαβολοσύνη*), *δεβοοῦ* and *δεβόλου* (*διαβόλου*), *J̌ερεǰή* (*Κυριακή*), *Χριστενός*. Against these is *ἔπα* (*ἔπι̯α*) aor. of *πίνω*, where however the analogy of other first persons may be a factor.

Of *i + u* I have no examples: *i + o* becomes *o*, *e.g. ὅϊλος* (*ἥλιος*).

(3) *i + á, ó, ú.* Of these *i + á* becomes *á*, *e.g. πιλάρ* (Capp. *πιλι̯άρ*), *ἰσčάϊδι* (*σκιάδι*, for *áï v.* § 255), *i + ó* becomes *ó*, *e.g. χωρώτ* for *χωριώτης*, and *i + ú* becomes *ú*, as in *σκοῦνδαι* for *σκιοῦνδαι* (*v.* glossary).

[1] *B.C.H.* xxxiii, p. 151.

§ 260.

(4) *é + a, o, u.* Of these *é + a* becomes *ä*, *e.g.* *γρᾶ* (*γραία*), pl. *γρᾶδες*, *ἐνᾶ* (*ἐννέα*), *κρᾶς* (*κρέας*), *μαᾰαιρᾶ* (*μαχαιρέα*), *φωλᾶ* (*φωλέα*). But at Tsh. and Afs. *éa* is common; *e.g.* *ἐνέα* and *γραία* as well as *γρᾶ*, Tsh., and *φουqαρέας* *poor man*, Afs., against *φουqαρᾶς*, Ph. *É + o* becomes *ó*, *e.g.* *στό* *bone*, pl. *στέα*, Tsh., and *é + u* becomes *ú*, *e.g.* *σπηλοῦ* (*σπηλαίου*).

§ 261.

(5) *e + a, o, u.* My only example is of *e + o* which becomes *o*; *σπήλος* (*σπήλαιον*) *cave.*

(6) *e + á, ó, ú.* Of these *e + á* and *e + ó* become *ä* and *ó* respectively. Thus *παλᾶ* (*παλαιά*) and *παλό* (*παλαιόν*). For *e + ú* I have no example.

§ 262. These phenomena may be tabulated thus, the unrecorded cases being bracketed:

	Before *a*	*o*	*u*	*á*	*ó*	*ú*
i	*ia*	*io*	*iu*			
í	At Ph. *e* elsewhere *a*	*o*	[*u*]	*á*	*ó*	*u*
é	*ä*	*ó*	*ú*			
e	[*ä*]	*o*	[*u*]	*ä*	*ó*	[*ú*]

The vowel *ä* is a link with Pontic, which has also *ö* and *ü* for *e + o* and *e + u* respectively[1].

(*b*) Consonants.

Voiced and unvoiced Consonants.

§ 263. Where *č* and the voiceless stops *π*, *τ*, *κ* occur there is a difficulty in deciding whether the sound is *č* or *ǰ*, *π* or *b*, *τ* or *d*, *κ* or *g*[2]. I have written them as I recorded them at the time. When a nasal follows, *π*, *τ*, and *κ* are regularly voiced and become *b*, *d*, *g*, as usually in Modern Greek, but otherwise I seemed to hear sometimes one, sometimes the other. It is not unlikely that they are really voiceless *mediae*, a sound not easy for an English ear to catch.

[1] Thumb, *Handbuch d. neugr. Volkssprache*, 2nd ed. p. 6. *Cf.* Oeconomides, for *ä* (p 9) and *ö* (p. 237): he does not support Thumb as to *ü*.

[2] The same difficulty was felt by Grégoire, *B.C.H.* xxxiii, p. 153.

Velars.

§ 264. Before *e* and *i*, *κ* (*g*) and *χ*, palatal in this position in Modern Greek, suffer a further change to *č* (*ǰ*) and *š* respectively, and *σκ* becomes *σč*[1]. Examples are:

(1) for *κ*: *čερί wax*, *čισόδε* (*κισσός*), *ǰόγα* (*κι̯όλα*) *also*.
(2) for *χ*: *šείλι lip*, *šώνα* (*χελῶνα*), *šέρι*.
(3) for *σκ*: *ἰσčάϊδι* (*σκιάδι*), *σčίζω*, *σči̯ᾶ* (*σκελίζει*), *βοσčίζει*, *ἀσčί*.

Exceptions for *χ* are *χιτάω*, *čάχιν* and *ἰφλάχι*, where *χ* has the usual palatal sound of *χ* before *i* in Modern Greek. Nor is the change found in words borrowed from Turkish.

That this change of *κ* to *č* is later than the dropping of the post-tonic *i* before *s* is shewn by the form *ποίκ*, the 2nd sg. aor. subj. to the indic. *ποίκα*. Ποίκης has become *ποίκς* and then *ποίκ* (*v.* § 251); if the stage *ποίκς* had not been reached before *κi* became *čï*, we should have not *ποίκ*, but *ποίč*. The tense runs in the sg. *ποίκω, ποίκ, ποίǰῃ*.

§ 265. It is to be noted that both *γ* and *χ* before the nominal ending *-ος* keep their velar sound in the plural and modify the final *-οι* to ə. Thus *ἀγός*, *hare*, has pl. *ἀghə́* not *ἀγοί* (pron. ayí), and *πουρτσούχος*, *badger*, has *πουρτσούχə* (pron. *πουρτσουkhə*) with velar *χ* and not *πουρτσούšοι*. With *κ* the velar sound is apparently not preserved; thus *λύκος* and from Tshukúri *λύκους*, both with the pl. *λύčοι*. The aor. passives in *-γα* keep the velar in the same way; *v.* § 361. For this as a Turkism *v.* § 7.

§ 266. The group *βγ* becomes *βg*. Thus *βgάλω*, *βgαίνω*, aor. *ἔβgα* subj. *βgῶ* (but at Tsh. *βγῇ*), *ζεβgάρι*.

But this is only true for old *βγ*: there is no present objection to the group, and it is found in *ἄβγο* for *ἄλογο*, where the treatment of *λ* has produced it. This suggests that the change of *βγ* to *βg* is older than the peculiar treatment of *λ*.

For *βg* becoming *g*, *v.* §§ 279, 281.

Loss and Changes of λ.

§ 267. Before *a*, *o* and *u* at some period now past *λ* either disappeared or changed into *w*, *γ* or *β*, and *πλ* became *φκ* (*βg*).

[1] Grégoire records that *σκ* becomes *šč* (*shtch*) giving shtchí (*ἀσκί*), shtchυλί (*σκυλί*), βoshtchép (*βοσκέρης*) and Παραshtchευή (*Παρασκευή*), *B.C.H.* xxxiii, p. 153.

The cases of disappearance are much more frequent than these changes: the great majority are of intervocalic or initial λ, but there are four cases of disappearance after *κ* and two after *φ*. The five cases of *w* are all after a velar, *γ*, *κ*, or *χ*; of five cases of *γ*, three are after *β*, one is intervocalic and one is initial; the seven cases of *β* are intervocalic or initial. As after *κ* the λ is not only changed to *w*, but also dropped, it is only the three groups *γλ*, *χλ* and *βλ* with their changes into *γw*, *χw* and *βγ* respectively, that shew no variation, and it is therefore only after *γ*, *χ* and *β* that the position of the λ can be regarded as the determining factor, which it certainly is in the curious change of *πλ* to *φκ* before the same vowels. For the few cases of intervocalic *γ* and *β* the forms of *ἄλλος* in use, *ἄγου*, *ἄβου*, *ἄου*, suggest that the *γ* and *β* are later fillings of the hiatus, as they certainly are in the ending of the *-άω* verbs, which appears generally as *-άγω*, but sometimes as *-άβω* as well as *-άω*[1]. That the *γ* and *β* are of this nature appears also from the fact that they are found in just a few words as a variant to the hiatus, *e.g.* *δεβοοῦ*, *δεβόγου* or *δεβόβου* the gen. to *διάβολος*, *ψεό* or *ψεγό* for *ὑψηλός* and others in § 269. The instances of the interchange of *γ* and *β* in words in which there is no question of an hiatus are hardly relevant here[2]. The *γι̯* (not *γ*) of *ἤγι̯ασα* (*ἤλασα*) the aorist of *ἀμναίνω* (*λάμνω*), which is unique, is probably also a filling of the hiatus left by the disappearance of the λ.

There is at present no objection to the λ sound in this position, and it occurs freely, but only where it is due either to dialectic sound-changes, which may therefore be taken as more recent than the period of dropping, or to the action of analogy in paradigms, or in foreign or non-dialect words. The number of unexplained cases is very small. Examples are:

§ 268. (1) In which λ is dropped.

(*a*) Initially.

ἀγός (*λαγώς*) *hare* with *ἀγόκας big hare* and dimin. *ἀγόκκος*.

ἀλία (*λαλία*), with impf. *ἀλίγκα*, aor. *ἄλτσα*, belonging to Greek *λαλῶ*. Pres. 3 sg. *ἀλεῖ*.

ἀμναίνω (*λάμνω*) *I plough*, aor. *ἤγι̯ασα*, but subj. *να νάσω* (*v.* § 281).

[1] *v.* § 333.

[2] Examples are *βούβος* or *βούγος* (*βύας*) and *γουβάλι* for *βουβάλι*.

ἀμνί (λαμνί) *knife.*

ἀρό healthy with dimin. adj. *ἀρούσκο*, verb *ἀρώνω I care* and subst. *ἀρωσύνη health.* Connected with Capp. λι̯αρό, *q.v.*

ἀχdῶ, -dεῖς (λαχτίζω) *I kick*, aor. *ἄχτσα.* Kar. (Lag. p. 68) gives pres. *χτίζω.*

οὐλίζει it flames up. *V.* glossary and Capp. λοῦλα.

ὠρί (M. Gr. λουρί, anc. λῶρον) *strap.* Grégoire, *B.C.H.* XXXIII, p. 154.

w*άσι wafer-bread.* For lawash.

§ 269. (*b*) Medially between vowels. If the vowels are the same, they coalesce, if not they are generally kept apart. But sometimes the hiatus is filled by *γ* (*βgάγωσα*, *δεβόγου*, *θέγω*, *ǰόγα*, *ψεγό*) or the vowels coalesce (*ἀπός*, *ἀφός*, *ἔεριδάχτα*, *ἔώνα*, *ὤνι*).

The recorded examples are:

ἄζω (*ἀλλάζω*) *I change.* Aor. *ἤαξα*, subj. *ἄξω.*

ἀπός (*ἀλωπός*) *fox*, with dimin. *ἀπόκκος.* At Afs. *ἀωπός.*

ἄς (*ἅλας*) *salt.*

ἀφός (*ὀμφαλός*) *navel.*

ἀφρίκα lightly, dimin. adv. from *ἐλαφρός.* At Kís. adj. *ἀφλίκο.*

ἀώνι, *ὤνι* (*ἀλώνι*) *threshing-floor*; *ἀγώνι*, Tsh. The verb for M. Gr. *ἀλωνίζω* is *ὤνω*, impf. *ὤ̣νκα.*

βιόνι (*βελόνη*) *needle* (Grégoire, *B.C.H.* XXXIII, p. 154). Βελόνη, keeping the λ as in a non-dialect word, is used as a substitute for Athens, *v.* glossary.

βgαλαίνω (*βγάζω*) *I take out*, aor. *ἔβgαά* da (*ἔβγαλα*), subj. *βgάου*, Tsh. At Ph. pres. *βgάλω* with λ kept by the analogy of forms with λ*i*, λ*e*. Grégoire (*B.C.H.* XXXIII, p. 153) gives *βgαλώνω*, and I record aor. *βgάγωσα.*

γά (*γάλα*) *milk*, and *γαουχῶ* for *γαλουχῶ* (Lag. p. 48).

γι̯άγω (*γελῶ*) *I laugh*, impf. *γι̯ά̣γκα*, aor. *γι̯άσα.*

γι̯άδι (*ἀγελάδι*) *cow.*

γι̯άτος (*ἐλάτη*) *fir-tree* (Lag. p. 48).

γλουκάχανα, a kind of plant, Kar. (Lag. p. 48). From *γλυκό* and *λάχανα.*

διέβος (*διάβολος*) *devil*, gen. *δεβοοῦ* (odd accent) or (Lag. p. 49) *δεβόγου* or *δεβόβου.* Pl. *δεβόλοι.* There is also a new decl. based on *διέβος* without regard for the λ. Thus acc. d*ιέβο*, gen. d*ιέβου*, pl. nom. and acc. *διέβοι.* Kar.

(Lag. p. 49) gives also δεβοσύνη (διαβολοσύνη), δεβοσυνάτς and δεβοσυνούτικος (*q.v.*).

ἔα (ἔλα) *come!* Impv. of ἔρχομαι, with pl. γι̯άδε, γι̯άδεστε, for which latter *v.* § 351.

θέω, θέγω (θέλω) *I will.* Also θέλω by analogy with θέλ, θέλει.

θεό (θολός) *turbid.* Grégoire, *B.C.H.* XXXIII, p. 154.

καό (καλός) *good*, pl. κά, dimin. adv. καούσκα.

κοάγω (*v.* κολῶ) *I drive, spur on.* Aor. κόλτσα. Kar. (Lag. p. 54) gives κολάω, which can hardly stand.

κοǰύθι (κολοκύθι) *flask.*

κουθά(γ)ω (ἀκολουθῶ) *I follow.* Aor. κούτσα.

κούρι (κουλλούρι) *ring-shaped biscuits.* Dimin. κουρόκκο.

τοῳ gώ (τὸν κῶλον) *rump.*

gaǰί (galaǰί) *word*, and verb gaǰέβω.

ǰόγα (κι̯όλα) *also.*

μήο (μῆλον) *apple.*

μουώνω (*cf.* Capp. μουλώνω) *I hide myself.* Aor. μούασα.

το μύο (τὸ μύλον) *mill*, pl. μύλοι. At Afs. μύγους.

Νικόας (Νικόλας) *Nicholas.*

ξύο (ξύλον) *wood.*

πουα (πολλά) *many*, but adv. πολύ.

πουά(γ)ω (πουλῶ) *I sell.* Aor. πούλτσα.

προσčέφα, *f. pillow.* *Cf.* προσκέφαλον.

στύος (στύλος) *pillar.* Grégoire, *B.C.H.* XXXIII, p. 154.

ǎεριδάχτα *wooden finger-stalls for reapers*, Tsh. Afs. The sg. is formed from the pl. ǎεριδάχτα which is for χεριδάχτυλα, with -τυλα → τυα → τι̯α → τα. For loss of ι̯ *v.* § 259.

σčιᾳ̯ (†σκελᾳ̯) *he strides.* *V.* in gloss. σčιᾳ̯.

ǎώνα (χελῶνα) *tortoise.* The steps are χελώνα → ǎεώνα → ǎι̯ώνα → ǎώνα.

τσάκα *bosom of dress.* The same as σαλάκα given for Sin. by Arkhélaos (p. 265).

φσαό (ἀσφαλός) *hard.* Grégoire, *B.C.H.* XXXIII, p. 158.

φ)σαώνω *I close*, a -ώνω (-όω) verb from φσαό (ἀσφαλός) *v.* σφαλώνω.

φσόνδυος (σφόνδυλος) *neck.* Gen. φσονδύου, pl. nom. acc. φσόνδοι.

φυάγνω (φυλάσσω) *I guard.*

φύο (φύλλον) *leaf.*

ψεό (ὑψηλός) *high.* Kar. (Lag. p. 68) ψεγό.

§ 270. (*c*) Medially after *κ*(g) or *φ*.

κανίζω I break. M. Gr. *κλάνω.* Grégoire (*B.C.H.* XXXIII, p. 154) suggests *κλονίζω.*

ἐκούτσανε, aor. 3rd pl., *they kicked.* M. Gr. *κλωτσῶ.*

κώθω I walk about (Capp. *κλώθω*). With this go *κῶσμα* (*v. κλώσιμο*) and the compounds *νεῳgώθω* and *νέῳgωζμα a walk.*

κωστή (*κλωστή*) *thread.*

τον gόφa, the bosom, for *τὸν κόλφον, q.v.*

τσέφοι, nom. acc. pl., *nutshells.* The same as *τσέφλον eggshells, apple peel*, etc., given for Sin. by Arkhélaos, p. 273.

§ 271. (2) In which λ is changed to *w*.

γwάνι acorn. Cf. βαλάνι.

γwώσα or *γwάσα* (*γλῶσσα*) *tongue.*

κwäδεφτήρι (*κλαδευτήρι*) *pruning-hook.*

ἔκwαψα (*ἔκλαψε*) *he wept*; pres. *κλαίω.* *ἐκούαψε* in Ph. Gospel, St Luke, xxii, 62 (Lag. p. 13).

χwώρτσανε, aor. 3rd pl. to *χλωρίζω, they grew yellow.* Grégoire (*B.C.H.* XXXIII, p. 154) gives *χϋωρό yellow.*

§ 272. (3) In which λ is changed to *γ*.

βγοστάρι (*βλαστάρι*) *sprout.* Kar. gives *γοστάρι* (Lag. p. 48).

γουμπίζω· λάμπω, Kar. (Lag. p. 48), with *γουμπισία· διάττων ἀστὴρ ἢ φάλαινα.*

στάβγο (*σταῦλος*) *stable.*

do*βγάτι kingdom.* Turkish *devlet.*

ἄγου, cf. ἄβου, § 273.

§ 273. (4) In which λ is changed to *β*.

ἄβγο (*ἄλογο*) *horse.*

ἄβου, ἄγου, ἄου (*ἄλλος*) *other.*

'Αχι̯*αβοῦδες* a place-name, a pl. from a sg. with the Turkish ending -lu.

βουλίζει (†*λουλίζει*): *v.* gloss. *s.v. οὐλίζει.*

βούνομαι (*λούομαι*) *I wash.*

ζαρdaβουδε, n. pl., *bitter kernelled apricots.* Turkish zerdalə.

ἰβάρι or *γι̯ουβάρι halter.* Turkish yular, *q.v.*

§ 274. (5) In which πλ changes to *φκ* (*β*g).

gaǰí stone, rock. Kar. (Lag. p. 67) has *φκατζέ· πλάξ*, which looks like the same word, consonantal groups being often

lightened (§ 279), in which case *gaǰí* is a dimin. of *πλάξ*. *V.* glossary.

φκακκούδες cakes. Pl. to *πλακοῦς.*

φκαvδάζω (*πλαντάζω*) *I am vexed.*

φκάτανος (*πλάτανος*) *plane-tree,* Kar. (Lag. p. 67). I record dimin. *φκαδάνι.*

φκώνω (*ἁπλώνω*) *I stretch out.*

For Kar.'s *ποῦδι veil,* which corresponds to the Del. form *πλού*, *v.* gloss. *s.v. πλού.*

§ 275. The words in which λ is sounded before *a, o* or *u* may be classed thus:

(1) Cases in which a more recent sound change may be presumed, as in the words where *λ̣ο* has become *λο* (§ 259), *e.g. βασιλός, ὄϊλος* (*ἥλιος*), *παλό* (*παλαιός*), *σπήλος*, or *λ̣ά* has become *λά*, *e.g. πιλάρ rye* beside Capp. *πιλ̣άρ*, or where the λ is due to a change of consonants (*e.g. λαχτυλίδα ring* for *δαχτυλίδα*), or where a word has been altered as *γλουκάχανα* for *γλυκάχανα* (*v.* § 269), or *λαχτόρι* (*ἀλέκτωρ*) *cock* where the *λα* for *λε* is probably due to *λαλῶ* a verb used especially for the cries of animals[1]. *Πιλάρ* also may be for *πιράρ*, a Capp. form given by Kar., with a derivation from *πυρός*. *V.* gloss. *s.v. πιλ̣άρ.*

§ 276. (2) Examples of the action of analogy in paradigms, or where there is a grammatical relation, are:

κουβαλῶ I transport and 1st pl. *κουβαλοῦμε* with the λ from *κουβαλεῖς, -εῖ* and from the aor. *κουβάλτσα*, subj. *κουβαλήσω.*

πουλόκκο as dimin. of *πουλί bird,* as well as b*ουόκκο* and bw*όκκο.*

θέλω as well as *θέ(γ)ω* because of 2nd, 3rd sg. *θελ, θέλει.*

πουλάου I sell at Tsh. as well as *πουάου*, the λ being due to the aor. *πούλτσα*, subj. *πουλήσου.*

§ 277. (3) It is preserved in foreign or non-dialectic words. Examples are *Γελάδα* (*Ἑλλάς*), *Σίλατα* the village in Cappadocia, words on which the Church or learning have acted such as *Λάζαρος, δάσκαλος, ψάλω*, and finally the numerous words borrowed from Turkish, examples being *ἀλάς*, b*αχλάς, ταχταλούς, χαμαμ*b*λαδίζω, čάλο, καλαγ̣γούζα*, and many others, for which see in the glossary.

[1] *Cf. σάφορα ἄλησε τὸ λαχτόρι at once the cock crew.* Ph. Gospel, St Luke, xxii, 60 (Lag. p. 13), and glossary, *s.v. λαλῶ.*

There are however a few Turkish words in which λ is dropped or altered; they are gaǰí from old Osmanli keleǰi (§ 269), doβγάτι (§ 272), 'Αχιαβοῦδες, ζαρδαβούδε, ἰβάρι (§ 273). It may be concluded that these words reached the dialect earlier than those in which λ is kept.

§ 278. A small residue remains, all being words of obscure derivation. I record ghəšκαλάκι *gourd*, ἰφλάχι *knife*, πούλουδο *flower*, and Karolídhis has καλακόνι, καλακονίζω, κιλαλάdζι, λουκρίζω, τζοῦλα (*v.* gloss. *s.v.* καρμάνα). All could probably be brought under one of the above headings.

Dropping of one Consonant in a Group.

§ 279. In the account given in §§ 251—253 of the results of the dropping of *i* the lightening of the resultant groups of consonants by dropping plays a large part. A further set of examples of this lightening is given by the words with σφ becoming φς and then σ (*v.* § 284).

This is a common feature of the dialect, and further examples are now added in which one, almost always the first, of an inherited consonant-group is dropped. In the case of -ς μ- the dropping is regular; elsewhere, as with the cases in § 281, it is generally only optional and the complete form is also used.

§ 280. (1) A final *s* regularly drops before initial *m*. *E.g.*:

ς κόρη μου *of my daughter*, Tsh. (but ς κόρ *of the daughter*, § 251).
ὁ dadά μου *my father*, but ὁ dadάς.
ǰό bουᾶ μες τα; (δὲν μᾶς τὰ πουλᾶς;) *Dost thou not sell it (or them) to us?* In text on p. 510, l. 2.
ǰοὔπε με dά; (δὲν μοῦ τὸ εἶπες;) *Didst thou not say it to me?* In text on p. 540, l. 25.
ǰό ταβρεῖ μις; (δεν μᾶς τραβᾶς;) *Dost thou not (wilt thou not) pull us out?* In text on p. 468, l. 15.

Grégoire[1] gives Djò παίρεμες μισαφούρ; which I would translate, *Dost thou not take us in as strangers?* reading παίρει μες (= μᾶς παίρνεις) instead of παίρεμες.

Also a final before an initial *s* is not sounded. The texts provide numerous examples, such as το κρᾶ(ς) σου, etc.

[1] *B.C.H.* xxxiii, p. 158.

§ 281. (2) Miscellaneous examples are:

βgaίνω (*βγαίνω*), impf. *gaίṇκa*.

βξάγω or more often *ξάγω* (*αὐξάνω*, *q.v.*), aor. *ἤβξησα*, *ἤφξησα* or *ἤξησα*.

βgάλω, impf. *gaλίṇκa*.

βρουκανίζω I weep, aor. *βρουκάνσα* or *ρουκάνσα*.

δίκα as impf. of *δίτω I give*, as well as *δίṇκa*. *V.* § 335.

ἐφξοῦμαι or *ἐξοῦμαι* (*εὔχομαι*).

ζέζουν they yoke, Tsh. by the side of aor. 3rd sg. *ἔβζιξιν*, Afs.

ζύνω (*ζβύνω*).

τειρίθεται, pres. pass. to Greek *φθειρίζω*.

νάσω, aor. subj. from *ἀμναίνω* (*λάμνω*) is for *μνάσω* as from an aor. indic. †*ἔμνασα*, the indic. in use being *ἤγιασα* (*ἤλασα*, *v.* § 267). So too the impv. *νάσι* at Afs.

τa the pronominal object occasionally appears after *ν* as *a*: *e.g. σκότσεν a he killed him.*

See also § 252 for examples in the aor. active.

Dropping of Consonants by Dissimilation.

§ 282. When a consonant occurs twice in a word or phrase, one of them, almost always the former of the two, frequently disappears. This phenomenon is not a law; it is no more than a tendency, and I have noted that, as would naturally be expected, the more rapid is the speech the more frequently it occurs. We must therefore suppose that the dropped consonant, although lost in pronunciation, is still present to the consciousness of the speaker. The examples I have collected are:

πεήνda fifty, for *πενῆνda*.

κράει da for *κράτει* da, impv. of *κρατῶ*.

π' ἄν da *οἴκ*; *what wilt thou do?* for *πό ἄν* da *ποίκ*; For *ποίκ* *v.* § 251. In text, p. 470, l. 10.

ἔκοψέε da, 2nd pl. aor. of *κόφτω* followed by the obj. For *ἔκοψέτε* da. This is probably regular in this part of the verb.

βρυσέλινες, f. pl., *brook-parsley*, for *βρυσοσέλινες*.

σοτίπο ἀ σταθῶ; *why shall I stand?* For *σοτίπος ἀ σ.* In text on p. 470, l. 31.

σεδεμένο betrothed. For *σεμαδεμένο*, part. pass. of M. Gr. *σημαδεύω* (*q.v.*).

οὐτιέγω I seize, I hold from Turkish *tutmaq*.

ξέσεν da for *ξέσυσεν* da aor. of *ξεχύνω I pour out.*

ἐώ 'δέ come here! for *ἐδώ ἀδέ.*

μού φυαγνίνκε σο χαπəσλιέχι I would not have kept you in the prison. For *μού φυαγνίνκα σε σο χ.* *Φυαγνίνκα* is the imperf. to Gr. *φυλάττω.* From text on p. 540, l. 25.

ταμάν for the Turkish tamaman *completely.*

qαλέ *μου my pen* for qαλέμι *μου.* *V.* in glossary Turkish qalem.

ἀχbέσα by the side of qαχbέσα, *ἀγαχbέσα harlot,* Turk. qahba, the second velar causing the first to drop.

νούδι cradle, by the side of *νανούδι.*

δομαίνο for *δομαινεμένο.* *V. δομαινέφτη.*

§ 283. The 2nd sg. subj. of *s*-aorists, such as *σκοτώς* for *σκοτώσῃς*, are explained in § 251 as due to the dropping of *i* in the post-tonic syllable before *s*; this explanation has the advantage of bringing them under the same heading as the other second persons without *s* like *ποίκ, ὑρέφ*, etc. Otherwise *σκοτως* and its like could perhaps be explained as the result of a dissimilatory dropping of the first *s* and a following contraction of the vowels.

Metathesis.

§ 284. The group *σφ* regularly undergoes metathesis, and the resulting *φσ* is very often lightened to *σ* (*v.* § 279). Examples are:

φσάγνω or *σάγνω* (*σφάζω*), aor. *ἔφσαξα.*

φσαώνω or *σαώνω* (*ἀσφαλώνω*), Ph., and aor. *σάλσιν*, Kís.

φσαό (*ἀσφαλός*).

σίννου (*σφίγγω*), Kís., aor. *ἔφσινξα*, Ph. Kís., impv. *σίνκ τα*, Ph. Kís.

φσόνδυος (*σφόνδυλος*).

φσουγάτος (*σφογγᾶτο*) *omelette.*

Other examples of metathesis are not common. I record:

ζελμονῶ for *λησμονῶ.*

ζέζουν, pres. 3rd pl. Tsh. and *ἔβζιξιν*, aor. 3rd sg. Afs., which point to a pres. *β)ζέζω I yoke,* a metathesised form of *ζεύγω* (*ζέβγω*).

γαϊρίδι as well as *γαϊδίρι* (*γαϊδούρι*) *ass.*

πορά̈δι foot (*ποδάρι*).

PART II. MORPHOLOGY.

(*a*) The Articles.

§ 285. The forms of the definite article are:

	Sg.			Pl.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
N.	*ὁ,*	*ἡ,*	*το.*	*οἱ,*		*τα.*
Acc.	*το(ν,*	*τη(ν,*	*το.*	*τι(ς* or *τι(ζ,*		*τα.*
Gen.	*του,*	*ς, ζ,*	*του.*	—		—

For gen. pl. *v.* § 303.

The same forms are used at Tsh. Kís. Afs.; being proclitic they are, although unaccented, unaffected by the vowel-weakening (§ 249), which touches only final syllables. The use is as in Modern Greek.

§ 286. For indef. article *ἀν* (*ἀμ, ἀν, ἀ*) of all genders and cases is used. The form used varies with the initial of the noun.

(*b*) Substantives.

§ 287. The declensions are arranged in the same order as the Cappadocian, an order imposed by the peculiarities of these latter (*v.* § 108). This order is:

I. Neuters.
- (*a*) The diminutives in *-ί(ον* and *-ι(ον.* §§ 288, 289.
- (*b*) The neuters in *-α* of the old 3rd decl. § 290.

II. Masculines.
- (*a*) Substantives in *-ος* and with them the neuters in *-ον.* §§ 291—293.
- (*b*) The modern imparisyllabic decl. §§ 294, 295.
- (*c*) Substantives belonging to the old 1st decl. in *-ης.* §§ 296—299.

III. Feminines.
- (*a*) Substantives in *-α* and *-ά.* §§ 300, 301.
- (*b*) Substantives in *-i* (*-ι* or *-η*). § 302.

I *a*. *The diminutives in -ί(ον and -ι(ον.*

§ 288. These shew two peculiarities, the pl. in -ε at Pharasa and -*a* at the other villages (*v.* § 259), and the genitive in -οῦ (*v.* § 258). Examples are for Pharasa, *ἱμάτι shirt, κορίdζι girl, πουλί bird,* for Tshukúri λαχτύλι *finger* and for Kíska *πράδι foot.* Thus:

Sg.	N. Acc.	*ἱμάτι*	*κορίdζι*	*πουλί*	*λαχτύλι*	*πράδι.*
	Gen.	*ἱματοῦ*	*κοριdζοῦ* or *κορ*(d)*ζοῦ*	*πουλοῦ*	*λαχτυλοῦ*	*πραδοῦ.*
Pl.	N. Acc.	*ἱμάτε*	*κορίdζε*	*πουλία*	*λαχτύλα*	*πράδα.*

Further examples are *γαϊδίρι, καρύδι, goǰí corn, gaǰí rock, μεράπι pear, λαχτόρι cock, ρουσί mountain, τί ear, ψάρι,* and many others.

Turkish names of things ending in a consonant are declined in this way. Examples are *ἰζίνι* (izin) *permission,* qa*βάχι* (qavaq) *poplar, χαπəσλιέχι* (hapəsləq) *prison,* and so all words with the ending ləq, lik, etc.

§ 289. The use of -ς as a termination to express indefiniteness appears here occasionally. Thus *το κονέǰι the reaping hook,* but *ἀν gονέǰις a reaping hook,* both forms being for nom. and acc. For this phenomenon in Cappadocia and its connexion with the indef. acc. of the -*ος* decl. *v.* §§ 113, 115, 293.

I *b*. *Neuters in -a of the old 3rd declension.*

§ 290. Here come the words which follow *πρᾶγμα.* An example is *δώμα flat house-roof*:

Sg.	N. Acc.	*δώμα.*	Pl.	N. Acc.	*δώματα.*
	Gen.	*δωμάτου.*			

Κρᾶς (*κρέας*) besides *κρᾶτα* has pl. *κρᾶτε* (= *κρεάτια*) as from a dimin. †*κρεάτι.*

II *a*. *Masculines in -ος and neuters in -ον.*

§ 291. (1) Masculines in -*ος*. These differ from the Modern Greek type in two points; the acc. sg., as in Cappadocia, has its special ending only after the definite article, and there is no

special form for the acc. pl.[1] Examples are *ἀπός* (*ἀλωπός*) *fox*, *ἀγός* (*λαγώς*) *hare*, *Ζίφος Turk*, *δάσκαλος*, declined thus:

Sg. N.	*ἀπός*	*ἀγός*	*Ζίφος*	*δάσκαλος.*
Acc. def.	*ἀπό(ν*	*ἀγό(ν*	*Ζίφο(ν*	*δάσκαλο(ν.*
Acc. indef.	*ἀπός*	*ἀγός*	*Ζίφος*	*δάσκαλος.*
Gen.	*ἀποῦ*	*ἀγοῦ*	*Ζίφου*	*δάσκαλου.*
Pl. N. Acc.	*ἀποί*	*ἀghə́*	*Ζίφοι*	*δάσκαλοι.*

For *ἀghə́* *v.* § 265. The voc. is in *-ε*, as in the decl. of *βασιλός*, voc. *βασιλέ*, acc. def. *βασιλό(ν*, gen. *βασιλό*. This genitive is remarkable.

Ἀδελφός has a dimin. pl. *ἀδέλφε*, and at Afs. *ἀ)δέρφα*. Χρόνος has nom. and acc. pl. *χρόνες* or rarely *χρόνους*, gen. pl. *χρονῶ*. Χρόνες probably owes its ending to *ἡμέρες*.

§ 292. When the ending is not accented the vowel-weakening at Tshukúri and Kíska changes it to *-ους* and the forms are, *e.g.* for *λύκος*:

Sg. N.	*λύκους.*	Pl. N. Acc. *λύčοι.*
Acc. def.	*λύκου(ν.*	
Acc. indef.	*λύκους.*	
Gen.	*λύκου* or *λυκοῦ.*	

Irregularities are *υἱός*, voc. *υἱό*, pl. *υἱόδες*, and *τόπας* (*τόπος*), acc. *τόπα(ν*, pl. *τοπία*. Another acc. in *-α(ν* is *τοῴ φα* for *τόν κόλφον*, *q.v.*

§ 293. (2) Neuters in *-ο(ν*. Examples are *ἄβγο* (*ἄλογον*) *horse*, *μήο* (*μῆλον*) *apple*, *χωρίο village.*

Sg. N. Acc.	*ἄβγο(ν*	*μήο(ν*	*χωρίο(ν.*
Gen.	*ἀβγοῦ*	*μήου*	—
Pl. N. Acc.	*ἄβγα*	*μήα*	*χωρία.*

Here too *-ς* is used to express indefiniteness (*v.* §§ 113, 115, 289). Thus *σο χωρίο(ν to the village*, but *'ς ἀ χωρίος to a village.* Both these forms are probably used for the nom., but naturally the *-ς* form is more needed in the acc.

Forms with the Tshukúri and Kíska vowel-weakening are *χωρίου*, pl. *χωρία* and *μύου mill*, gen. *μυοῦ*, pl. *μύα*, both from Kíska. At Phárasa also *μύλος* tends to be neuter.

[1] Lagarde's *ἀτζεινούς* in Ph. Gospel is possibly gen. pl. *V.* note on § 317, and § 303.

II *b*. *The modern imparisyllabic declension.*

§ 294. In this the distinction between nouns with and nouns without personality is felt.

(1) Nouns with personality. For these the decl. is as in Modern Greek, excepting that the acc. form is only used after the definite article. Its use is mainly for Turkish words ending in a vowel. Examples are: *παπάς*, *φοβᾶς coward* (Modern Greek ending *-έας*, *-ι̯άς* ancient *-εύς*), *δελιqανούς* (Turk. deliqanlə) *young man*:

Sg. N. Acc. indef.	*παπάς*	*φοβᾶς*	*δελιqανούς.*
Acc. def. Gen.	*παπά*	*φοβᾶ*	*δελιqανού.*
Pl. N. Acc.	*παπάδες*	*φοβᾶδες*	*δελιqανούδες.*

For the *ᾱ* in *φοβᾶς* *v.* § 260. It has also a pl. *φοβέοι*. A similar word is *φουqαρᾶς poor man* from Turk. fuqara.

At Kíska and Tshukúri the final *-ς* of the pl. is dropped and the *ε* becomes by the vowel-weakening *ι*. Thus *παπάς* Tsh., *ἀμίς* (Turk. 'ammi) *uncle*, Kís.:

Sg. N. Acc. indef.	*παπάς*	*ἀμίς.*
Acc. def. Gen.	*παπά*	*ἀμί.*
Pl. N. Acc.	*παπάδι*	*ἀμίδι.*

Other examples are *qadής* (Turk. qadə) *judge*, *qo̯ŏύς* (Turk. qomšu), *neighbour*.

§ 295. (2) For words which do not involve the idea of personality, the plural is neuter with the termination *-άδε* (Modern Greek *-άδι̯α*). This type is found in Cappadocia also (*v.* § 157). It is used for Turkish words without personality ending in a vowel. The sg. is always masculine. Examples are: *πρακανάς beetle*, *ὀδάς* (Turk. oda) *room*:

Sg. N. Acc. indef.	*πρακανάς*	*ὀδάς.*
Acc. def. Gen.	*πρακανά*	*ὀδά.*
Pl. N. Acc.	*πρακανάδε*	*ὀδάδε.*

At the other villages, where the *-ια* of the neut. pl., which at Phárasa becomes *-ε*, becomes *-a*, the pl. is naturally in *-άδα*. Thus *ὁ παράς* (Turk. para), pl. *τα παράδα*, Afs. Other examples are *ἀραbάς* (Turk. 'araba) *waggon*, *ἰμbζάς* (Turk. imza) *signature*, *čαλούς* (Turk. calə) *bush*, *μεϊβάς* (Turk. meïve) *fruit-tree*, *σadaqάς* (Turk. sadaqa) *alms*, *doγμές* (Turk. döime) *button*, and many others.

II *c.* *Substantives belonging to the old decl. in -ης.*

§ 296. All the recorded examples are of the paroxytone type. In the nom. the *η*, being before ς, is dropped, and then often the ς itself (*v.* §§ 250, 251). The pl. is like that of the *-ος* nouns, the gen. sg. either the same and in *-οῦ*, or of the *-ης* decl. type and in *-η*. Examples are *νομάτς a person*, *χωρώτ* (*i.e.* *χωριώτης*), *peasant*, Tsh., *ἀράπ negro*. These are declined:

Sg. N. Acc. indef.	*νομάτς*	*χωρώτ*	*ἀράπ.*
Acc. def.	*νομάτη*	*χωρώτη*	*ἀράπη.*
Gen.	*νοματοῦ*	*χωρώτη*	—
Pl. N. Acc.	*νομάτοι*	*χωρώτοι*	*ἀράποι.*

The vocative of *νομάτς* is *νομάτη*.

At Afs. and Tsh. the final *-ς* of this and of all such words is dropped, and the nom. is *νομάτ*, a form which occurs commonly at Phárasa also.

§ 297. There are a number of words whose nom. sg. is what is left phonetically of *-άρης* or *-έρης*. In these it is curious that the *-οι* of the pl. ending often disappears, so that the sg. and pl. are alike. Examples are *ǰυνογάρ* (*κυνηγάρης*) *eagle*, and *μαλιέρ a hairy monster*. The Afs. forms of *ǰυνογάρ* are added:

	Ph.	Afs.	Ph.
Sg. N. Acc. indef.	*ǰυνογάρ*	*čυνογάρ*	*μαλιέρ.*
Acc. def.	*ǰυνογάρη*	*čυνογάρη*	*μαλιέρη.*
Gen.	*ǰυνογάρη*	*čυνογαροῦ*	*μαλιέρη.*
Pl. N. Acc.	*ǰυνογάρ(οι*	*čυνογάρ(οι*	*μαλιέρ(οι.*

Other examples are *βοσčέρ shepherd*, *ὀ)κνιέρ idle*, *κοφτέρ* (*cf.* *κόφτω*) *executioner*, *στανιέρ* (*ἀσθενής*), and from Turkish *βεζίρ vizier*.

The corresponding Pontic words have as type *ὀκνέας*, pl. *ὀκνεάρ*, and Hatzidákis[1] shews how this *-αρ* pl. has attached itself to the *-έας* nouns, which at Ph. seem to have gone over altogether to the *-άρης* decl. Compare also Cypriote *ὀκνιάρης*[2].

§ 298. When *-ης* follows two consonants, and the latter of these is dropped, a declension arises like that of *κλέφ* (*κλέφτης*) and *ἀφτέν* (*αὐθέντης*) at Tshukúri, which are as follows, *κλέφ* having the article to shew the change of *κ* to *g*:

Sg.	N.	*ὁ κλέφ*	*ἀφτέν.*
	Acc. indef.	*ἀν̣ gλέφ*	„
	Acc. def.	*τον̣ gλέφτη*	*ἀφτένdη.*
	Gen.	*του κλέφτη*	„
Pl.	N.	*οἱ κλέφτοι*	*ἀφτένdοι.*
	Acc.	*τι κλέφτοι*	„

§ 299. To this decl. belong the Turkish names of persons which end in a consonant. Thus besides *βεζίρ* there are *ἀσλάν* (aslan) *lion*, *ǰελάτ* (jellad) *executioner*, *μισαφούρ* (müsafir) *stranger, guest*, *τομβέλ* (tembel) *lazy*, *dερβίς* or *dερβίšης* (derviš) *dervish*, *χεκίμ* (hekim) *doctor*, and many others. These are all declined like *e.g.* *χεκίμ*:

Sg. N. } *χεκίμ.* Pl. N. Acc. *χεκίμοι.*
Acc. indef. }
Acc. def. } *χεκίμη.*
Gen. }

III *a*. *Feminines in -a (and -ă).*

§ 300. The decl. of these is as in Modern Greek. *e.g.* *vaíka woman*:

Sg.	N. *vaíka.*	Pl. N. Acc. *vaíǰες.*
	Acc. *vaíka(ν.*	
	Gen. *vaíκας.*	

At Tsh. the *-ς* of the pl. is generally dropped, as in the imparisyllabic nouns, and the pl. of *vaíka* is *vaíǰι*. The decl. of *μά mother* at Tsh. is:

Sg.	N. *μά.*	Pl. N. Acc. *μάνι(ς.*
	Acc. *μά(ν.*	
	Gen. *μάς.*	

[1] Φιλ. Ἐρ. p. 17.

[2] Sakellarios, Κυπριακά, II, p. 700.

§ 301. The imparisyllabic pl. is used often for oxytones and here the words in *ά* appear (*v.* § 260). Thus *γρᾰ́* pl. *γρᾰ́δες*, Ph., *γρᾰ́δι*, Tsh. The final *ς* disappears, according to § 280, before the *μ* of the possessive; thus *ζ μά μου of my mother.*

III *b.* *Feminines in -i (-ι or -η).*

§ 302. The examples are old first decl. words in *-η*. Thus *κόρη* and *ἀδελφή*, the latter with the imparisyllabic pl.:

Sg.	N.	*ἡ κόρη*	*ἀδελφή.*
	Acc.	*τηȵ gόρη(ν*	*ἀδελφή(ν.*
	Gen.	*σ κόρ, v.* § 251	*ἀδελφῆς.*
Pl.	N. Acc.	*οἱ, τις κόρες*	*ἀδελφάδες.*

The forms, nom. *ἡ κόρ τ σου, thy daughter*, acc. *τηȵ gόρ τ σου*, gen. *σ κόρ τ σου* are explained in § 253 (2, *b*).

The Genitive Plural.

§ 303. This case is omitted in all the paradigms; it is rare, and I got no certain examples, except in the texts, *του παλαζοῦ* (p. 470, l. 5) and perhaps *καμηλοῦ* (p. 472, l. 28). I believe that, except for *χρονῶ*, the acc. pl. is generally used in its place; at any rate *του Čερκέζοι* and *τις μισαφούροι*, in form acc. pl., are used in the texts in the place of the genitive[1]. There are however endings in *-ι)οῦν* and *-ι)οῦς*, Grégoire giving *τοῦ νοματι̯οῦν* and *'ς ναιdjιοῦς* (*τῶν γυναικῶν*), the article in both examples having the same form as in the sg.[2] Both these endings occur in the Pharasa gospels; the examples are (with references to Lagarde):

(1) in *-ι)οῦς.*

του νοματοῦς τοῦ υἱοῦ of the Son of men (p. 8).
σ Γιοδεοῦς τὸ φόβε from fear of the Jews (p. 13).
ὁντονοῦς of whomsoever (p. 13).
ἀτζεινούς, from *ἐκεῖνος*, may be acc. or gen. (pp. 8, 13). *V.* § 317 with the gen. *τουν ἐǰεινῶ.*

(2) in *-οῦν.*

κριματιοῦν, of sinners, as from a nom. *κριμάτ(ης)*, like *νομάτ* (p. 9).
τοῦ προφητιοῦν (p. 10).

[1] p. 516, l. 7, and p. 520, l. 4.

[2] *B.C.H.* XXXIII, pp. 155, 156.

σὰ δώδεκα τοῦ Ἰσραηλιοῦν τῆς τάξης to the twelve tribes of Israel, or rather *of the Israelites* (p. 11).

τ' ὠτιοῦν of ears (p. 12).

τοῦ Τζιφουτιοῦν of the Jews (p. 13).

μουχαριοῦν (? *μοσχαριοῦν*) occurs in a riddle (p. 47).

The frequency of the case in the Gospel text is probably due to its being a translation; in common speech the phrase would be turned otherwise.

The origin of the endings is probably that *-οῦν* is a mixture of the sg. *-οῦ* with *-ων*, and *-οῦς* an attempt to pluralise *-οῦ* by adding to it the *-ς* of the nom. and acc. pl.

(*c*) Adjectives.

§ 304. The only forms used are the neut. sg. and pl. which serve for all genders and cases; *e.g.* *καλό* pl. *κά*, *δρό great*, pl. *δρά*. Of forms outside this declension, I record only *στυφί bitter*, pl. *στυφέ*. The article is used twice as in Pontic, once before the adj. and again before the subst., thus, *το καλό ἡ ναίκα the good woman*, *σὰ δρὰ τοῖς ψαλτέρι to the chief priests*[1]. This is the only point in which the influence of Turkish has broken down the distinctions of gender. *V.* § 168.

An adjective however if used substantivally shews both gender and, as in Cappadocia, case. A noticeable example is *περιὄάνε* in the text on p. 540, l. 35, which is for †*περιὄάνια* (for *ια* to *ε v.* § 259) the nom. fem. sg. from Turkish perišan *troubled* as from a masc. †*περιὄάνιος*.

§ 305. There is no special form for the comparative, which is expressed by *ἄστ* (*v.* *ἄς*) after the Turkish model, as in Cappadocia (*v.* § 169); *e.g.* *ἔνε ψεό ἄστ ἐμένα he is taller than I*; *εἴνδαι 'στ ἐμένα μέγα they are bigger than I.* Corresponding to Modern Greek *περισσότερο more*, *ϳ'ἄβ* (= *καὶ ἄλλο*) is used, like the Capp. *κιάλλο*. Thus Arkhélaos (p. 137) gives for Pharasa *ἄτ' ἔνι ζάβ καὸ ἀστ ἐτζεῖνο*, which is better written *ἀτ' ἔνε ϳ' ἄβ καό ἄστ ἐϳεῖνο this is better than that.* See also § 21 for the comparative at Sílli.

§ 306. The superlative is expressed by *ζάλ*, a compound of *ἄς* = *ἀπό* and *ἄλλος* *e.g.* *το ζάλ ψεό the highest.*

[1] The latter phrase from the Pharasa Gospel, St Matt. xxvi, 14 (Lag. p. 8).

(*d*) Numerals.

§ 307. The numerals in use at Phárasa and at its colonies are almost the same. At Tshukúri they are:

1, *ἕνα*	11, *ἔνδεκα*	30, *τριάνδα*
2, *δύου*	12, *δώδεκα*	40, *σεράνδα*
3, *τρία*	13, *δεκατρία*	50, *πενήνδα*
4, *τέσερα*	14, *δεκατέσερα*	60, *ξήνδα*
5, *πένδα*	15, *δεκαπένδα*	70, *γετμίσα*
6, *ἕξι*	16, *δεκαέξι*	80, *σεξένα*
7, *ὀφτά*	17, *δεκοφτά*	90, *doξάνα*
8, *ὀχτώ*	18, *δεκοχτώ*	100, *κατό*
9, *ἐνέα*	19, *δεκαενέα*	200, *δύου κατό*
10, *δέκα*	20, *εἴκοσι*	300, *τρία κατό*
		etc.

1000, *σίλα*
2000, *δύου σίλα*
etc.

Σίλα (*i.e. χίλια*) is used with the nom. *e.g. σίλε λίρι a thousand pounds*, Ph.; *πένδα σίλα νομάτοι five thousand men*, Tsh.

The words for 70, 80, 90, are the Turkish yetmiš, seksen, doqsan, with apparently the *-a* of *τριάνδα* etc., although the Ph. *γετμίσε* suggests that the ending is allied to the dimin. neut. pl. *-ια*, which is *ε* at Ph. and *-a* at the other villages (§ 288).

The Greek forms *δυακόσιοι*, etc. are not used. Noticeable are *πένδα* with the final *a* of *τέσερα* and *ὀφτά* with the initial of *ὀχτώ*.

§ 308. The numerals at Phárasa only differ from these phonetically[1]. Thus the vowel-weakening not being used *δύο* and *ἕξε* appear for *δύου* and *ἕξι*; as *έα* produces *ᾶ* we have *ἐνᾶ* for 9 and not *ἐνέα*; and as *-ια* produces *-ε* and not *-a*, the form for *χίλια* is *σίλε* and not *σίλα*. *Πένδε* takes the place of *πένδα*. *Σεξένδα*, *doξάνδα* for 80 and 90 are interesting, being the Turkish seksen, doqsan, with the *-da* ending of the Greek *ὀγδοήνδα*, *ἐννενήνδα*. For *γετμίσε seventy* *v.* the remarks on the Tshukúri *γετμίσα*, for *πεήνδα* instead of *πενήνδα* *v.* § 282, and for the supposed "Cappadocian" numerals, *v.* §§ 172, 173.

[1] Grégoire gives for Ph., *ἄ*, *δύο*, *τρία*, *τέσσαρα*, *ὀφτά*, *ὀχτώ*, *ἐννέ* (les deux *ν* se prononcent), *δεκαϋφτά*, *δεκαϋννέ*, *εἴκοσι*, *τρίαντα* (*sic*), *σεράντα*, *πεῆντα*, *ξῆντα*, jetmishe, seksέντα, doksάντα, *κατό*, *σίλε*. *B.C.H.* xxxiii, p. 156.

(*e*) Pronouns.

Personal Pronouns.

§ 309. 1st person:

Sg. N.	*ἐ)γώ, ὥ.*	Pl. N.	*ἐ)μεῖς.*
Acc.	*ἐ)μένα.*	Acc.	*ἐ)μᾶς.*

§ 310. 2nd person:

Sg. N.	*ἐ)σύ.*	Pl. N.	*ἐ)σεῖς.*
Acc.	*ἐ)σένα.*	Acc.	*ἐ)σᾶς.*

These are the absolute forms; the conjunct forms are 1st sg. *με*, pl. *μες* or *μις*, 2nd sg. *σε*, pl. *σες* or *σις*. The vowel-weakening at Tsh. Kís. and Afs. produces *μι* and *σι* for the sg. conj. forms.

§ 311. 3rd person. For this *ἀτέ* is used, the local form of the Modern Greek *αὐτός*. For its decl. *v.* § 315. The conjunct forms are sg. *το* (*του* at Tsh. and Kís.), and pl. *τα*. These are used as verbal objects, direct or indirect, for all genders; also *τα* is often employed as a general object after a transitive verb, where the sense seems to require a singular.

§ 312. The pronominal object, direct and indirect, in the principal sentence with an indicative verb always follows the verb instead of, as usually in Modern Greek, preceding it. It follows the verb in this way even in negative sentences: *e.g.* *ἔχω τα* and also *ǰὄχω τα I have it not*; *ǰό bουᾶ μες τα*; *dost thou not sell it to us?* As far as I know this position in negative sentences is limited to this dialect and Pontic. For the object to follow the verb in positive sentences is common enough in dialects, as in Cypriote, Cretan and commonly in the islands, and also in Cappadocia (*v.* § 177), but with the negative the usage is unknown elsewhere. The dialect however does not go quite so far as Pontic, for with the future and after *νά*, where the verb is of course not indicative, the object precedes in the usual way: such sentences as the Pontic *κά' θὰ λέγω σε I will tell thee something*[1] are not found.

[1] Oeconomides, p. 141.

Possessive Pronouns.

§ 313. The unemphatic forms are:

	1st pers.	2nd pers.	3rd pers.
Sg.	*μου*	*σου*	*m.* *του*, d*ου*.
			f. *τς*, d*ζ*.
Pl.	*μας*	*σας*	*τουνε*, d*ουνε*.

The 3rd pl. with the vowel-weakening is *τουνι*, d*ουνι*. Also the 3rd sg. masc. *του*, d*ου* is sometimes used for the fem.

§ 314. The emphatic forms for the 1st and 2nd persons, as in Cappadocia, preserve forms from *ἐμός*, *σός* and *ἡμέτερος*.

These are: for a single possessor:

1st pers. sg. *το μόν(α*, pl. *τα μάνα*.
2nd pers. sg. *το σόν(α*, pl. *τα σάνα*.

And for plural possessors:

1st pers. *το μέτρο(ν*, pl. *τα μέτρα*.
2nd pers. *το σέτρο(ν*, pl. *τα σέτρα*.

At Afs. *τα μέτρε* and *τα σέτρε* are used for *τα μέτρα*, etc. With the vowel-weakening *το μέτρο*, *το σέτρο* become *το μέτρου*, *το σέτρου*.

These forms are all used both adjectively and predicatively. Like other adjectives they are always neuter in form, and the article is repeated with the substantive. Thus: *το σόν ὁ υἱός*, *το μόνα τηῤ gόρη*, *το μέτρον* do *σπίτι*, *τα μέτρα τα σπίτε*. There is no special form for the genitive.

For the 3rd person the genitive forms from *οὗτος* and *ἐκεῖνος* are used. *v.* §§ 316—317.

Demonstrative Pronouns.

§ 315. For *αὐτός this* the usual form is sg. *ἀτέ* (*ἀdé*), pl. *ἀτι̯ά*, for all genders and cases. For the plural *ἀτέ* and *ἀνdι̯ά* occur in the texts, but very rarely. The other forms recorded are *ἀτι̯ά* and, more rarely, *ἀτένα* for the nom. fem. sg., *ἀτένα* for acc. sg. of all genders, and *ἀτι̯άς* for the acc. pl. masc. and fem.[1] For derivation, *v.* § 176.

[1] The *-ι̯ά* in *ἀτι̯ά* etc. forms an exception to § 259, 3.

The decl. given by Karolídhis (Lag. p. 44) is as follows:

	Sg.	Pl.
N.	*ἀτέ*	*ἄτιας.*
Gen.	*ἄτιας*	*τῶν ἄτια.*
Dat.	*ἀτένα*	*ἀτιάνες.*
Acc.	*ἀτένα*	*ἀτιάνα.*
Abl.	*ἀστ ἀτένα*	*ἀστ ἀτιάνα.*

It is however hardly possible that the use of these forms is restricted in the way suggested by the paradigm. It will be seen that *ἀτιάνα* is a likely pl. to *ἀτένα*, bearing the same relation to *ἀτιά* that *ἀτένα* does to *ἀτέ*. Karolídhis' accentuation of *ἄτιας* and *ἄτια* is noticeable.

Besides *ἀτέ* there are some masc. and neut. forms nearer to *αὐτός*. These are *ἀτός* for the nom. sg. masc. and *ἀτό* for all cases masc. and neut. sg. and even pl. For the acc. masc. sg. *ἀτόνα* (*ἀδόνα*) is used. In one instance *ἀdονα* is, p. 474, l. 6, nom. masc. sg. These forms are not used for the fem.

When *ἀτέ* and *ἀτός* are used adjectivally they are followed by the article.

§ 316. From *οὗτος* I noted only the gen. sg. masc. and neut. *τουτοῦ*. The fem. is probably *τουτῆς*. They are used as possessives. For Kíska, the acc. pl. in *ἀτούτα τι νομάτοι these men.*

§ 317. For the remote demonstrative, forms belonging to *ἐκεῖνος* are used. The recorded forms are:

	m.	*f.*	*n.*	*m.*
Sg. N.	*ἀϳείνος*	*ἀϳείνη*	*ἀϳείνο*	Pl. *ἀϳείνοι.*
Acc.	*ἀϳείνο(ν*	*ἀϳείνη(ν(α*	*ἀϳείνο*	—

The fem. and neut. pl. nom. and acc. are no doubt *ἀϳείνες*[1], *ἀϳείνα*, and the acc. masc. *ἀϳείνοι* like the nom.

Besides these *ϳείνος* etc. are used, but so generally after *ϳαι* (= *καί*), that it is impossible to know if *ϳαι ϳείνος* is correct, or *ϳ' ἐϳείνος*. All these forms shewing distinction of gender are used only substantivally: no adjective in the dialect distinguishes gender.

The gen. forms recorded are sg. masc. *του ϳείνου*, fem. *ς ἐϳείντς*, pl. *τουν ἐϳεινῶ*. They are used as emphatic possessives.

[1] Unless indeed, as so commonly in Pontic, the fem. pl. demonstratives and pronouns have masc. forms.

Corresponding to *ἀτέ* with its pl. *ἀτι̯ά* and no doubt influenced by them, are the forms *ἀǰείνε* and *ἀǰεινέ* for the nom. and acc. sg. and *ἀǰεινι̯ά* for the nom. and acc. pl. They are of all genders. *Ἀǰείνα* and *ἀǰεινά* are also used like *ἀǰείνε* and *ἀǰεινέ*.

In the same way *ἀτό* has as its counterpart *ἀǰεινό* which is used for nom. and acc. sg. of all genders. These genderless forms are especially adjectival in use.

Besides these forms Lagarde's texts give also an acc., or perhaps gen., pl. masc., *ἀτζεινούς*[1].

It is noticeable that *ć* is quite rare in all these forms; *ǰ* is almost invariably used.

As at Sílli and in Cappadocia adverbs of locality are often used as adjectival demonstratives: *e.g. ἀπιδέ στα φαΐα of those foods*; *ἔβgη ἀǰεί σο πίδι he climbed up that pear-tree.* See also in the glossary *ἀδέ, ἀǰέ, ἀǰεί, ἀbιǰεί, ἀπιδέ, ἀπιδού, ἀδά, ἀdού, ἐκεῖ.*

Reflexive Pronouns.

§ 318. None of the usual forms based on *ἐμαυτός* and *ἑαυτός* are recorded. For the reflexive possessive of the 3rd person, the gen. of *ἐκεῖνος* is used. Thus in text on p. 546, l. 24, *ἤφαρεν του ǰείνου το γαϊρίδι, he brought his own donkey*, where at Sílli *κό του* would be used (§ 26) and in Cappadocia *το γι̯αφτοῦ τ* or *το μαφτοῦ τ* (§ 187). This use recalls the Pontic use of *ἐκεῖνος* as a reflexive; *e.g., ἐξέι̯κεν το ρεβόλ και ἐντώκεν ἐκείνος ἐκείνον, he took out the revolver and shot himself*[2]. *V.* § 391.

Interrogatives.

§ 319. The interrogative pronoun is declined thus:

Sg. N. *τίς.*
Acc. *τίνα* or *τούνα.*
Gen. *τούνους.*

These forms are for masc. and fem. The neuter sg. nom. acc. is *τίπο.* For the pl. masc. and fem. *τίς* is used, at least for the nom., *e.g. ἀdι̯ά τίς εἴνdαι; who are these*[3]*?* For *ὅστις whoever*, *v.* glossary.

[1] The examples are *ἀτζεινούς δίγκεν τα he was giving it to them* (Lag. p. 8) and *εἴπεντι ἀτζεινους he said to them* (Lag. p. 13). For gen. *v.* § 303.

[2] From an unpublished text from Imera.

[3] As in Cappadocia, *v.* § 188, and Pontic. *V.* also § 389.

The interrogative adjective is the indeclinable τούς (τούζ). Thus: τούζ νομάτς ἔνι; *what man is it?* τούζ νομάτς θέλ; *what man dost thou want?* τούς ὄέα εἶνδαι; *what things are they?* Τούς is also used in the sense of *how? e.g.* τούζ ἄν da ποίκω; *how shall I do it?* especially where τί would be used in Modern Greek.

Relative Pronoun.

§ 320. The relative pronoun is the indeclinable τού, used exactly like the Modern Greek ποῦ.

(*f*) The Verb.

1. *The Verbal Endings.*

§ 321. Most of these are discussed in connexion with the several tenses, but one point requires separate mention. The Phárasa gospel texts use generally, though not always, -μες for the ending of the 1st pl. active. Thus: ἄς τὸ σὸν τὴν ἄκρα τοῦς ἀφάμες τὸ Πάσχα, σὸ ποιὸν τόπα ταϊρέφ ν' ἀϊπάμες τὰ φκώσομες; *For Thy part how shall we eat the Passover, in what place dost Thou wish that we go and spread it?* St Matt. xxvi, 17 (Lag. p. 8); also ἀνταποίκομες, ἀφάμες, *ibid.* p. 10, ἔχομες, *ibid.* p. 12, εἴδαμες, *ibid.* p. 13. There is even a 2nd pl. in -τες; τζὸ πιανκατές με *You did not take Me,* St Matt. xxvi, 55, and τζὲ χέρι τζὸ μακρυνένκατες *And you did not put forth your hand,* St Luke xxii, 53. Also in a tale given by Lag. (p. 7), νὰ ἰδῶμες τοῦς ἀνταποίκομες, *let us see what we shall do.* Karolídhis (p. 124) even says that -μες takes the place of -μεν, giving as examples πούγομες=ποιοῦμεν and βγαίνομες. Of this I found no trace at Phárasa, and it would seem to be obsolete. It is to be compared with the ending -μες in Pontic which is a shortening of -μεστιν, and so passive. It is however carried over to the active in one place in Pontos, Trípolis, and the Phárasa examples must be explained in the same way[1].

At Tshukúri the ending -σι is recorded for the 3rd pl. present, and probably used for all 3rd plurals, by the side of -ν. *V.* § 326.

[1] For the Pontic explanation and reference *v.* Hatzidákis in *Indog. Forsch.* xxxi, p. 246. For the same ending at Nikópolis (Shabin-Kara-Hisar) see p. 10, note 2, and § 391. For Cappadocia *v.* § 191.

2. *The Present Stem.*

§ 322. As in Modern Greek the present has often been newly formed from the aorist. In this process a great fondness is shewn for the ending *-νω* and especially *-αίνω*. Thus *ψαλαίνω* (*ψάλλω*), *καμναίνω* (*κάμνω*), *ἀμναίνω* (*λάμνω*), *βgαλαίνου* (*βγάζω*), Tsh., and others. These new presents sometimes have a strange appearance. Thus *ἐ(φ)ξοῦμαι* for *εὔχομαι*, *ξυμνώνω* for *ἐκγυμνόω*, the *ξ* in both cases having come from the aorist; *ηὔξησα* (*ἤφξησα*) aorist of *αὐξάνω* has been regarded as the aorist of an *-άω* verb, and produced the new present *β)ξάγω* or *β)ξάω*, and other examples could be quoted. *V.* in glossary *πλέω*.

§ 323. Of the contracta many in *-έω* have, as in Modern Greek, gone over wholly or in part to the *-άω* conjugation, thus *πουά(γ)ω* (*πουλῶ*), *čενdά(γ)ω* (*κεντῶ*), *ψοφᾰ̂* (*ψοφεῖ*). Still belonging to the *-έω* conjugation are *θωρῶ*, *bορῶ*, *κουβαλῶ*, *κρατῶ*, *πορπadῶ* (*περιπατῶ*), *ζελμονῶ* (*λησμονῶ*), but also *ζελμονάγω*, and *ταβρῶ* (*τραβῶ*). The *-όω* verbs end as usual in *-ώνω*, but the isolated example *πνοῦνε*, *3rd pl. pres.* from *ὑπνώνω*, seems to preserve the old *-όω* form. It occurs in the Ph. text on p. 552, l. 19.

§ 324. The numerous verbs taken over from Turkish have several forms of present. For the *d* or *τ* in the ending, *v.* note on § 9. Examples are:

γιᾰ̲šadῶ, *-deῖς* or *-dᾰ̲ς* (yašamaq), *I live*, Afs.
gečινdά(γ)ω (gečinmek), *I pass my life*, aor. *gečίνσα*.
bιτιέγω (bitmek), *I finish*, aor. *bιτιέσα*.
dιλεdίζω (dilemek), *I request*, aor. *dιλέτσα*.
düšünά(γ)ω (düšünmek), *I consider*, but at Tsh. *düsünάίζου* and aor. *düšünτσα*.

The form in *-έγω* is almost confined to verbs formed from Turkish stems by the addition of *-τιέγω*; other examples of its use are:

šašτιέγω (šašmaq) *I am astonished*, aor. *šašτιέσα*.
dικτίεσες, aor. 2nd sg., from dikmek *to place, set.* Grégoire, *B.C.H.* XXXIII, p. 159.
oὐρκτιέσε, aor. 3rd sg., from örkmek *to be afraid.*

Also tutmaq, qormaq, čatmaq, in the glossary.

One verb is recorded in *-έζω*: *γιᾰ̲ρdιέζω* *I interpret (a dream)*, Turki yurumaq.

3. *The Present Active.*

§ 325. This does not differ much from the Modern Greek form. Thus:

Sg. *ὑρέβω I seek, ὑρέβεις* or *ὑρέφ, ὑρέβει.*
Pl. *ὑρέβ-ομε* or *-ουμε, -ετε, -ουνε.*

The subj. has the same endings. The 2nd sg. *ὑρέφ* is due to the dropping of the *i* before ς, for which see § 250.

§ 326. At Tsh. the 3rd pl. ends in *-ν* or *-σι*, the former probably before the pronom. obj. *τα* (*v.* § 330), the latter when it is not used[1]. Thus *ἀγροικῶ* runs:

Sg. *γροι-κῶ, -κᾷς, -κᾷ.*
Pl. *γροι-κᾶμι, -κᾶτι, -κοῦν* or *-κοῦσι.*

§ 327. Further examples of the sg. are:

γρέβω I look, γρέβεις or *γρέφ, γρέβει.*
θέλω or *θέγω, θέλ, θέλει.*
φορείνω I wear, φορείν, φορείνει.

From *φρουκαλαίνω I sweep* is the 2nd sg. *φρουκαλαίνς*, and forms in *-εις* are quite common; *e.g. πιτάζεις, σείνεις* (*σείω*) *thou shakest*, and from Tsh. *παίζεις*.

§ 328. The present of *ἔχω* is: Sg. *ἔχω, ἔς* or before a vowel or voiced consonant *ἔζ, ἔσει.* Pl. *ἔχομε, ἔσετε, ἔχουνε.* Ἔς probably results from contraction after dissimilatory dropping of the first sibilant (*σ̆*) in *ἐσ̆εις*, *v.* § 282.

The 2nd sg. of *γιορδιέζω* may have arisen in the same way, or may be due to the *i* dropped before ς. It runs:

Sg. *γιορδι-έζω, -ές, -έζει.*
Pl. *γιορδι-έζομε, -έζετε, -έζουνε.*

§ 329. For the villages with vowel-weakening (*v.* § 249) we have such forms as these for *κλέφτω* from Tsh.:

Sg. *κλέφ-του, -τεις, -τει.*
Pl. *κλέφ-τουμι, -τιτι, -τουνι.*

§ 330. Transitive verbs, when no other object is expressed, are generally followed by the pronominal obj. *τα* for all genders and often sg. as well as pl. in sense. The pl. endings are shortened. Thus for *φερίνω* (*φέρω*):

[1] No aor. 3rd pl. in *-σι* is recorded.

Sg. φερίνω da, φερίν da, φερίνει da.
Pl. φερίνομ da or φερίνομέν da, [φερίνετ da], φερίνουν da.

Of the 2nd pl. I have no example. Equally likely is φερίνε da with the final -τε lost by dissimilation (*v.* § 282).

An example from Tsh. is πουλῶ, which before the object τα runs:

Sg. πουάω τα, πουᾶς τα, πουᾷ τα.
Pl. πουᾶμ da, [πουᾶτ da], πουᾶν da.

The 1st sg. without τα is πουάου.

§ 331. As examples of the so-called semi-contracta we may take λέγω at Ph. and ἀκούου at Tsh. They run:

Sg. λέ(γ)ω, λές, λέ.
Pl. λέμε, λέτε, λένε.
And Sg. κούου, κούς, κού.
Pl. κούμι, κούdι, κούνι.

§ 332. The verbs in -έγω have a present like that of the semi-contracta. *E.g.* ǎaǎτιέγω (Turkish šašmaq) *I am astonished* runs:

Sg. ǎaǎτι-έγω, -ές, έ.
Pl. ǎaǎτι-έμε, -έτε, -ένε.

And so too bιτιέγω *I come to an end* from bitmek, except that a 1st pl. bιτιέγομε is recorded.

§ 333. The contracted verbs are in -άω or -έω. The -όω verbs have, as in Modern Greek, taken the barytone ending -ώνω though in the active only (§ 353), the -άω verbs end in -άγω, -άω or, but far less commonly, -άβω (*e.g.* μουχτάβω), and the -έω verbs in -ῶ. An example of the -άω verbs is πουά(γ)ω (πουλῶ):

Sg. πουά(γ)ω, πουᾶς, πουᾷ.
Pl. πουᾶμε, πουᾶτε, πουᾶνε.

And of the -έω verbs is παρπadῶ (περιπατῶ):

Sg. παρπα-dῶ, -deῖς, -deῖ.
Pl. παρπα-doῦμε, -deῖτε, -doῦνε.

Or from Tsh.:

Sg. bo-ρῶ, -ρεῖς, -ρεῖ.
Pl. bo-ροῦμι, -ρεῖτι, -ροῦσι.

4. *The Imperfect Active.*

§ 334. Imperfects of the usual Modern Greek type are very rare. I record only *εἶχα*, *βράδυνε* (*βραδύνει it becomes evening*), *κούθενε* from *κουθάγω* (= *ἀκολουθῶ*), *πανδέχα*, impf. to Modern Greek *ἀπαντέχω*, *τινάγανε*, 3rd pl. impf. to Modern Greek *τινάσσω*, *ἔχανε*, 3rd sg. impf. of the unrecorded *χάσκω*, *κοριαίνε*, 3rd sg. impf. of *κοριαίνω I am blind*, *ἔβσαζα* from *σφάζω*.

The accent on the penult of *πανδέχα* and *κοριαίνε* is probably due to the influence of the forms in *-ένκα*.

The place of this formation is taken by a type peculiar to this dialect, the endings being *-ν)κα*, *-ν)κες*, etc. with the accent on the penult[1]. Thus the impf. of *ψαλαίνω* (*ψάλλω*) runs:

Sg. *ψαλ-αίνκα*, *-αίνκες*, *-αίνκε(ν.*
Pl. *ψαλ-αίνκαμε(ν*, *-αινκετε*, *-αίνκανε.*

The following from Tsh. shews the object following. It is from *ἀγαπῶ*, and has the change of unaccented *e* to *i* found at Tsh. (*v.* § 249):

Sg. *γab-άνκα da*, *-άνκις τα*, *-άνκιν da.*
Pl. *γab-άνκαμ da*, *-άνκιτ da*, *-άνκαν da.*

Without the obj. the Afs. and Tsh. endings appear in the impf. of *παίζου* (*v.* § 339) from Tsh.:

Sg. *παί-σκα*, *-σκις*, *-σκινι.*
Pl. *παί-σκαμι*, *-σκιτι*, *-σκανι.*

§ 335. In barytone verbs, excepting those in *-ζω* and *-βω*, for which *v.* § 339, the tense is formed by substituting the endings *-νκα*, etc. for the last syllable of the present. Thus:

ἀμναίνω (*λάμνω*) *I plough*, *ἀμναίνκα*, and so many others in *-αίνω*.
βgαίνω, *β)gαίνκα.*
βgαλαίνου (*βγάζω*), *βgαλαίνκα*, Tsh.
δίτω I give, *δινκα*, rarely *δίκα*. *v.* § 281.
κλαίω, *κλαίνκα.*
κούου (*ἀκούω*), *κούνκα*, Tsh.
λέγω, *λένκα.*

[1] Modern Greek readers may be reminded that the endings are -nka, etc., not nga.

μαρκαώνω I quarrel, μαργαώνκα or rarely *μαργαώνα*. I give recorded forms; the pronunciation varies between *κ*, g and *γ*. So many others in *-ώνω*.
νεγγώθω I walk, νεγγώνκα.
σηκώνου, σηκώνκα, Tsh.
συραίνω (σύρω), συραίνκα.
τρώγω, τρώνκα.
ὤνω (ἀλωνίζω) I thresh, ὤνκα.

§ 336. There are some irregular forms, which use the *-ίνκα* ending of the *-έω* verbs (*v.* § 338):

βγάλω (βγάζω), γαλίνκα.
βρίσκω (εὑρίσκω), βρισκίνκα.
[*γράφω*], *γραφτίνκα*, Tsh.
γρέβω I look, γρεφτίνκα.
πλέφω I swim, πλεφτίνκα.
φυάγνω (φυλάσσω), φυαγνίνκα, φυαγανίνκα.

A few, with which the forms in § 339 may be compared, are formed with *-κα* only:

θέγω (θέλω), θέλκα, Tsh.
borῶ, *bόρκα* as well as the regular *borίνκα*.
πρέφκε, from *πρέπει* (Lag. p. 10).

§ 337. Of contracted verbs the presents in *-άω* (Ph. *-ά(γ)ω*), have the impf. in *-άνκα*, and those in *-έω* (Ph. *-ῶ*) in *-ίνκα*. Examples are:

(1) Of *-άω* verbs:

βρονdᾷ, βρονdάνκε.
γι̯άγω (γελῶ), γι̯άνκα.
κουθά(γ)ω (ἀκολουθῶ), κουθάνκα.
čενdάγω (κεντῶ), čενdάνκα.
μεθάγω (μεθῶ), μεθάνκα.
ξά(γ)ω (αὐξάνω), ξάνκα.
πουά(γ)ω (πουλῶ), πουάνκα, but also *πουλίνκα* like an *-έω* verb, although the pres. is always *πουᾷς, πουᾷ*.

And with these some verbs borrowed from Turkish, *e.g.*:

gečινdάγω (gečinmek) *to live, gečινdάνκα*.

§ 338. (2) Of *-έω* verbs:

ἀλεῖ (λαλεῖ), ἀλίγκε.
ἀχδῶ (λακτίζω) I kick, ἀχδίγκα.
ζελμονῶ (λησμονῶ), ζελμονίγκα.
θωρῶ, θωρίγκα.
κρατῶ, κρατίγκα.
παρπαδῶ (περιπατῶ), παρπαδίγκα.
πονῶ, πονίγκα.
φρουκαλῶ (also *φρουκαλαίνω*) *I sweep, φρουκαλίγκα.*

§ 339. Certain classes of verbs form the impf. differently, with *-κα* instead of *-γκα*. Thus verbs in *-ζω*, *-βω* substitute *-κα* for the *-ω* of the present, *-ζκα* and *-βκα* changing to *-σκα* and *-φκα*. Thus:

βινεύω (Lag. p. 47) *I throw*, impf. *βινεῦκα*, whilst for the form *βινέω* he gives impf. *βινέγκα*, like *κλαίω, κλαίγκα.*
βρουκανίζω I cry, βρουκανίσκα.
θερίζω I reap, θερίσκα.
κανίζω I break, κανίσκα (Lag. p. 52).
καρμανίζω, περιφέρομαι (Lag. p. 53), *καρμανίσκα*, Afs.
gaǰéβω *I talk*, gaǰéφκα.
λιμέζω (ἀλμέγω) I milk, λιμέσκα.
λιτεύω· δέω, λιτεῦκα (Lag. p. 55).

Also some words from Turkish in *-ίζω* come here:

düšünd*ίζου* (düšünmek) *I ponder*, Tsh., impf. düšünd*ίσκα*, Afs. But at Ph. düšünd*άγκα* as from düšünd*άγω*.
χαμαμβλαδίζω (hammamlamaq) *I give a bath to, χαμαμβλαδίσκα.*

Akin to this are bo*ρῶ*, b*όρκα* and *θέλω, θέλκα* in § 336. The *κ* in the pres. 2nd sg. *πιστέφκεις* (*πιστεύεις*) seems to have passed over from an impf. *πιστέφκα*. For this phenomenon in Capp. *v.* § 193.

§ 340. The origin of this type is probably to be sought in the ending *-ισκα*, so common in Cappadocia. Thus for barytone verbs there would be a series of imperfects such as *e.g.*, *θέλισκα, παίζισκα,* gaǰέβισκα, *ψαλαίνισκα*. In all of these the *-ι* of *-ισκα* being post-tonic and between a consonant and ς would drop (§ 250), and then the resultant group of consonant + ς + *κ* would lose the ς, both if it were treated like the consonant + ς left as the result of dropping an *i* in the final syllables of § 251, and also if it followed the Pontic

middle ending *-εύσκουμαι* (*i.e.-έφσκουμαι*) which becomes *-εύκουμαι* (*-έφκουμαι*)[1]. This would give for our examples *θέλκα, παίζκα, gaǰéβκα, ψαλαίνκα,* of which *θέλκα* is the form actually used, whilst the others only need an assimilation of the sound before the *κ* to give the forms in use, *παίσκα, gaǰéφκα, ψαλαίṇκα.* With regard to the verbs in *-νω* it may be remarked that the fact that the ending is *-ṇκα* and not *-ṇga* is enough to suggest that something has dropped out between the *ν* and the *κ.*

The contracta seem to have started from the forms in *-ανα, -ινα,* and added to this the *-ισκα* ending, just as at Ulaghátsh and Ferték (§§ 210, 215). This gives *e.g.* for *-άω* verbs, *čενdάνισκα,* and for *-έω* verbs, *κρατίνισκα,* forms which treated like the barytone verbs would ultimately produce the actually used *čενdάṇκα* and *κρατίṇκα,* the steps being *čενdάνισκα* → *čενdάνσκα* → *čενdάνκα* → *čενdάṇκα.*

Lastly it would appear that the semi-contracta *λέγω, κλαίω,* etc. took the ending of the contracta at some stage of its development from *-νισκα* to *-ṇκα.*

5. *The Aorist Active.*

§ 341. The stem of the aorist is generally as in Modern Greek, the chief difference being due to the dropping of unaccented *i* before *ς* (*v.* §§ 250, 253), which has changed *e.g. ἐ)πούλησα* to *πούλ(τ)σα,* and by a frequent analogical extension *ἐ)σκότωσα* to *σκότσα, σάλωσα* (= *ἐσφάλωσα*) to *σάλσα,* etc.[2] The endings appear in the examples below. Thus *ποίκα I made*:

Sg. *ποίκα, ποιǰες, ποίǰε.*
Pl. *ποίκαμε, ποίǰετε, ποίκανε.*

For *κε* → *ǰε* (*čε*) *v.* § 264.

An example from the villages where the unaccented vowels are weakened (*v.* § 249) is the aorist of *ἔρχουμι* from Tsh.:

Sg. *ἤρτα, ἤρτις, ἤρτινι.*
Pl. *ἤρταμι, ἤρτιτι, ἤρτανι.*

[1] Cf. Hatzidákis, *Indog. Forsch.* xxxi, pp. 245 and 250, explaining the Pontic middle ending in *-εύκουμαι,* corresponding to the active *-εύω,* as due to the spread of the suffix *-σκομαι.*

[2] *v. σφαλώνω* and *μουλώνω* in glossary.

The ending of the 3rd sg. *-ινι* is sometimes *-ιν* or even *-ι*, *e.g.* *πή(γ)α*, *πή(γ)ις*, *πήνι* or *πήν* (← *πήγιν*) or *πή* (← *πήγι*).

§ 342. When the pronoun *τα* follows, the 1st pl. is of the type *ποίκαμ* da or less commonly *ποίκαμέν* da, the 3rd pl. *ποίκαν* da and the 2nd pl. *ποίǰετε* dá, and probably also *ποίǰε* da with the *-τε* lost by dissimilation (§ 282).

Trisyllabic aorists followed by *τα* (da) develope a second accent. *E.g.* from *φερίνω* (*φέρω*):

Sg. *ἤφαρά* da, *ἤφαρές τα*, *ἤφαρέν* da.
Pl. *ἤφαράμ* da or less commonly *ἤφαραμέν* da, *ἤφαρέτε* da, *ἤφαράν* da.

The 2nd pl. is also *ἤφαρέε* da with dissimilatory dropping of the *τ* before the following dental *τα* (da).

In a paradigm from Tsh., the aor. of *βgαλαίνου* (*βγάζω*), the second accent is not always developed. Thus:

Sg. *ἔβgαά* da, *ἔβgαλις τα*, *ἔβgαλιν* da.
Pl. *ἔβgααμι* da, [*ἔβgαλιτι* da], *ἔβgαγάν* da.

For the λ in this paradigm *v.* §§ 267, 269.

Forms accented like *ἐἔύρε με*, *ξεἔύε* da (for *ξεἔύσε* da from *ξεχύνω*) common in Cappadocia (*v.* § 222), are extremely rare at Phárasa.

§ 343. The aor. subj. act. runs thus: *e.g.* from *ποίκα I made*:

Sg. *ποίκω*, *ποίκ*, *ποίǰῃ*.
Pl. *ποίκωμε* or *ποίκουμε*, *ποίǰετε*, *ποίκουνε*.

At Afs. *ποιέσου*, etc.

From *ἔρχομαι*:

Sg. *νάρ-τω*, *-τῃς*, *-τῃ*.
Pl. *νάρ-τωμε* or *-τουμε*, *-τετε*, *-τουνε*.

From *ἴνομαι* (*γίνομαι*), aor. indic. *ἔννα*:

Sg. *ἰνῶ*, *ἰνῇς*, *ἰνῇ*.
Pl. *ἰνοῦμε*, *ἰνῆτε*, *ἰνοῦνε*.

Ποίκ above is for *ποίκῃς* with *i* dropped before *s* (*v.* §§ 250, 251), and this regularly affects all forms in *-ῃς*. For an example of the sigmatic aor. we have from *σκοτώνω*, aor. *σκό(τ)σα*, the subjunctive:

Sg. *σκο-τώσω*, *-τώς*, *-τώσῃ*.
Pl. *σκο-τώσωμε*, *-τώσετε*, *-τώσουνε*.

For the possibility that these forms are to be explained by a dissimilatory dropping *v.* § 283.

Other such forms are:

Present	*Aorist*	*Aor. subj. sg.*
[*γνωρίζω*]	*νώρτσα*	*γνωρ-ίσω, -ίς, -ίσῃ.*
γρέβω I look	*ἤγρεψα*	*γρέψω, γρέπ, γρέψῃ.*
δίτω I give	*δώκα*	*δώσω, δώς, δώσῃ.*
παίρω I take	*πήρα*	*πάρω, πάρ, πάρῃ.*
πιτάζω I send	*πίταξα*	*πιτάξω, πιτάκ, πιτάξῃ.*
πνώνω I sleep	*ὕπνωσα*	*πνώσω, πνώς, πνώσῃ.*
πουά(γ)ω I sell	*πούλτσα*	*πουλ-ήσω, ής, ήσῃ.*

The accented syllabic is the only form of the augment in common use; it is either *ἔ-* or *ἤ-*.

6. *The Imperative Active.*

§ 344. There is no distinction in the impv. between the present and the aorist. The forms fall under two heads; (*a*) the imperatives of the barytone verbs, which are aorist in form, and (*b*) those of the contracta, the verbs in *-ώνω* (the modern form of the *-όω* ending) and the verbs in *-ίζω*, all of which are present in form in the singular, and in the plural either present or aorist. The pronominal object is nearly always added; in all such cases I have given it. Examples follow:

§ 345. (*a*) From barytone verbs. The sg. generally loses the final *-ε*: examples with it are commoner at Tsh. and Afs. than at Ph.

Present	*Aorist*	*Imperative*
ἀτιέγω I pursue	*ἀτιέσα*	*ἀτιές τα.*
ἀφήνω I leave	*φήκα*	*ἄφ, ἄφτσεμε (i.e. ἄφησε,* § 253), pl. *ἀφέδε da.*
βgαλαίνω (βγάζω), Tsh.	*ἔβgαά da*, Tsh.	*ἔβgαλ τα*, Ph.
θέκνω I place	*ἔθακα*	*θέκ da.*
κρεμῶ I hang	—	*κρέμας τα.*
— *I bring*	*πά(γ)ασα*	*πάγας, πάς.*
— *I make*	*ποίκα*	*ποίκ το*, pl. *ποίϳετε τα*, Ph. *ποίϳε με*, Afs.
qορdιέγω (Turk. qormaq, § 324)	qορdιέσα	qορdιέσε, pl. qορdιέσετε.
ψένω I cook	*ἔψησα*	*ψής τα.*

§ 346. If however the aor. is in *-ξα* or *-ψα* the *ς* is dropped as well as the *ε*. This probably took place first before the object, in order to prevent three consonants coming together. It has however spread to forms used without a following object. Examples are:

Present	*Aorist*	*Imperative*
ἄφτω I kindle	*ἤψα*	*ἄπ (τη νιστία) light the fire.*
γραφτίνκα, impf., Tsh.	*ἔγραψα*	*γράπ τα*, Tsh. Kís., pl. (with dissimilation of *τ*) *γράψε τα*, Tsh.
γρέβω I look	*ἤγρεψα*	*γρέπ.*
γ)υρέβω I seek	*ὕρεψα*	*ὕρεπ, ὕρεπ με da*, but also *ὑρέψα.*
διέχνω I shew	*ἤδειξα*	*δείκ με*, Ph. *δείξε με da*, Afs.
κόφτω I cut	*ἔκοψα*	*κόπ τα*, Ph. *κόφ του*, Tsh.
[κυττάζω] I look		*κύτακ.*
γαλἳέβω (καβαλλικεύω)	*γαλίἳεψα*	*γαλίἳεπ τα.*
νοίζω I open	*ἤνοιξα*	*νοίκ τα*, and once *νέχ τα.*
πιτάζω I send	*πίταξα*	*πίτακ τα*, pl. *πιτάξετε.*
σίννου (σφίγγω)	*ἔφσινξα*	*σίνκ τα*, Kís.
φ)σάγνω (σφάζω)	*ἔφσαξα*	*σάκ τα, σάξε.*
φυάγνω (φυλάσσω)	*φύαξα*	*φυάχ τα*, Tsh., *φύαξε τα*, Afs.

§ 347. The loss of the final *ε* is usual on the Greek mainland and in the Peloponnese, where generally the resultant *-ψ τ-*, *-ξ τ-* have passed by way of *-π τ-*, *-κ τ-* to *-φ τ-*, *-χ τ-* *e.g.* *κόφ το, σφάχ το*[1]. The Pharasa forms *κόπ τα, σάκ τα* shew the intermediate stage not, so far as I know, preserved elsewhere.

§ 348. (*b*) From contracta and verbs in *-ώνω* and *-ίζω*. Although the examples shew that the endings are not always kept distinct, the regular system is that the *-άω* verbs have the impv. in *-α*, the *-έω* verbs in *-ει* or rarely *-ε*, and the *-ώνω* verbs in *-ο* or *-ου*, the *-ου* being possibly due to the *-ου* of the passive ending, just as the latter has sometimes adopted the *-ο* of the active[2]. The verbs in *-ίζω* range with the *-έω* verbs, as the similarity in form of their aorists has produced a similar imperative, the process being that the type *κρατῶ*, aor. *κράτσα*, impv. *κράτει* acts on the type *τιλετίζω* (Turk. dilemek) *I desire*, aor. *τιλέτσα*, and gives

[1] Hatzidákis, *Μεσ. καὶ νέα Ἑλλην.* I, p. 255.

[2] *v. νοίζω* in § 362.

it an impv. τιλέτει instead of its natural form †τιλέτισε. The alternative ending -ε is also recorded for this verb in the form dιλάϊτε. So too *impv. sg.* χαζιρλάτε da from the Turkish hazərlamaq, *to make ready*, the present being presumably χαζιρλατίζω.

§ 349. Examples are:

(1) Verbs in -άω:

Present	*Aorist*	*Imperative*
[ἀγαπῶ]	—	Pl. γαβήσα da (*v.* § 352).
βουδά(γ)ω (βουτῶ)	βούτσα	Pl. βουτήσεde.
κουθάγω (ἀκολουθῶ)	κούτσα	κούθα, pl. κουθήσεde da.
πουά(γ)ω (πουλῶ)	πούλτσα	πούα da, pl. πουâde da.
χιτάω *I hasten*	χίτσα	χίτα, pl. χιτâτε.
[ψοφῶ] *I die*	ψόφτσα	ψόφα.

§ 350. (2) Verbs in -έω:

Present	*Aorist*	*Imperative*
κρατῶ	κράτσα	κράει τα (*v.* § 282).
[παρακαλῶ]	παρακάλτσα	παρακάλε.
παρπadῶ (περιπατῶ)	παρπάτσα	παρπάdει, Ph., pl. παρπατεῖτι, Afs.
ταβρῶ (τραβῶ)	τάβρησα	τάβρει, τάβρε με.

(3) Verbs in -ώνω:

Present	*Aorist*	*Imperative*
ἐμώνω (γεμίζω) *I fill*	ἔμωσα	ἔμο or ἔμου, pl. ἐμώσετε.
καρακώνω *I shut*	καράκωσα	καράgo, pl. καρακώσετε.
μαργαώνω *I quarrel*	μαργάωσα	μαργάο or μαργάου.
ξυμνώνω *I strip*	ξύμνωσα	ξύμνου.
σκοτώνω *I kill*	σκό(τ)σα	σκότα τα, pl. σκοτώσε da.
φ)σαώνω (σφαλώνω)	σάλσα	σάου for †σάλου (§ 269), but at Kís. the aor. form σάλ.

(4) Verbs in -ίζω:

Present	*Aorist*	*Imperative*
ταχλαdίζω *I throw down* (*v.* Turk. taqlah).	ταχλάdισα	ταχλάdει τα.

§ 351. A few irregular cases follow:

Present	*Aorist*	*Imperative*
βρίσκω *I find*	ἤβρα	ἔβρου, but pl. βράde με[1].
μ)baίνω	ἔμba	ἔμba.

[1] *B. C. H.* xxxiii, p. 158.

ἔρχομαι I come	*ἦρτα*	*ἔα*, pl. *γιάδε*, from which latter, regarded as a sg., is formed the doubly plural form *γιάδεστε*.
λέγω I say	*εἶπα*	*πέ τα*, pl. *πέδε κι say that.*
τρώγω I eat	*ἔφαγα*	*φᾶ.*
δίτω I give	*δώκα*	*δός τα*, pl. *δώσε* da, or *δώσεδέ* da. But *give me* is sg. *νόμας*, pl. *νομάτε*. From Tsh. sg. *δός τα μένα give them me*, and *νάμους τα give us them.*

§ 352. It may be added that the pl. forms, although generally as in Modern Greek, have sometimes lost the *τ* (*d*) of the ending by dissimilatory dropping before the *τ* (*d*) of the object. Thus *γαπήσα* da is for *γαπήσατε* da, *σκοτώσε* da for *σκοτώσετε* da, so too *δώσε* da by the side of *δώσεδέ* da in § 351.

7. *The Passive.*

§ 353. The passive, as generally in spoken Greek, is rare, with the natural exception of that of the causals in *-ώνω* (anc. *-όω*). These preserve the old *-όω* conjugation and end in *-οῦμαι*, etc. instead of the Modern Greek *-ώνομαι*. That of the barytone verbs is conjugated like the deponents, *e.g. θερμαίνουμαι*, pass. of *θερμαίνω*, like *ἔρχουμαι*. For the contracta, the *-έω* deponent conjugation exists, but for the *-άω* verbs I record only pres. 3rd sg. *πουᾶται*, 3rd pl. *πουᾶνδαι*, and impf. 3rd pl. *πουούσανδαι* from *πουά(γ)ω I sell.* There is also at Kís. Afs. and Tsh. a new conjugation in *-ᾶμι*.

I have no examples of the Modern Greek endings *-ειοῦμαι*, *-ειέσαι*, etc., and to judge from *κεροῦμαι* (*ἀφηκροῦμαι*) *I listen* the *-άω* deponents have passed over to the *-όω* conjugation in *-οῦμαι*.

8. *The Present Passive and Deponent.*

§ 354. For the barytone verbs an example is *ἔρχουμαι*:

Sg. *ἔρχουμαι, ἔρčεσαι, ἔρčεται.*
Pl. *ἔρχομέστε, ἔρčεστε, ἔρχουνδαι.*

Or with vowel-weakening from Tsh.:

Sg. *ἔρχουμι, ἔρčισι, ἔρčιτι.*
Pl. *ἔρχουμιστι, ἔρčιστι, ἔρχουνdι.*

§ 355. For the *-έω* conjugation we have from *φοβοῦμαι* at Kíska:

Sg. *φοεῖμι, φοεῖσι, φοεῖτι.*
Pl. *φοείμιστι, φοεῖστι, φοεῖνdι.*

And at Tsh. *φοβεῖμι*, etc.

§ 356. The passive of the *-όω* verbs, taking as an example *φορτώνω* (anc. *φορτόω*), runs:

Sg. *φορτ-οῦμαι, -οῦσαι, -οῦται.*
Pl. *φορτ-ούμεστε, -οῦστε, -οῦνdαι.*

This form from its commonness has spread, first to *-άω* verbs (*κεροῦμαι I listen*) and then to the barytones, so that we find *ἐ(φ)ξοῦμαι* instead of *εὔχομαι* and *μαρένομαι* (Lag. p. 57) *I strive* and *μαρενοῦμαι* side by side.

§ 357. The *-ᾶμι* form is only recorded from Tsh. Kís. and Afs. for a present *I stand* newly formed from the aorist *ἰστάθα* (*ἐστάθην*) and so taking the place of *στέκομαι* (Ph. *στήγνουμαι*). At Kís. it runs:

Sg. *ἰστᾶ-μι, -σι, -τι.*
Pl. *ἰστά-μιστι, -στι, -νdι.*

9. *The Imperfect Passive and Deponent.*

§ 358. Here the forms all end in *-ούμουνε*, whether the present be barytone like *ἔρχουμαι*, an *-έο* contractum like *φοβοῦμαι* or a passive to *-όω* in *-οῦμαι*. That is to say, the last of these types through its commonness has superseded all the others. Thus we have:

ἔρχουμαι, impf. *ἐρχούμουνε.*
dρέπουμαι I am ashamed, dρεπούμουνε.
θερμαίνουμαι, θερμαινούμουνε.
φοβεῖμι, φοβούμουνι, Tsh.
φορτοῦμαι, φορτούμουνε.

The impf. however of *ἰστᾶμι* is not recorded. It is probably *ἰστάμουνι*. A further exception is formed by *γίνομαι*, at Ph.

ἴνουμαι, which has an impf. *ἐνόμουνε*, etc., with *ό* instead of *ού* throughout. Its 3rd pl. is *ἐνόσαν* as well as *ἐνόσανδαι*, and for the 3rd sg. it has the alternatives *ἐνότουνε* and *ἔνδουνε*. The third persons of the Tsh. paradigm of *φοβούμουνι* below preserve the *ει* of the present, which is swamped in the other persons by *ού*.

§ 359. Examples are from *ἔρχουμαι*, Ph. and from *φοβεῖμι*, Tsh.:

Sg. *ἐρχού-μουνε, -σουνε, -τουνε* (*δουνε*).
Pl. *ἐρχού-μεστε, -στε, -ούσανδαι.*

The Tsh. paradigm with the *ει* of the present in the third persons:

Sg. *φοβ-ούμουνι, -ούσουνι, -είδουνι.*
Pl. *φοβ-ούμιστι, -οῦστι, -είσανδι.*

10. *The Aorist Passive, Indicative, Subjunctive and Imperative.*

§ 360. In the indic. the old endings *-ην, -ης, -η*, etc. have given way to those of the aor. active, excepting in the 2nd and 3rd persons[1]. The subj. endings are *-ῶ, -ῇς, -ῇ, -οῦμε, -ῆτε, -οῦνε*, and the impv. sg. *-ου*, pl. *-ῆτε*. An example is from *βούνομαι* (*λούομαι*) *I wash*:

Indic. sg. *βούστα, βούστης, βούστη(ν*[2],
pl. *βούσταμε, βούστατε, βούστανε.*
Subj. *βουστῶ, βουστῇς*, etc.
Impv. sg. *βούστου*, pl. *βουστῆτε.*

§ 361. Aorists in *-γα* generally keep the velar *γ* throughout, and modify the vowel of the ending to suit. Thus *νοίζω I open*, aor. *νοίγα*, 3rd sg. *νοί*ghə, subj. *νοιγῶ*, 3rd sg. *νοι*ghé. *V.* § 265.

§ 362. Further examples are:

Present	*Aorist, etc. passive*
ἄρω I cure	*ἀρώθα.*
βρίσκω I find	*βράθα*, but subj. *βρεθῶ.*
γλυτώνω I escape	subj. *γουλτουθῶ.* Also act. aor. *γλύτωσα.*

[1] It may be noted that Kar. in giving these aorists always writes them with the anc. ending of the 1st pers. in *-ην*. Thus *ραντίσθην, ἐμαρέθην, νεκρώθην*, κ.τ.λ. This is no more than inaccuracy.

[2] The 3rd sg. occasionally ends also in *-ηνε*.

Present	*Aorist, etc. passive*
ἐμώνω (γεμίζω) I fill	*ἐμώθα* and *ἤμα.*
ἐ(φ)ξοῦμαι (εὔχομαι)	*ἐφξώθα.*
θερμαίνομαι I warm myself	*θερμάθα.*
ἱστᾶμι I stand, Tsh.	*ἱστάχα* or *ἱστάθα*, Kís., *στάθα*, Ph. Impv. *ἱστάχου, ἱσταθῆτι*, Tsh. The *χ* is no more than a variant for *θ.*
κανίζω I break (trans.)	*κανίστα* (intrans.).
κόφτω I cut	*κόπα.*
μαρένομαι, μαρενοῦμαι I strive	*ἐμαρέθην*, Kar. (Lag. p. 57), which I would correct to *μαρέθα.*
νανοῦμαι I ponder	*νανόστα.*
νεκροῦμαι I hear	*νεgρόστα*, impv. *νεgρόστου.*
νίφτομαι I wash myself	*νίφτα.*
νοίζω I open	*νοίγα* (*v.* §§ 265, 361). Impv. *νοίγου* and *νοίγο*, the latter affected by the act. of the *-ώνω* verbs, *v.* § 348.
ξυμνοῦμαι I strip myself	*ξυμνώθα.*
σηκώνω I lift	*σηκώθα.* Impv. *σήκο*, Ph. and *σήκου*, act. in form only (*v.* § 243), pl. *σηκωθῆτι*, Tsh.
σωρέβω I collect	*σωρέφτα*, impv. *σωρέφτου.*
ὄαίρομαι (χαίρομαι)	*χάρα.*
dρέπομαι *I am ashamed*	*ἐν*)dράπα or *τράπα.* Impv. dράπου.
φοβεῖμι I fear	*φοβήθα*, Tsh.
χάνομαι I die (pass. of *χάνω*)	*χάθα.*
χωρίζω I separate	*χωρίστα.* Impv. *χωρίστου.*
ψένω I cook	*ψήθη* (3rd sg.).

§ 363. A few act. aorists follow this type. Thus *μ*)b*αίνω* has *ἔμba*, *βgαίνω* has *ἔβga*, with 3rd sg. *ἔβgə* or *ἔβγη*, and the aor. to the Modern Greek *ἀπομένω, πόμεινα* or *πέμεινα* has 3rd sg. *πέμεινη* like *ἔμbη* and *ἔβgη* as well as the regular act. form *πέμεινε.* Cf. the Capp. forms of the *βαίνω* verbs in § 241.

11. *The Pluperfect.*

§ 364. The pluperfect of the type *ἤρτα ἤτον* used at Sílli (§ 56) and in Cappadocia (§§ 244, 245) is not recorded at Phárasa.

12. *The Participles.*

§ 365. Of the Modern Greek indeclinable active participle I record no examples. The perf. participle pass. is in use, but requires no special remark.

13. *The Substantive Verb.*

§ 366. The forms are:

Present:

Sg. *εἴμαι, εἶσαι, ἔνε, ἔνι, ἔν* or enclitic *νε.*
Pl. *εἴμεστε, εἶστε, εἶνδαι.*

Imperfect:

Sg. *ἤμουνε, ἤσουνε, ἦτου(ν(ε* or *ἤδου(ν(ε.*
Pl. *ἤμεστε, ἤστε, ἤσανδαι* or *ἤσαν.*

At Tsh. Afs. (and Kíska) the vowel-weakening produces forms with final *-ι* instead of *-ε, εἴμι, εἶσι,* etc.

E. GENERAL CONCLUSIONS.

§ 367. The questions of the relation of these dialects to the rest of Modern Greek and to one another can only be treated here in outline; anything approaching a complete treatment would fill a disproportionate space and is besides impossible without a much fuller knowledge of Pontic and the scattered dialects between Pontos and Cappadocia than is at present available.

§ 368. Apart from the speech of the Bithynian Greeks, which must be set aside, as being at least in the main that of populations brought over from the European side of the Bosphoros, all these dialects, Pontic, Cappadocian, the dialects of Phárasa, Sílli and Livísi alike, stand outside the general division of Modern Greek dialects into Northern and Southern[1].

This division is based on the fact that the dialects of the Greek mainland north of Attica and of the northern Aegean islands in all unaccented syllables drop *i* and *u* and weaken *e* and *o* to *i* and *u*, whilst the southern dialects preserve all these vowels unaltered.

[1] For Bithynian Greek and its superficial but probably not significant resemblances to Cappadocian, *v.* §§ 185, 235.

Although this affection of the unaccented vowels is not everywhere carried through with the same consistency, it remains a real ground of division of the dialects of Greece proper, but it is plain that the vowel-dropping of Cappadocia, which hardly goes beyond final syllables, or that of Pontos, touching only the post-tonic syllable, can have no connexion with this thorough-going system; and in the same way the vowel-weakening found at Sílli and Livísi, at Malakopí, Mistí and Semenderé in Cappadocia and at Tshukúri, Kíska and Afshár-köi in the Phárasa group, cannot claim any connexion with that of Northern Greek[1]. The local restrictions of the vowel-weakening in Asia warn us that it is in fact comparatively recent. Thus it appears at Tshukúri, Kíska and to a less extent at Afshár-köi, but at the mother-village of Phárasa, from which these are colonies, is almost unknown. In Cappadocian again it has two small separated areas inside the main body of the dialect; at Mistí and Malakopí, but at neither Phloïtá nor Sílata which in other ways are most closely allied to Malakopí, and also to some extent at least at Semenderé but not at the neighbouring Ulaghátsh. At Sílli it is certainly more recent than the change of *ti* to *či*, as this only takes place before original *i* and not before the *i* produced by unaccented *e*. But *ti* was still changing to *či* when Turkish words were arriving, witness the examples in § 12, and this warns us against regarding the vowel-weakening as very old. An inference from this is that it is not likely to be a real link between the dialects of Sílli and Livísi; an independent development in both cases is more probable.

§ 369. This separation from the rest of Modern Greek is borne out by the rarity of Italian words in the vocabulary[2]. Such words, the frequency of which in Modern Greek is very striking, began to work themselves into the language in the long period of Italian domination beginning with the Fourth Crusade, and their absence from these dialects points to a separation from the rest of Greek, cultural as well as geographical, during that long period.

[1] The best general account of the North-Greek dialects is in the introductory pages (pp. 6—24) of Kretschmer's *Der heutige lesbische Dialekt*, 1905. He discusses the date of this affection of the unaccented vowels, but finds the evidence insufficient to allow him to arrive at any conclusion.

[2] For a study of these and the Latin words, see Meyer's *Neugr. Studien*, III, IV, and Triandaphyllídhis' *Die Lehnwörter der mittelgriechischen Litteratur*, Strassburg, 1909.

Of such loan-words I find only *λίρα* used everywhere, *βέργα*, *μόβελλα*, *σκρόφα*, used at Sílli, *ἀγάλια* at Sílli, Phloïtá, Axó and Sinasós, *βαπόρ* at Dalmesó, *καριόλα* at Delmesó and Phloïtá, *ρόκα* at Araván and Ghúrzono, *ζbόν* at Ferték and *ζηποῦνα* at Sinasós, *φλορί* and its derivative *φλοριόνας* at Sílata, Potámia and Malakopí, *φεργαντί* at Malakopí, *κογιόνια* at Mistí, *μάτσα* (or *ματσάκα*), *γαϊτάνι*, *γαράφιλι*, *κάντιο*, *καντοῦνι*, *μασκαράς*, *πουτάνα* and *τιρμόνι* at Sinasós, and *μάρκα* and *μασκαράς*, but no others recorded, at Phárasa. Even this short list needs qualification: the garment called *ζbόν* at Ferték is said to be of recent introduction, *σκρόφα* (*scrofa*) and *τιρμόνι* (*terminus*) may well be Latin words, for which opinion indeed their presence here is some evidence, and the connexion of *ἀγάλια* with *eguale*, although generally accepted, is not very clear, and indeed Doctor Xanthudhídhis in his edition of Erotókritos gives good reason for deriving it from *γαληνός*[1]. Many of these words also have been taken directly, not from Italian, but from Turkish, where they exist as loan-words. Thus *lira*, *fərqatin*, *frigate*, whence *φεργαντί*, and *maskara*, *buffoon*, are used in Turkish, and Gustav Meyer[2] gives as loan-words in Turkish *vapor*, *kariola*, *feluri*, *karanfil*, and it is these that are the direct sources from which the dialects have taken *βαπόρ*, *καριόλα*, *φλορί*, *γαράφιλι*. *Τοχτόρ(η*, *doctor*, at Kíska, and the French *πόστι*, *post*, *post-office*, at Afshár-köi and *κονφεράσου*, *conference*, at Sílli come in the same way from the Turkish *doktor*, *post* and *konferans*, and there are no doubt other cases. Such of these words as have not come through Turkish, and with them such French words as *ταντέλλα*, *lace* (*dentelle*), at Delmesó, have no doubt reached the dialects in recent years from the outer Greek world by way of Constantinople and other centres. That these European words of recent introduction are more frequent at Sinasós than elsewhere is not due alone to the fulness of Arkhélaos' vocabulary as compared with those published of other villages, for in fact the lexical material for Ferték is nearly as large, but is mainly to be accounted for by the close contact with Constantinople, which has introduced many such words into the local idiom. It may be noted here that Arkhélaos says in his glossary that instead of the Italian *καντοῦνι* used at Sinasós the Greek

[1] Βιτζέντζου Κορνάρου Ἐρωτόκριτος, ἐν Ἡρακλείῳ Κρήτης, 1915, p. 406.

[2] *Türkische Studien*, I.

ἀκρόδωμα is used in the rest of Cappadocia, and it is not unlikely that there are other cases where an imported word at Sinasós has ousted a Greek word used elsewhere.

§ 370. Of words borrowed from Latin on the other hand the lists in §§ 371—373 below shew that there is no lack. These, together with such Byzantine words as *τζαγγί*, *ταρός*, etc., point to the dialects having been in full connexion with the rest of the Greek world in the early Byzantine period, when the culture of Rome was in the east merged into that of Greece. The separation came later, and before the appearance of the Italian words; it was due to the arrival of the Turks in Asia Minor, where the Seljuks were fully settled by the latter part of the eleventh century. The extent of the Latin element will be seen from the following lists[1].

§ 371. Sílli: *βίλγα* (*βίγλα*), *γούλα*, *κάμβους* (*κάμπος*), *κάστουρου* (*κάστρον*), *κατλέβγου* (*καβαλλικεύω*), *κούπα*, *λημόρι* (*μνημόρι*), *ναλάρι* (*λανάρι*), *σπίτι*, *στράτα*.

§ 372. Cappadocia: *ἀκουμπίζω*, *ἄμπουλα*, *ἄσπρο*, *βαρβάτος*, *βένετος*, *βορκόκ* (*βερύκοκκον*), *βορδόν*, *βοῦλα*, *βρακί*, *γοῦλα*, *γουργούρ*, *δεκανίκι*, *δισάκκι*, *κάλαντα*, *καλέβω* etc. (*καβαλλικεύω*), *καλίκια*, *κάμαρη*, *κανδήλα* (*κανδηλάφτης*), *καρβόν*, *κάστρο*, *κελέρ* (*κελλάριον*), *κούπα*, *gάτα*, *λαμνί*, *λανάρι*, *λίτρα*, *μάγουλο*, *μανάλι*, *μορμούρ* (*μνημόρι*), *μοῦκα*, *οὐγγία*, *παγκλάβι*, *πάλος*, *πλουμίζω*, *σαλκάμ*, *σιτίλι* (?), *σκετέλ* (*σκουτέλλι*), *σουγλί* (*σουβλί*), *σπίτι*, *στάβλο* (*σταῦλος*), *στράτα*, *τσίτα* (*γκίτα*) = sagitta, *φασκιώνω*, *φοῦί* (?).

§ 373. Pharasa: *ἀβοῦκα*, *ἀμνί* (*λαμνί*), *ἄσπρο*, *βουρδόνι* (*βορδόν*), *βροῦόλι* (*βραχιόλι*), *γκίτα* = sagitta, *γουργούρι*, *κάλαντα*, *κούπα*, *galǰέβω* (*καβαλλικεύω*), *μανίči*, *μνημόρι*, *παγάνι*, *σκαλί*, *σογλί* (*σουβλί*), *σπίτι*, *στάβγο* (*σταῦλος*), *στράτα*, *φκιόρε*, *φούρνος*, *ὠρί*.

§ 374. Like the Italian, the Slavonic element in the vocabulary is very small. I record only *κούρβα* from Sílli, *κότζι* (*s.v.* *κόčιλο*) from Sinasós, *λόγγος* from Ferték, *qούρκα* from Malakopí, and *ρούχα* from Pharasa and Sílli. It may be observed that all the words in question are found in the list of Slavonic loan-words given by Gustav Meyer as most widely distributed over the whole

[1] Where two forms are given, one bracketed and one not, the latter is the dialect form, and the former the one under which the various forms are printed in the glossary, where also details and references will be found.

field of the Greek dialects[1], and they are therefore probably of comparatively early introduction.

§ 375. Before coming to the question of Turkish the relation with Armenian should be mentioned. In the Phárasa vocabulary there is certainly a considerable Armenian element, and this is present also, but to a less extent, in Cappadocian[2]. Karolídhis has made a number of comparisons which Lagarde has increased and corrected. My ignorance of Armenian prevents my doing much more than giving lists of such words in Karolídhis, as are supported by Hübschmann's Grammar and Bedrossian's Dictionary. Some of his derivations are plainly no more than random shots[3], but several stand at all events a preliminary inspection; the resemblances which he sees in the phonetics and endings of the two languages are, I think, illusory[4].

The geographical position of Phárasa and the other Greek-speaking villages of its group is here important. The district is thinly populated, but there is an Armenian village near Tshukúri and many others I believe exist to the north of Phárasa, and Hajjin is also a great Armenian centre[5].

Some borrowing from Armenian is thus *à priori* very probable, and in fact the number of examples given below could no doubt be increased by an Armenian student; it is especially likely that many of the unexplained words at Phárasa come from this source. The lists include only those words whose Armenian origin may be asserted with some safety. Details and references are to be sought in the glossary. The lists are:

§ 376. Phárasa: *ἀγǰουβέgι, βάρτι, βέκι, βdόκκο, δζίκα, καγκάρι, καϊτσάρι, κάμο, καρά, καράκι, καρčουλιέκ, κασκάρα, κουρά, čουγρουdούμι, μακάρτι, μάσκα, πεϊσάχι, ǎάβι, τάνι, ταράχι, χανοῦτε, wάǎι.*

[1] *Neugr. Studien*, II, p. 8.

[2] For Armenian I have used and refer to Hübschmann, *Armenische Grammatik, Erste Theil, Armenische Etymologie*, 1897, and Bedrossian, *New Dictionary, Armenian-English*, Venice, 1875—79. My obligations to Dr F. C. Conybeare I have expressed in the preface.

[3] Such as his suggestion for *ἄβ· ἔτι, πλέον* (Lag. p. 41) which is certainly from *ἄλλος*, *v.* § 273, and *ζαΐρ, ζάρι, ζάρ· γάρ* (Kar. p. 50) which is Turkish زیرا zira.

[4] Kar. pp. 62—65.

[5] H. Grothe, *Meine Vorderasienexpedition*, II, pp. 166—173, has an account of the Armenians in the Anti-Taurus.

§ 377. Cappadocia: *δζίκα, καγκάρι, καράκι, κάτζιν, κότιμο, μακάρτι, μαρικό, σκουρά, τζάκρι, φός, χασεύω* (?), *χερισκί*. Of these words Karolídhis leaves some doubt as to whether *καγκάρι, κότιμο* and *τζάκρι* are Cappadocian or from Phárasa.

§ 378. These four foreign elements, Italian, Latin, Slav and Armenian, affect only the vocabulary, nor is any of them very extensive. Only the Italian is at present at all active, and that not in itself, but as a part of the growing influence of the common Greek at such villages as Sinasós and Potámia. The others, Latin and Slav naturally and Armenian as a matter of fact, belong to the past history of the dialects. The case of the Turkish element is far otherwise; as the language of the dominant race, its influence is steadily increasing, even to the point of crowding the dialect out of existence altogether. The character of the language, so different from that of Greek, enables us to trace its influence with great clearness, and the extent of this contamination is one of the most interesting features of these idioms.

§ 379. Its overwhelming importance in all the three dialects described in this book has in fact already appeared in the pages devoted to the phonetics and inflexions, and its contributions to the vocabulary appear in the texts and glossary. In the vocabulary indeed the Turkish element is even larger than the glossary shews, for some of the words whose origin it has not been possible to trace are certainly Turkish in origin. Of these words the greater number are from Phárasa, and it is likely that the Afshar element in the population is responsible for some of them[1].

The extent of this Turkish element in the vocabulary may be illustrated by a few examples. The use of such Turkish words as are found everywhere in Modern Greek, such as para, hammam, oda, ǰam, zabtiye, is of no significance, and even the borrowing of a great number of substantives is of minor importance and can be paralleled elsewhere. What is so striking is the number of verbs borrowed, often to the complete exclusion of their Greek equivalents, for verbs are borrowed much less easily than other parts of speech, and only appear in any number when the vocabularies of two languages have reached a high degree of fusion[2].

[1] For the Afshars *v.* pp. 33, 34.

[2] For this point see the book on the Turkish element in the Greek of Adrianople, *Les Emprunts Turcs dans le Grec vulgaire de Roumélie et spécialement d'Adrianople*,

Thus in Cappadocia we find that forms from, for example, aramaq, anlamaq, bašlamaq, čaghərmaq, hazərlamaq, düšünmek, šašmaq, salmaq, qapamaq, qazanmaq, yapəšmaq, have entirely superseded the corresponding Greek verbs, and in other cases the Greek word appears only at Sinasós and Potámia, where the dialect has been more exposed to outside influence. At Phárasa the process has not gone so far, and of the words quoted above the Greek equivalent is in use, at least by the side of the Turkish word. For Sílli the material is not so large; it seems to hold a middle position between Cappadocia and Phárasa.

§ 380. It remains to say something of the influence of Turkish upon the syntax, and this comes suitably into this chapter on the general relations of the dialects, because it brings out with even greater force the way in which the Turkish has replaced the Greek spirit; the body has remained Greek, but the soul has become Turkish.

This syntactic influence appears in two forms: (1) Turkish idioms are translated literally into Greek, and (2) the peculiar Turkish order of words has invaded Greek. Lists of examples under these two headings follow:

§ 381. (1) Borrowing of Turkish idioms. The examples shew that this is about equally common in all the three dialects.

The Modern Greek *ὁ ἴδιος himself* is superseded in Sílli by a phrase with *χέρι* borrowed from Turkish. *E.g. he did it himself* is not *τὸ ἔκανε ὁ ἴδιος* but *ὀπ ὄέριν* dou *τα ποίκι*, literally *he did it with his hand*, the Turkish *kendi elile yapdə*.

To happen to a person is expressed at Sílli by a literal translation of the Turkish phrase *bašəna gelmek*. Thus the sentence in the text on p. 286, l. 4, *κόρη κι λαεῖ του čoŋgiάν ἔφκι ὀπ κεφάλιν ǰης and the girl tells him all that had happened to her*, is exactly the Turkish *qəz-da bašəna gelenleri anlattərər*.

At Sílli *νοῦς* is used in the sense of Turkish *'aqəl* عقل. Thus *νοῦς του ἔρὄιτι 'ς κεφάλιν* dou *he comes to his senses* (*again*), in the text on p. 292, l. 17, corresponds to *'aqlə bašəna gelir*, and the sentence on p. 294, l. 30, *νοῦς του παγαίννει* baὄκάν dόπου, suggests a Turkish equivalent use of *'aqəl*.

par le P. Louis Ronzevalle, S. J. (quoted as Ronzevalle), and a review of it by the present writer in *J.H.S.* xxxii, p. 409, in which the borrowed words are analysed according to the parts of speech.

A phrase for *to go away* used at Ulaghátsh is based on Turkish. Thus, in text on p. 348, l. 7, ἔπεραν do κεφάλι τ και ἄφηκαν, πήγιαν, *they went away*, literally *they took their head and left, they went*, is the Turkish *qafalarənə aldələr braqdələr gitdiler*, an idiom common in Kúnos' texts. There is a similar use of ἀφήνω πηγαίνω = *braqmaq gitmek* at Sílli, *e.g.* ἀφήνει παγαινεί *he leaves, he goes, i.e. he goes off*, and in Cappadocia at Del. in the phrase ἄφκεν και πήγεν (text on p. 328, l. 7).

The use of *durmaq to stop, remain* and *yatmaq to lie* to express continuous action is transferred to the corresponding Greek verbs. Thus at Pharasa κάθομαι takes the place of *durmaq* in such a sentence as ἀǰεί κλαί ǰαι κάται το μαχτσούμι *there the baby stays crying* (text on p. 494, l. 6), which is the Turkish *šurada makhsum aghlayəp duriyor*. Κάσουμου (κάθομαι) is used in the same way at Sílli; *e.g.* ἔρχουμου κι κάσουμου (or ἔρχουμι κ.τ.λ.) *I am continually coming*, and the impf. is ἐρᾰ̈ινόνǰισκα κι κασινόνǰισκα *I was continually coming*, which are the Turkish *gelip duriyorum* and *gelip duriyor udum* respectively. An example for the use of the same verb at Ulaghátsh is in the text on p. 358, l. 18, düšűvdüνiᾰ̈ge κάγοτον. In Capp. κεῖμαι is used in the same way as the equivalent of yatmaq *to lie*. Thus for Sinasós Arkhélaos gives (p. 243) λαλεῖ καὶ κεῖται = λαλεῖ συνεχῶς, for Ferték Krinópulos (p. 50) has the same, and for Sílata we have (*Xen.* 1, p. 383) καλατσεῦ καὶ κεῖται with the same meaning. At Araván στέκομαι is used in this way; for an example *v.* text on p. 334, l. 26, ὥς τα σωρόφ και στέκεται[1].

The Turkish verbal phrases with *etmek* and *olmaq* are freely copied, especially the former, with the various substitutes for ποιῶ (aor. ποίκα) used for *etmek*, and γίνομαι used for *olmaq*. This probably occurs in all the dialects, although I record no examples from Cappadocia. Thus: ποiǰεν ἔμβρε *he commanded* for *emr etdi*, Ph., φταίνει φέτι *he is getting the better of* for *fet-h ediyor*, Ph., φčάνου qaboύλι *I accept* for *qabul ederim*, Sílli, ἔνδουνε καρδίας

[1] For the Turkish *v.* Redhouse's *Turkish Grammar*, in Trübner's collection of simplified grammars, p. 143. Hatzidákis (Φιλ. 'Ερ. p. 5) quotes the same idiom in Pontic with στέκω, and gives authority for deriving the use with this verb from a Greek source. The Turkish idiom and the absence of any evidence that Greek used κάθομαι and κεῖμαι in this way, makes the Turkish origin of the Cappadocian phrases, I think, certain; in the use of στέκω I would see a Greek germ developing into a fixed idiom under Turkish influence.

consented probably for *razi oldu*, Ph. *V.* also in glossary da'vet (*ταβέτι*), sitr, zarar, mu'ayene.

Θωρῶ ἔργον I work; literally *I see work*, the Turkish *iš görmek*, Capp. and Pharasa. *E.g. να χωρήσου ὄργου I will work*, Mis.—*τί ὄργο να δῇτε; what work will you do?* Phl.—*ἀ ἰδῶ του πεθεροῦ μου τ' ὄργου, I will work for my father-in-law*, Tsh. (text on p. 566, l. 6). Also p. 568, l. 27.

Κόφτω has the uses of kesmek *to cut*. Thus *fiat kesmek, to fix a price* has produced at Ph. *ἔκοψανε ς τιμῆς* (text on p. 492, l. 23), and at Mal. *κόφτει τὴν τιμή του* (Pakhtíkos, p. 30), and from the meaning of the pass. *kesilmek, to be changed into*, the pass. of *κόφτω* gets the same meaning at Delmesó and Pharasa. *V.* in glossary *κόφτω*.

Μετά with, or its equivalents, are used instead of *καί* like the Turkish *ile*. Thus at Pharasa, *του πουλοῦ το συγώτι μό* do *ϳουφάλι the bird's liver and head* (text on p. 480, l. 13), instead of *τὸ συκώτι καὶ τὸ κεφάλι τοῦ πουλιοῦ*. The pl. verb is used, as in Turkish, after a singular subject if another noun is coupled to it. Thus from Phloïtá (p. 434, l. 11), *μέ το χανόμ σέμανε σο* baχčá *he went into the garden with the lady*, the Turkish *khanəm ile bakhčeye gitdiler*. It must be added however that this last usage is not unknown in Modern Greek[1].

At Pharasa *ἄκρα edge* is used also to mean *reason, account*, in such phrases as *ἀbιϳεί στην ἄκρα for that reason, on that account*, or from the Pharasa Gospel, St Matt. xxvi, 31, 33, *'στὸ μὸν τὴν ἄκρα, 'στὸ σὸν τὴν ἄκρα, on my, thy account*[2]. The explanation seems to be that as Turkish *uǰ* اوج means both *extremity* and, in old Turkish[3], *reason*, so *ἄκρα* its Greek equivalent for the meaning *extremity* has taken the second as well as the first meaning of the Turkish word. *Cf.* also the use of *σημαδεύω* (*q.v.*) for *betroth*, and *σον* *dόπο instead of*, Del. (text on p. 324, l. 13) like Turkish yerina.

§ 382. (2) Instances in which the word-order is Turkish and not Greek. This is often very apparent, as the word-order in Turkish is very characteristic and different from that of Greek, the principle being that the qualifying word always precedes the

[1] Other examples are in Síl. 2 (p. 444, l. 27) and Ph. 3 (p. 474, l. 25).

[2] Lag. pp. 8, 9.

[3] *V.* Vambéry, *Alt-osmanishe Sprachstudien*, p. 213.

qualified. In this way the genitive in all these dialects always precedes the noun upon which it depends, whilst in ordinary Greek either position is allowed. Examples however with two genitives of possession one after the other and both preceding, such as qουγιουμǰή ἐναίκας ὀdά *the room of the jeweller's wife*, from Sílli (text on p. 296, l. 18), and ἤρτε 'να dεβιοῦ μαναγιοῦ τ το σπίτ *he came to the house of a mother of a Dev*, from Ulaghátsh (text on p. 378, l. 29), would be impossible in Greek, where τὸ δομάτιον τῆς γυναίκας τοῦ χρυσοχόου and ἦρθε εἰς τὸ σπίτι τῆς μάνας ἑνὸς δράκου would be used, the dialect phrases being modelled on the Turkish equivalents, *quyumǰunun qarəsən odasə* and *devin anasənən evine geldi*. Even more Turkish is the Ulaghátsh example (text on p. 380, l. 1) in which no genitive ending is used: κανείς qoqουσού *the smell of a man*, literally, *a man his smell*. Sometimes the possessive of the third person, τ, is added to the second word like the Turkish possessive -s)i; *e.g.* in the Phloïtá text on p. 422, l. 3, qασάπ bαǎή σεμαδεμενιοῦ τ τα τσόλια, *the clothes of the butcher's betrothed*, which is the Turkish qassab-bašən nišanləsənən rubalarə, literally *of the butcher of his betrothed her clothes*. The examples in which a relative clause is put before the noun upon which it depends exhibit the same principle of syntax. Instances are: κιάτ εἴρα παιρί *the boy whom I saw*, Sílli, which is in word-order the equivalent of *gördüghüm oghlan* and not of the Greek τὸ παιδὶ ποῦ τὸ εἶδα.—Πήν τού ǰό 'ǎει γένα νομάτ bρό του *the man who has no beard appeared before him*, from Afshár-köi (text on p. 576, l. 22).—Τούς τα κατέǎει τού εἴδε ὁ βασιλός τον ὕπνο; *how does he know the dream which the king saw?* from Pharasa (text on p. 542, l. 30) and from the same village να σκοτώσουνε τού ἔǎει σο χωρίον dου τα θελικά τ' ἄβγα *to kill the mares that are in their village* (text on p. 538, l. 26). The Pharasa texts contain a number of similar sentences, in which the relative clause precedes the antecedent. The following examples all come from Tale 8: τού γενήθη, κ.τ.λ., p. 492, l. 11.—ἀǰείνο τού ǰένσε, κ.τ.λ., p. 494, l. 20.—ἀǰείνο τού κόντσε, κ.τ.λ., p. 496, l. 1.—ἀǰείνο τού ἤτουνε, κ.τ.λ., p. 498, l. 24.—σε τ' ἄβου, τού, κ.τ.λ., p. 498, l. 26.—γώ τού πίταξα, κ.τ.λ., p. 500, l. 4. It is this same principle, that the qualifying should precede the qualified, which inspires all the following examples, from the Cappadocian texts.

Και του πουλιδιοῦ τ' ὄϊμα τ' ἄχσεν dον dόπο, ἐφύτρωσεν ἕνα

μεϊβά and on the place where the bird's blood ran down, a fruit-tree grew up, Del. (text on p. 312, l. 23). The word-order of the relative clause is that of the Turkish equivalent *ve qušun qanə aqdəghə yerde* and exactly the opposite of the Greek *καὶ εἰς τὸν τόπον ποῦ ἔτρεχε τὸ αἷμα τοῦ πουλιοῦ.*

Και το κορίτ̌ qάψενε ἀζ βαδ̆ιλέγα παιδ̲ιοῦ σο ὅέρ ὁπού εἶχαν το λαχτυλίδα and the girl seized the ring which the king's son had on his hand, Síl. (text on p. 444, l. 30). Here the order of the words, *the ring which* etc., is that of the Turkish *qəz-de padišahən oghlunun elindeki yuzeyi aldə*, impossible in Greek, which has the opposite order: *ἄρπαξε το δαχτυλίδι ποῦ ἤτον εἰς το χέρι τοῦ παιδ̲ιοῦ τοῦ βασιλέα.* The *ἀζ* (=*from*) is superfluous: it is put in as if the sentence were going to be, *seized the ring from the hand of the king's son.*

bήγεν να κόψῃ ἐκεί̯να τά ξέβαλαν τα κέρατα he went to cut off the horns which they had grown (on their heads), Phl. (text on p. 416, l. 34). The Greek order for the relative clause is *πῆγε νὰ κόψῃ ἐκεῖνα τὰ κέρατα ποῦ ἔβγαλαν*, but instead of this it follows the Turkish *onlarən sürtdükler boïnuzlarə* (*kesmek iči̊n gitdi*).

Και τό ἔπκε do *ἰφτιρά λάλσεν* do (p. 362, l. 16), Ul. *And she told the calumny which he had uttered.*

Owing to the extreme simplicity of the style, sentences in which this tendency can shew itself are not very common, but I can add a few more references to examples in the texts. That they all come from the Delmesó, Phloïtá and Sílata texts is probably because their style is a little less bald than that of the other tales. The references are:

Delmesó 1, p. 314, l. 11, *ἔν' ἄλογο κ.τ.λ.*
Phloïtá 1, p. 410, l. 26, *dά ἔφαγανε κ.τ.λ.*
„ 1, p. 416, l. 33, *κ' ἐκείνο, τό κ.τ.λ.*
„ 1, p. 416, l. 37, *πήρεν ἐκεί κ.τ.λ.*
„ 2, p. 426, l. 16, *σάγνουν* da *κ.τ.λ.*
„ 4, p. 432, l. 19, *κ' ἐγώνα τά κ.τ.λ.*
„ 4, p. 434, l. 23, *και δέν ἔμαθεν κ.τ.λ.*
Sílata 2, p. 444, l. 21, *ὅπου να ἔkh κ.τ.λ.*

Lastly it may be noted that the position of *κι* (=*καί*) second in the sentence at Sílli is that of the Turkish *de*. Examples are common in the texts.

§ 383. These examples shew that the borrowing of Turkish idioms is a feature of all the dialects, although probably less common at Sílli than in Cappadocia and at Pharasa; on the other hand, excepting for the position of the genitive before the noun upon which it depends, an idiom which is of course not in itself un-Greek, the use of the Turkish word-order is commoner in Cappadocian than in the other dialects. This is natural enough: the use of the Turkish word-order is so strange in Greek as only to be possible where the dialect is very much under Turkish influence, and the phonetics, inflexions and vocabulary all shew that this is more the case in Cappadocia than either at Sílli or Pharasa.

§ 384. The best way of summing up this subject is to draw up a list of the phenomena in each of the three dialects which may be put down to Turkish influence, with references to the sections in which each point is fully treated. Cases where the phenomenon is rare are put in brackets.

Borrowing of Turkish idioms.	Sílli § 381.	Capp. § 381.	Ph. § 381.
Use of Turkish word-order.	(Sílli § 382.)	Capp. § 382.	Ph. § 382.
Effects of Turkish vowel-harmony.	Sílli § 9.	Capp. §§ 70, 194.	—
Final consonants unvoiced.	—	Capp. § 75.	—
Velars kept unaltered in paradigms.	—	Capp. §§ 80, 81.	Ph. §§ 265, 361.
γ sounded like *qaf*.	—	Capp. § 82.	—
Failure to pronounce θ and δ.	Sílli § 11.	Capp. §§ 86—96.	—
Loss of genders (§ 168).	(Sílli § 26.)	Capp. §§ 106, 167, 181—188.	Ph. §§ 304, 314, 315.
Partial disuse of the article.	Sílli § 16.	Capp. § 106.	—
Accusative ending in -ον used only after the article and use of -s to generalise.	—	Capp. § 115.	Ph. §§ 289, 291, 293.
Agglutinative declension.	—	Capp. § 123.	—
Comparative of adjectives on Turkish model.	Sílli § 21.	Capp. § 169.	Ph. § 305.
Use of Turkish numerals.	Sílli § 22.	(Capp. § 171.)	Ph. § 307.
Turkish derivative verbal suffixes used in Greek.	—	Capp. § 195.	—
The personal endings of Turkish added to the Greek verb.	Sílli § 52.	Capp. § 236.	—
Imperfect passive formed agglutinatively.	—	Capp. §§ 232—235.	—
Pluperfect on Turkish model.	Sílli § 56.	Capp. §§ 244, 245.	—
Position of enclitic substantive verb.	Sílli § 59.	Capp. § 248.	—

§ 385. The conclusion to be drawn is that the dialect of Phárasa is least affected by Turkish and that of Cappadocia most, Sílli holding an intermediate position. If some of the items are examined more closely this conclusion is strengthened; the loss of gender, for example, which appears in all three dialects, is only rudimentary at Sílli, at Phárasa not very wide, but in Cappadocia almost complete. So too the influence of the Turkish vowel-harmony is much more extensive in Cappadocia than at Sílli. These relations agree with the results of the examination of the syntax in §§ 381, 382 above, and also with the general impression given by the vocabulary, which is certainly more Turkish in Cappadocia than elsewhere. I have not attempted any statistical counting of the loan-words,—for any such figures to be profitable it would be necessary to have something approaching a full vocabulary of the dialects,—but a study of the texts in this book will certainly bear out the opinion that it is in Cappadocia that the influence of Turkish is strongest. The stress to be laid on the number of borrowed verbs in Cappadocia has already been noticed.

§ 386. It remains to enquire what relation these dialects, Sílli, Cappadocia, Phárasa, Pontos and Livísi, bear to one another. In this connexion Turkisms must be excluded; all the dialects, excepting possibly that of Livísi[1], are very strongly under Turkish influence, and this cause may be supposed to produce everywhere the same effects. A Turkism common to two or more of the dialects has therefore no value as a mark of historical relationship. A good example of this is the new pluperfect which is found both at Sílli and in Cappadocia; being formed on a Turkish model it says nothing for the propinquity of the two dialects, between which in fact the connexion is extremely slight, Sílli going rather with Livísi, and the dialect of Cappadocia with that of Phárasa and Pontos.

§ 387. To begin with Sílli and Livísi: these dialects may be brought together for several reasons. They are both more like Modern Greek than the rest, each having the aorist passive in *-κα* and the possessive *δικός μου*, etc. in place of the old *ἐμός, σός*, etc. The vowel-weakening common to both cannot be pressed in this

[1] That the vocabulary at Livísi is full of Turkish words appears from the article in *Ὅμηρος* mentioned on p. 38 above. This says: *Τὰ ἄλλα ἰδιώματα τῆς Λειβισιακῆς γλώσσης εἰσὶ βαρβαρισμοὶ καὶ τουρκισμοί.* A short text full of Turkish words follows.

connexion, nor can much weight be laid on the pl. in *-άδοι* at Livísi and *-άρι* (=*-άδοι*) at Sílli, but the 1st sg. pass. in *-ουμου* which they have in common, and the traces of resemblance in the imperfect (*v.* § 45), bring them together in a positive way, to which must be added the strong negative resemblance which they have in being both more like the usual language than are the other Asia Minor dialects.

§ 388. There are some points of resemblance between the dialect of Sílli and that of some of the westernmost and so nearest villages of the Cappadocian group. Thus *ti* alike at Delmesó, Araván and Ghúrzono, and at Sílli, becomes *ći*, a change which at Sílli at least is of some antiquity[1], and the substitutes for δ have some resemblance, δ becoming ρ at Sílli and partially at Araván and Ghúrzono, but nowhere else in Cappadocia. So too the Sílli form of *καβαλλικεύω* with a dental, *κατλέβγου*, can be paralleled in Cappadocia only at Delmesó and Ferték with the forms *καλδέβω* and *κάλδεψα*. If these resemblances are more than accidental it would mean that they arose when there were still Greek-speaking links between Sílli and Cappadocia, which before disappearing lost under Turkish influence the true pronunciation of δ. Such would be the place near Eregli where Belon, who travelled in 1546–9, records that the lingua Graeca pura was spoken, an expression which may mean that the Christians then spoke a Greek different from the common language, and reflect the account given to a traveller of a marked local dialect[2], just as at present the traveller is often told that, at some village where a marked dialect is used, the people speak ancient Greek: at Semenderé the schoolmaster told me that the people spoke ancient Doric; what they really speak may be seen from the grammar in this book.

§ 389. When we come to the dialects of Cappadocia, Phárasa and Pontos, the case becomes much plainer. The resemblances are so striking that there is no doubt that they must be regarded as having at one time formed a continuous linguistic area. The main features which they have in common are the tendency to distinguish in declension between substantives whose meaning

[1] *v.* § 9.

[2] The reference, which I owe to Mr F. W. Hasluck, is, P. Belon, *Observationes*, Antwerp, 1589, p. 391: Amplus est pagus apud Heracleam, qui a solis Christianis Graecis habitatur, quorum lingua vulgaris pura Graeca est: alius etiam est Christianorum Armeniorum.

involves personality and those without this idea[1], the use of the old possessives *ἐμός*, *σός*, etc., *τίς* used for both singular and plural, the aorist passive without *-κα*, the position of the pronominal object after the verb, the ending *μεσ(τε* used in the active, the old contracted passive of *-όω* (mod. *-ώνω*) verbs, the use of the names of fruits for both the fruit and the tree[2], the diminutive ending in *-όπον*[3], and a number of peculiar words, amongst which is the use of a negative derived from *οὐκ* in place of the usual *δέν* of Modern Greek, although this is rare in Cappadocian[4]. In this list I omit the breakdown of the endings marking gender, of which the beginnings are seen at Phárasa and in Pontic and the final result in Cappadocian, because this is probably due to the influence of Turkish; even without this enough is left to shew a very real resemblance.

§ 390. In this connexion the dialects of the places mentioned on p. 9 above, lying geographically between the areas of Cappadocian and Pontic, are of great interest. Our ignorance of their nature and the lack of good detailed provenances for the phenomena of Pontic make it impossible to develope this branch of the subject. It must suffice to point out that these three dialects hang together much more closely than any one of them with any other Greek dialect, not excluding those spoken in other parts of Asia Minor.

§ 391. Striking as these resemblances are, the differences between Cappadocian and Pontic are considerable, although not so great as the Turkised condition of Cappadocian makes them appear. Very great also is the difference between Cappadocian and the dialect of Phárasa. The important point is that between this latter and Pontic the resemblances are very striking, so much so that the whole group may be divided into Cappadocian on the one hand and on the other the dialects of Pontos and Phárasa. The main points in which these two agree with each other and differ from Cappadocian are the absence of synizesis, by which the old position of the accent is preserved (*e.g.* *χωρίο* and not *χωριό*),

[1] A comparative account of the Cappadocian and Pontic declensions would be most interesting; on the Pontic side, however, the material is still deficient.

[2] *v.* for Pontic, Hatzidákis, Φιλ. Ἐρ. p. 6, and in the glossary *e.g.* *ἀπίδι*, *μῆλον*, Turk. tut (*τούτι*), *καρύδι*, *μεράπι*, *συκιά*.

[3] For Cappadocian this is recorded at Ferték by Krinópulos; *v.* in glossary *τσικί*.

[4] *v.* glossary *s.v.* *κί*.

the use of the vowel *ä*, the position of the pronominal object after the verb even in negative sentences, the reflexive use of *ἐκεῖνος*, the regular use of a negative derived from *οὐκ*, which is only rare in Cappadocian, to the complete exclusion of *δέν*.

This is borne out by further examples from the vocabulary. There are a number of words common to Pontic and the dialect of Pharasa, for which another word is used in Cappadocian. Examples are: *γατιαίνω* (Capp. *κολῶ*), *καρακώνω* (Capp. *σφαλῶ*), *καρμάνα* (Capp. *κλωθάρα*), *λαχτόρι* (Capp. *κοκονιός*), *ρουσί* (Pont. *ραδί*, Capp. *βουνί*), *σίδι* (Capp. *ἰτέα*), *τατάς* (Pont. *τάτᾶς*, Capp. *βαβάς*). To these may be added the use at Pharasa of *πάλιν* in the Pontic sense to continue a narrative, where in Cappadocian *ὕστερις*, or more commonly the Turkish *sonra*, is used, for which see *πάλιν* in the glossary. Less cogent as links are those words common to Pontos and Pharasa which in Cappadocian (*a*) are replaced by a Turkish word, or (*b*) have no corresponding word recorded. Of these examples are (*a*) *ǰobí*, *i.e.* *κηπί* (Capp. baghče), *κλιβάνι* (Capp. tandur), *πλέω* (Capp. yüzmek), (*b*) *ἐλίδι*, *λωρί*, *παργαμίνα*. Again in some words the Pontic and Pharasa forms agree as against the Cappadocian. Examples are: *νίσκομαι*, the Cappadocian form of *γίγνομαι*, but at Pharasa *ἴνομαι* and in Pontos *γίνομαι*; *κρέβω*, Capp., but *γυρέβω*, Ph. and I believe in Pontos; *συλώνω*, Capp., but *σüσüώνω* (*q.v.* in glossary), Ph. and Pontic *σουσουλίζω*. This reduplication is, according to Valaványis, characteristic of Pontic[1].

What the historical causes underlying this resemblance are is not apparent, nor is it worth while to investigate it more closely until our knowledge of Pontic is more detailed. The discovery of what villages in Pontos most closely resemble Pharasa in their dialect would be a step forward, as it is not impossible that Pharasa is no more than an old colony from some part of Pontos. It may indeed be a very old mining colony: Murray's *Guide* notes that there are disused iron-mines in the neighbourhood[2], Kyrillos says that the inhabitants, as well as those of Afshár-köi, are iron-workers[3], and abundance of fragments of iron ore are to be seen on the slopes round the village. Two features of the dialect perhaps point to the Greek of Shabin-Kara-Hissar as the nearest

[1] *Ζῶντα Μνημεῖα τῆς ἀνὰ Πόντον ἰδιωτικῆς*, 1892, p. 204.

[2] *Guide to Asia Minor*, p. 274. [3] pp. 14, 15.

to that of Phárasa. The 1st pl. in -μες found in the Gospel texts from Phárasa appears in Lagarde's songs from Nikopolis[1], and is also recorded by Hatzidákis from Tripolis (Tirebolu) on the coast to the north. Parallels also to the disappearance of λ or its change to γ at Phárasa are given by Valaványis from Ovatsuk and other villages near Shabin-Kara-Hissar[2]. If these indications are of any value, we are again brought back to the pressing need of some knowledge of the dialects of the places between Cappadocia and the area of the Pontic dialects.

§ 392. The next topic is the mutual relation of the idioms of the twenty villages which together make up what has been called in this book Cappadocian. Strictly perhaps a similar enquiry should be made as to the relation between the idioms of Phárasa, Tshukúri and the other villages of the group, but here the tradition, which there is no reason to doubt, that they are settlements from Phárasa, practically disposes of the matter. The case of Cappadocian where the historical relations of the villages are for the most part unknown, calls however for some discussion.

§ 393. The points of difference between the local idioms may be classed under two heads: phenomena of Greek, and phenomena of Turkish origin. Of the latter some are found everywhere, or almost everywhere, and so do not concern us here: of such the most important are the use of the accusative masculine only after the definite article (§ 115), the comparison of adjectives on the Turkish model (§ 169), the agglutinative imperfect passive (§§ 232—235), the new pluperfect (§§ 244—245), the enclitic position of the substantive verb (§ 248), the varying degrees of the use of the vowel-harmony (§§ 70, 194), the unvoicing of final consonants (§ 75), the loss of gender (§§ 106, 167, 181—188), the partial disuse of the article (§ 106) and the borrowing of Turkish idioms and word-order (§§ 380—383).

§ 394. If these universal phenomena are left aside, the local limits of the others enable us to arrange the villages in groups according to the strength and extent of the Turkish influence. These groups are:

[1] Lag. pp. 25, 26 and § 321. For the false identification of Nikopolis with Shabin-Kara-Hissar, *v.* p. 10, note 2 above.

[2] Ζῶντα Μνημεῖα τῆς ἀνὰ Πόντον ἰδιωτικῆς, 1892, p. 34. The words are: ἀ(γ)έτριν, ἀ(γ)εύριν, μυ(ϊ)άριν, ἀνάριν.

I. Sinasós (and Zaléla), Potámia and Delmesó, which preserve the Greek pronunciation of δ and θ, and, at least for words of personality, the old declension of -ος nouns and the distinction of genders.

II. Sílata (and Anakú), Phloïtá and Malakopí, where δ and θ and the old declension are preserved, but of gender no more than a trace remains (§ 107), whilst the pronunciation of the velar γ like qaf (§ 82) and the preservation of the velar sound of γ and χ in paradigms at Sílata, Phloïtá and Malakopí (§§ 80, 81) shew the progress which the Turkish element has made. It is curious that these two points are hardly recorded elsewhere.

III. Axó (and Trokhó) and Mistí (with its colonies). Here and in all the villages below, the Greek sounds of δ and θ, and almost all distinction of genders, have been lost[1], and the old declension is beginning to give way to the agglutinative endings (§ 123).

IV. Ghúrzono, Araván and Ferték, where δ and θ are lost, there is no gender and the agglutinative endings have almost destroyed the old -ος, -ον and imparisyllabic declensions, as well as spreading to the feminines and 3rd declension neuters.

V. Ulaghátsh and Semenderé, where the Turkish element is at its strongest. Besides all the Turkisms of the previous group Turkish endings and derivative suffixes appear in the verb and the Ulaghátsh texts shew how Turkish the word-order is capable of being. Turkish loan-words are very frequent and the dialect is in fact rapidly giving way as a vernacular to Turkish.

This grouping reflects in general the social condition of the villages. That the Turkish influence should be so strong in the southern villages is natural, because there the Turkish population is large and increasing; Delmesó with no resident Turks and further away from Nigde than Ferték and Araván is consequently much less infected. It is curious that Axó and Mistí, large and entirely Christian villages, should shew so many marks of Turkish, but for some reason the language is spoken a good deal among the Christians there, and this has produced its natural result.

These groups, it is to be noted, are geographical, with the single exception of Delmesó, whose companions in the first group are the extreme northern villages of Sinasós, (Zaléla) and Potámia. This is no more than the result of the fact that Delmesó, like

[1] Except a trace at Axó (§ 107).

		Del.	Fer.	Ar.	Gh.	Ul.	Mis.	Ax.	Mal.	Phl.	Sil.	Pot.	Sin.
χ^i becoming	(a) $\chi^i i$	×		×	×	×	×	×					
	(b) δi		×						×	×	×	×	
χ^e becoming	(a) $\chi^e e$	×		×	×	×	×	×		×	×	×	
	(b) δe		×										
$\sigma\phi$ becoming	(a) $\sigma\phi$ or ϕ	×	×	×	×	×		×					
	(b) $\phi\sigma$ or σ	×	×				×			×	×	×	×
Aor. of $\beta\gamma\alpha\acute{\iota}\nu\omega$	(a) of type $\acute{\epsilon}\beta\gamma a$		×	×		×							
	(b) of type $\acute{\epsilon}\xi\beta a$	×	×	×	×		×	×	×	×		×	
Aor. of $\delta\acute{\iota}\nu\omega$	(a) of proparox. type $\acute{\epsilon}\delta\epsilon\kappa a$		×	×	×	×	×	×					
	(b) of parox. type $\delta\acute{\omega}\kappa a$	×							×	×	×	×	
Aor. of $\grave{\epsilon}\mu\beta\alpha\acute{\iota}\nu\omega$	(a) of type $\acute{\epsilon}\mu a$ without σ			×	×	×	×	×					
	(b) of type $\sigma\acute{\epsilon}\mu a$ with σ	×							×	×	×	×	×
Aor. of $\pi o\iota\hat{\omega}$	(a) of proparox. type $\acute{\epsilon}\pi\kappa a$	×	×	×	×	×	×	×					
	(b) of parox. type $\pi o\acute{\iota}\kappa a$								×	×	×	×	×
$\kappa a\beta a\lambda\lambda\epsilon\kappa\epsilon\acute{\upsilon}\omega$	(a) type with d	×	×	×				×					
	(b) type without d						×	×	×	×	×	×	×
$\pi o\delta\acute{a}\rho\iota$	(a) type $\pi o\delta\acute{a}\rho\iota$	×	×				×	×					
	(b) type with metathesis, $\pi o\rho\acute{a}\delta\iota$			×	×	×							

[1] And Anakú.

Sinasós and its neighbours, has been, though for very different reasons, preserved from any very strong Turkish influence.

§ 395. Behind this flood of Turkisms lie the Greek features of the dialect, and these are fairly uniform over the whole area. Certain phenomena are however restricted in range and form a series of links binding neighbouring villages together. Thus Sílata and Phloïtá are connected by the change of *ρια* to *ρα* (§ 71), Phloïtá and Malakopí by the *-ε* ending of the three persons of the plural active (§ 190), Malakopí and Mistí by the change of unaccented *e* and *o* to *i* and *u* respectively (§ 64), and Delmesó, Araván and Ghúrzono by the change *τι* to *či* (§ 83).

§ 396. Wider local groupings can often be observed, and these shew a certain distinction between the southern and the northern villages. A few of the many points which shew this may be given in a tabular form, the villages being arranged geographically from south to north. Compare also §§ 198, 222.

§ 397. The results of this table suggest a general division of the dialects into northern and southern, the former consisting of Sinasós, (Zaléla), Potámia, Sílata, (Anakú), Phloïtá and Malakopí, with Axó, (Trokhó) and Mistí on the border between the two groups, and the latter of Ulaghátsh, (Semenderé), Ghúrzono, Araván and Ferték. Delmesó shares the characteristics of both groups, and in spite of its geographical position goes now with the northern and now with the southern dialects. This resemblance in its Greek features to the northern dialects from which it is geographically separated by the whole of the southern group suggests that the idiom of this northern group is the more archaic, and that the best preserved specimen of what Cappadocian was like before the coming of the Turks is to be sought amongst the northern dialects and that of Delmesó. Of these Delmesó has the best claim: the idiom of Potámia and still more that of Sinasós is in its present condition too much infected by the common Greek, and the dialects of Sílata, Malakopí and Phloïtá are equally disqualified by their Turkised condition. The closeness of Delmesó to Sinasós and Potámia in the matter of Turkisms, which has led me to place them together in the grouping in § 394 above according to the strength of this influence, means no more than that social circumstances have in all these villages not been such as to expose them to Turkish infection, but the connexion

on purely Greek grounds is much more significant. Delmesó will have borrowed its southern peculiarities from its neighbours, but its points of agreement with the northern villages must be an old inheritance, and its freedom from common Greek and the comparatively slight number of Turkisms justify the view that it is the best preserved of the Cappadocian local idioms.

§ 398. The more the Greek phenomena are locally restricted, the later in date they may be taken as being, and the way in which they connect adjacent villages indicates that there have been no recent shifts of population of any magnitude. Nor are these local phenomena of much importance in comparison with those that are found all over the area. It is these, the characteristics which mark the Greek substratum of the Cappadocian, which give it enough uniformity to justify its treatment as a single dialect. The more remarkable of these Greek features are:

(1) The spread of the endings of the second declension diminutives into the *-ος* nouns and the imparisyllabic declension (§ 108).

(2) The use of the old possessives *ἐμός, σός, ἡμέτερος* (§§ 181, 182) and *ἐτό* (← *ἐυτός*) in place of *αὐτός* (§ 176).

(3) The imperfect active in *-ισκα* for barytone verbs and in *-ανα, -ινα* for contracta (§§ 202—215).

(4) The passive of the *-όω* contracta, now verbs in *-ώνω* (§ 231).

(5) The aorist passive without the *-κα* of Modern Greek but preserving at least remains of the old endings in *-ην*, etc. (§ 238).

(6) The use of the passive ending of the 1st plural in the active voice (§ 191).

(7) What appear to be relics of the old imparisyllabic declension (§§ 137, note, and 156). For this in Pontic see Hatzidákis' remarks on the type *ὁ λύκον*, gen. *λύκονος*, and the plurals in *-ντοι, -ντων* in Φιλ. Ἐρ. p. 27.

The principle by which the declension of words of personality differs from those without this idea (§§ 106, 108, 115 *sqq.*) should probably come here. It is certainly not Turkish and there seems no apparent reason why it should not have arisen inside Greek itself. If so it is one of the most remarkable Greek features of the dialect. It appears again at Phárasa and in Pontic, and we are bound therefore to ascribe its origin to the pre-Turkish period and to regard

it as a feature of the medieval Greek dialect of eastern Asia Minor.

§ 399. Besides this, however, most if not all of the seven Greek peculiarities enumerated above appear in Pontic, and this is important and significant. It means that when the Turkish accidents have been stripped off, the residue, for all its differences (§ 391), is found to resemble in many points the other great Greek dialect of Asia, and we may therefore suppose that in this way we get some idea of what the Greek of at least eastern Asia Minor was like before the Turkish conquest.

§ 400. Further enquiries along this line would involve a discussion of the character of the *κοινὴ διάλεκτος* spoken in Asia Minor, a question which lies altogether outside the scope of this book. Such a discussion would also require as a preliminary an investigation as to whether the dialects of the islands adjacent to Asia contain any definitely Asiatic features. Such would seem at first sight to be the pronouns *ἐμεῖτες, ἐσεῖτες, ἐμόν, ἐσόν* from Chios[1], the use of *τό, τά* as a relative in Cyprus, Rhodes and Chios[2], and it may also be observed that there are a certain number of words which in the modern language seem to be confined or almost confined to Asia Minor and Cyprus, and it is likely that a fuller acquaintance with the vocabulary would add to their number[3]. I have noted:

ἀλωπός, fox.—Cypriote *ἀλουπός.*
βινεύω, I throw.—Cypriote *βουννίζω.*
ἱμάτι, shirt.—Cypriote *ἱ)μάτιν,* but also in Terra d' Otranto.
κλώθω, with the meaning *I walk about,* as well as *I spin.*
κοκονιός, cock.—Cypriote *κικινός.*
λιάζω, I bark (*s.v. ὑλακτῶ*).—Cypriote *᾽λάσσω.*
ὄραμα, dream.—Cypriote *ὄρωμαν,* but also in the Cretan Erotokritos.
σιπιδό, day after to-morrow.—Cypriote *πιθάρκον. Cf.* glossary.
σφαλώνω, I close, v. gloss.

[1] For these *v.* Πασπάτης, Χιακὸν Γλωσσάριον, pp. 147, 156, and for *ἐμεῖτες* the note on § 175 above.

[2] *v.* note on § 189.

[3] The Cypriote words are taken from the glossary in Sakellários' Κυπριακά, II. The notes on the distribution of words I owe to the kindness of the direction of the National Lexikon.

ὑπνώνω, I sleep.—Cf. Cypriote *ἀφυπνωθῆτε* (from a song).
φτείρι, louse (*s.v. φθείρ*).—Cypriote *φτεῖρα*, but also in Paros and Terra d' Otranto.

This list, as far as it goes, suggests that there was a connexion between Cyprus and Asia Minor in the period when the modern language was in process of formation, and if the idea of an Eastern *κοινή* is to be accepted, it is this form of Greek which must be regarded as the basis of the modern dialects of Asia Minor[1].

[1] Thumb in *Prinzipienfragen der Koine-Forschung* (*Neue Jahrbücher*, XVI, 1906, p. 258), has pointed out that 3rd century A.D. imprecatory inscriptions from Cyprus contain features now found in the Asiatic dialects; he mentions the use of *τά* for *ἅ*, and the Pontic use of the acc. ending of the substantives in *-os* when the article is prefixed. In the *Classical Quarterly*, VIII, 1914, p. 199, he speaks of the reconstruction of an Eastern *κοινή* from the dialects of Pontus, Cappadocia and Cyprus, and the importance of this for the study of Hellenistic Greek.

CHAPTER III

THE SUBJECT-MATTER OF THE FOLK-TALES

BROKEN down as some of them are, the stories in this book form a collection which is fairly representative of the main types of Greek folk-tale. The most obvious deficiencies are a *Cinderella*[1], a *Beauty and the Beast*[2], a *Striggla*[3], and a *Skandalos*[4]. There are naturally other Greek folk-stories not to be found in this collection, but with the exceptions above mentioned, I think it is fair to claim that the most characteristic and important types are here represented in whole or in part.

The most important collection of Greek folk-tales hitherto published in English is that of the twenty-five *Folk-tales from the Aegean* collected by W. R. Paton and published in *Folk-Lore* X–XII (1899–1901). In 1884 Geldart published his *Folk-lore of Modern Greece,* but it consists only of translations of some of von Hahn's texts already published by Pio in his Νεοελληνικὰ Παραμύθια, with the addition of three stories taken from the philological periodicals. Further, the second volume of Miss Garnett's *Greek Folk Poesy* published in 1896 contains translations from Greek texts and the fantastic comments of Stuart-Glennie. Sixty-two of these stories are germane to the study of Greek folk-tale[5]. There is, so far as I know, no other col-

[1] Von Hahn, No. 2 [Geldart, p. 27]; Σακελλάριος, p. 309; Παρνασσός, IX, p. 235; Paton, No. 19.

[2] Schmidt, No. 10; Παρνασσός, IX, p. 364; Σακελλάριος, p. 325; Ζωγραφεῖος Ἀγών, I, p. 420.

[3] Von Hahn, No. 65; Λαογραφία, II, p. 385 ff.

[4] Von Hahn, No. 3; Παρνασσός, IX, p. 358; Δελτίον, I, p. 699; Paton, No. 17.

[5] The 62 consist of 25 from Δελτίον I, 18 from Νεοελληνικὰ Ἀνάλεκτα, 7 from Σακελλάριος, 7 from Νεοελληνικὰ Παραμύθια, 1 from Σύλλογος, 1 from Pashley, *Travels in Crete*, 1 from Carnoy et Nicolaides, and 2 from the writings of Lenormant, one of the latter being the alleged Demeter story from Eleusis—a tale of very doubtful authenticity.

lection of Greek stories published in English; single stories are naturally to be found in various works dealing with the folk-lore of Modern Greece. The great collection of Greek folk-tales is of course that of J. G. von Hahn's *Griechische und albanesische Märchen* and supplementary is Bernard Schmidt's collection from the Ionian Islands. The remainder are to be found chiefly in Greek periodicals of folk-lore or philology, in local histories, or in works on the various dialects of the modern Greek language. The whole of this rapidly increasing material I cannot claim to have covered in the time spared from other occupations, but I have done so I hope sufficiently to be able to throw light on obscure points in the following stories and to gauge fairly accurately the prevalence of particular types. The "comparative" notes of variants from other lands can similarly make no claim to be exhaustive; a glance at the bibliography will give an idea of their limitations. While it is hardly profitable to make long lists of variants of the veriest commonplaces of folk-tale, it seemed useful to add such other examples, as I knew, of the occurrence of certain incidents and combinations of incidents, particularly as the views suggested by their distribution are not likely to find favour with some students of Greek folk-lore.

In ordinary conversation the Greek peasant habitually contrasts Greece with Europe and the Hellene with the Frank, thus implicitly ranging himself among the peoples of the Nearer East. And the admission of this casual comparison is justified by his conditions of life and modes of thought. It is further borne out by the character of his folk-tales. The oriental and particularly the Turkish character of Greek stories has never been sufficiently recognised. No Greek, however strong the evidence, could do anything but deny a phenomenon, which his sense of patriotism decrees *a priori* to be impossible. And von Hahn, when he made his collection, started in the hopes of finding connexions with the stories of the ancient mythographers. In this direction he was honestly disappointed, while surprised to find the number of similarities between Greek and Teutonic *märchen*. Unfortunately he did not lay the ghost of Ancient Greece, which still frightens students of Greek folk-lore round by devious paths and hinders all straightforward progress. It cannot be too strongly insisted that there is no special connexion at all between ancient

mythology and modern Greek folk-tales. Wherever it has been traced, there is obvious to the impartial observer either a straining of the evidence or a palpable mistake. There are of course certain incidents common to the two, but they are incidents to be found in every collection of folk-tales from every country, episodes like those of *the Son and the Tokens* or *the Snake and the Healing Herb*. Had not the special conditions produced the wish to be father to the thought, we should never have heard of that close and peculiar connexion between modern Greek folk-lore and ancient Greek mythology, which is in reality an article of faith rather than a matter of fact.

Leaving fables out of account, there is but one of the following tales of which the central incident finds a parallel in classical story, and it is difficult for anyone, who is not a partisan of an extreme type, to regard the history of the seven priests in Phárasa, No. 25, p. 551, *The Cyclops*, as an heritage from the *Odyssey* in the direct line. Without pressing the different setting of the Phárasa story, the Turkish name of the one-eyed giant, or the difference between an Odysseus and seven priests, the fact that the story of Polyphemos is by no means an unique narrative found only in Homer[1] and indeed must have been current as a folk-tale before Homer turned it to literary uses, renders it in the highest degree unlikely that the story is a relic of ancient Greek literature preserved by Anatolian peasants. That the claim will, however, be made by "classical" enthusiasts, no one, who has studied the folk-lore of Modern Greece, can doubt. *Credat Judaeus Apella, non ego.*

To dogmatise on so difficult a subject as the distribution of folk-tales demands a wider knowledge than any to which I can lay claim. To the more detached observer indeed the experts appear each to be too engrossed with their own particular aspect of a

[1] Merry and Riddell quote eight other versions of the Polyphemos story from different countries, *Odyssey*, I–XII, App. ii, p. 550. Another Modern Greek variant occurs in Δελτίον, I, p. 147 [Garnett, *G.F.P.* II, p. 80]. It forms an incident in the *Tale of Sayf-al-Muluk and Badia-al-Jamal* in the Arabian Nights. Campbell has recorded a Highland version, Campbell, I, p. 111; two from Sicily are given in Crane, pp. 89, 90. Hackman, *Die Polyphemsage in der Volksüberlieferung* (Helsingfors, 1904), a monograph in which some 221 variants are classified, is known to me only in a review by van Gennep reprinted in the first series of his *Religions, Mœurs et Legendes*, p. 155.

complex truth. Most seem to have reason on their side, until they push their claims to the extent of maintaining that their particular solution is exclusive and covers by itself the whole field of possibility. Folk-tales are spread in a great many different ways, which it is extremely difficult to trace, particularly where there is no literary element in which to detect the symptoms of the process of imitation or plagiarism. Those, who insist on the possibility of coincidence in invention, are rightly emphasizing an actual fact. At least, to take a fairly clear case, it is difficult to account for the similarity of the legends about the warfare between pigmies and cranes in classical antiquity and among the Cherokees[1] by any theory of transference. On the other hand independent invention cannot cover all the facts of many detailed and complex similarities, and in many cases there is more or less substantial evidence to support a different explanation. Benfey and his successors, of whom M. Cosquin is the most distinguished representative, are indubitably right in insisting on the debt of European folk-tales to the Orient, an influence exerted chiefly through literary collections like the *Panchatantra*, the *Tuti nameh*, or the *Book of Sindibad*. The relation of the *Panchatantra* itself to Aesop is another example of how stories may travel the globe. Take another kind of theory, that voiced in the petulant notes of Groome, for whom any story told by a Gypsy, or indeed by a tinker, was characteristically a Gypsy story and spread by Gypsies over the world. There is an element of truth in the suggestion. For instance I cannot help thinking that the Bukowina-Gypsy variant of *The Two Sisters who envied their Cadette* (see below, p. 271) may have been carried from India by Gypsies.

In any case, whatever theory is adopted, it will be admitted by all that the same tales and the same incidents are to be found distributed over the greater part of the world, and it will not surprise the reader to-day, as it surprised von Hahn, to find close parallels between Teutonic *märchen* and the folk-tales of Greece. At the same time, in spite of the wide distribution of incidents and tales, it is possible in many cases to trace a narrower nationality in the tone and content of a body of allied folk-stories. Indications are the popularity and frequency of

[1] Mooney, *Myths of the Cherokee*, *XIXth Annual Report of the American Bureau of Ethnology*, pp. 325, 471.

certain stories within certain areas, the consistent combination of the same incidents within the group, and, what is easier to discern than to describe, a common tone or ἦθος. In such a group Greek folk-tales can, I believe, be placed, and it is not within that represented by Teutonic *märchen*. The Nearer East, including Magyars, Greeks, Albanians, Serbs, Russians, Turks, Armenians, Georgians (in fact the Turkish Empire, Russia and the Balkan States), presents in its folk-tales the equivalent of its geographical position as a halfway house between East and West. Within the group there is of course variation in the local colour. The mace for example, which figures as the weapon of giants in the stories of the Magyars, Serbs and Russians, does not appear in Greek stories, nor is the prominence of the magic horse, the *Tatôs* of Magyar tales[1], so marked a feature here as in some of the Balkan States. But, in spite of such variation, the main *corpus* of the stories is singularly consistent and the same combinations of incidents are constantly repeated. The stories for example, which I have called *The Underworld Adventure*, *The Magic Brothers-in-law*, and *The Three Oranges*, while unfamiliar in Western Europe, are favourites within this area. Further, of all the stories of this group with which I am acquainted, the Greek approximate most closely to the Turkish. Any fair-minded critic who reads through the Turkish folk-tales collected by M. Kúnos, cannot but be struck with a closeness of correspondence, which is after all hardly singular in the light of the history of the Balkan peninsula.

It will perhaps be thought that the following stories hailing from the heart of Asia Minor and told in dialects considerably affected by the Turkish language and idiom will be peculiarly Turkish in tone. I do not think that as a matter of fact they will be found to be more or less Turkish than the variant versions which I have quoted from other parts of the Greek-speaking area. Two qualifications only of this statement occur to me. The first is purely a question of names: the ogre of these stories corresponding to the Greek *dhrákos* (δράκος) is the Turkish *dev*. The character however of *dev* and *dhrákos*[2] is identical. The second is a question of style. The Greek narrator tends to indulge

[1] *v.* Jones and Kropf, p. 345.

[2] A *dhrákos* is of course an ogre, not a dragon. Von Hahn's use of *Drache* as a translation is unfortunate.

a characteristic garrulity with endless repetitions and fatuous "asides" to his audience[1]. Turkish on the other hand is not an expansive language, and incidents which occupy a couple of pages in Turkish may run to ten times that amount in Greek. These Cappadocian stories have the Turkish virtue of terseness almost to excess, and in places where the tale is but partially recollected it leads to no small confusion and mystification.

It is remarkable that in the Cappadocian stories the formal preludes and conclusions are so little developed. In Turkish, Magyar, Roumanian or Russian[2] they are a very prominent feature and it is the exception for a story not to begin or end with them. They are not of course peculiar to this group. There is the

> "Once upon a time
> When pigs spoke rhyme
> And monkeys chewed tobacco," etc.[3]

of our own nurseries, or the conclusion of Hänsel and Gretel[4]; "Mein Märchen ist aus, dort lauft eine Maus, wer sie fängt darf sich eine grosse Pelzkappe daraus machen." MacDougall speaks of them as a feature in Gaelic stories[5]. But nowhere are they so frequent, so elaborate, and so varied as in Russia, Turkey and the Balkan States.

The *Lügen-Märchen*, also popular in these countries, is really nothing but the nonsense prelude developed into a separate story[6].

[1] Good examples of the Greek manner are the Syme stories collected by Χαβιαρᾶς in Ζφγραφεῖος Ἀγών, I, pp. 223–265.

[2] Ralston, p. 70, note 1, implies that the nonsense conclusion is the rule in Russian *skazas*.

[3] For English and Scotch opening formulae see Jacobs, *E.F.T.* II, p. 217.

[4] Grimm, No. 15.

[5] MacDougall, *Folk and Hero Tales from Argyllshire*, pp. 112, 285. In Bengal the concluding formula appears to be stereotyped in form and an invariable addition to the story. It consists of a cumulative string of the *Wee Wee Mannie* type. "Thus my story endeth, the Natiya-thorn withereth."—"Why, O Natiya-thorn, dost wither?"—"Why does thy cow on me browse?"—"Why, O cow, dost thou browse?"—"Why does thy neatherd not tend me?"—"Why, O neatherd, dost not tend the cow?"—"Why does thy daughter-in-law not give me rice?"—"Why, O daughter-in-law, dost not give rice?"—"Why does my child cry?"—"Why, O child, dost thou cry?"—"Why does the ant bite me?"—"Why, O ant, dost thou bite?"—"Koot! Koot! Koot!" Day, p. x.

[6] Compare the examples Kúnos (Adakale), No. 39, p. 261 and No. 51, p. 358, where the preludes have swollen almost to the dimensions of the independent *Lügen-Märchen*.

In Greece, *Lügen-Märchen* are not unknown and we have one specimen in this collection of the familiar type of the lying match with a miller[1]. The nonsense prelude is sometimes though not often found[2]. As a rule the story opens with the simple "Good evening to you, ladies and gentlemen," or the pretty

Κόκκινη κλωστὴ κλωσμένη
'ς τὴν ἀνέμη τυλιγμένη,
δός τση κλῶτσο νὰ γυρίσῃ,
παραμῦθι ν' ἀρχινήσῃ[3],

and ends with "they lived happily ever after and we here more happily still. I wasn't there nor were you, so you needn't believe it," or "you take the chaff and I the corn[4]."

In these Cappadocian tales the nonsense prelude or conclusion seems little developed and there is not even an example of the familiar "three apples fell from Heaven." In two unpublished fragments alone the nonsense ending is found. The first, a broken variant of *The Magic Bird* from Phloïtá, concludes thus. "He (the boy who ate the gizzard) rose up in the morning. He looked and found by his pillow a bag of gold pieces. He gave me three hundred pounds. I came to the house. A dog came, seizes them and goes off and I threw it to the dog." The second example from Sílli runs as follows. "May it please me, may it please you. There is a dish (?) of pilaf. The dog took it. We did not go to take it. The pilaf was lost." The majority of our stories conclude

[1] Pharasa, 21, p. 535. *Cf.* von Hahn, No. 59; Serbian, Mijatovitch, p. 103.

[2] τερερὲν πετετέν
κατζίκα γέννησεν τ' αὐγὰ καὶ ὄρνιθα τὰ ῥίφια,
'στὸν πιτεινὸς ἐφούρτωσαν σεράντα κολοκύθια,
σουτσὰ βγάλεν τραντάφυλλα, τραντάφυλλα τὰ λύθια,
ἂς φήκουμεν τὰ ψέματα νὰ πιάσουμεν τ' ἀλήθεια.

"Tererén Petetén
The goat laid the eggs and the hen the kids,
They loaded the cock with forty gourds,
The fig tree bore roses, the rose tree wild figs,
Let us leave lies and begin the truth."

Δελτίον, IV, p. 696 (Kastellórizo); *cf.* Σακελλάριος, p. 354.

[3] "A red thread spun, wound upon the reel; kick the reel to make it wind and let the tale begin."

[4] *E.g.* Pio, p. 150: καὶ ζήσανε πλειὰ ὑστερινὰ καλὰ, περίκαλα, κ' ἐμεῖς ἐδῶ καλλίτερα. καὶ μήτε 'γὼ 'μουν ἐκεῖ μήτε σεῖς νὰ τὸ πιστέψετε. Σταματιάδης, p. 537: Πάρτε σεῖς τὰ πίτουρα κη ἐγώ τ' ἀλεύρια.

merely with the set phrase "they ate, they drank, they attained their desires[1]," or "may it please both me and you." From Sílli comes the pleasing touch of adding the narrator's name, "Remember Stephen Erísalis." At Phárasa alone is a prelude the rule, and most of the stories begin with the mysterious phrase "he rose up, and again he rose up." It seems to mean no more than "he went on and went on" which is a common formula of transition between two episodes in a story (*πῆγε καὶ πῆγε*)[2]. In no other village was any kind of prelude prefixed to the stories.

Two characters figure prominently in Greek and Turkish folk-tales, the beardless or hairless man (*ὁ σπανός*) and the bald man or scald-head (*ὁ κασίδης*). The two must be carefully distinguished. The beardless man, as is so often the case with characters suffering from some physical deformity, is an object at once of contempt and of fear. An unpublished text from Phárasa shows the treatment that is his meed. "There were a hairless man and an old woman. He went, he stole eggs from a hen house. Afterwards they caught the hairless man. They held a court of justice. They beat the hairless man with the whip. Afterwards they kicked the hairless man. The old woman too came and could not find the hairless man. And the wolf ate the hairless man." He is a coward and sometimes takes the place of *Herr Lazarus* or the *Brave Little Tailor*[3] in the story of how the coward, who can't say Bo! to his wife, gets the better of forty giants. At the same time he is very cunning and to be avoided, sharing with Jew and priest the rôle of the most despicable and merciless kind of villain. Sons are warned not to consort with beardless men, not to engage them as servants, not to take corn to a beardless miller or not to take service with a beardless master[4]. In most cases the beardless man,

[1] This formula is common at the end of Kúnos' tales: onlar ermiš müradəna. *v.* Kúnos, Stambul (Turkish text), I, pp. 25, 113, etc.

[2] Stories in Pontic dialect sometimes have a similar beginning. *E.g.* Παρχαρίδης, *Ἱστορία τῆς Κρώμνης* (Trebizond, 1912), p. 101: *ἐπῆγαν, ἐπῆγαν, ἔσαν δύο ἀρκατάδεα καὶ θ' ἐπέγνανε σσὴν ξενητείαν*, "They went, they went, there were two companions, and they were going abroad"; *ib.* p. 105: *ἐπήεν, ἐπήεν, ἔτονε εἴνας ἐαρίφς καὶ εἶχεν τρία ἀγούρια παιδιά*, "He went, he went, there was a man and he had three male children."

[3] *E.g.* Pio, p. 224 (Syra); Paton, No. 7, *Folk-Lore*, XI, p. 117 (Lesbos).

[4] See below, pp. 269, 371, 575; von Hahn, Nos. 37, 59; *Ζωγραφεῖος Ἀγών*, XXX, p. 69; *Νεοελληνικὰ Ἀνάλεκτα*, I, p. 46. In Palestine, "It is better to meet a demon

by taking short cuts and continually meeting his victim, persuades him that there is nobody in the village who is not a beardless man and that, unless he disobeys the parental injunction, his business cannot be performed. The worst results of course follow, until the beardless man meets his match in the hero, usually the youngest of three brothers, who surpasses him in cunning.

The *kasídhis*, on the other hand, is usually a hero. Sometimes he is the clever hero, corresponding to the lout who sits in the ashes but turns out to be superior to his brothers. Sometimes he is a prince or princess deliberately masquerading as a bald man or scald-head. When the prince is going a-wooing and to perform the various feats to win the hand of the princess, he often deliberately disguises his horse with the skin of some peasant's beast which he buys for the purpose. He himself will exchange clothes with the peasant and pull a sheep's bladder over his locks[1] and become to all appearance the scald-head. The king, angry at so disreputable a son-in-law, lodges his youngest daughter and her husband in the hen house, until a recognition is brought about by the success of the scald-head in procuring the water-of-life and the shaming of his brothers-in-law whom he has succeeded in branding with the hoof of his magic horse. It is no less the disguise adopted by the heroine, when she is forced to don male clothes and earn the opportunity as a boy in a café of telling her husband in the presence of the villains the story of her misfortunes. Again the deserted prince seeking a means of regaining his bride, who is about to be married to his treacherous brother or friend, regularly seeks employment in some humble craft under this most lowly of disguises.

Of some of the other characters of Greek fairy-land a word may be said. Snakes, as in other lands, play an important part. Peasants in the folk-tale grow rich by selling their milk to a snake[2],

the first thing in the morning than to meet a man who has naturally a hairless face," Hanauer, *Folklore of the Holy Land*, p. 310.

[1] Ulaghátsh 5, p. 363. *Cf.* von Hahn, Nos. 26, 50, 59; Σταματιάδης, p. 545; Pio, p. 159 [Geldart, p. 154]; Kúnos (Stambul) pp. 147, xix; *id.* (Adakale), pp. 30, 338; Wingate, No. 6, *Folklore*, xxii, p. 355; *Roumanian F. T.* p. 63; Cosquin, *Contes de Lorraine*, i, pp. 133 foll.

[2] Phárasa 27, p. 555. The well-known story of the money-giving snake who kills his friend's avaricious son, Benfey, i, p. 359, *ib.* ii, 244, is known in Greece, Ζωγραφεῖος Ἀγών, Σύλλογος, xxx, p. 23 (Lesbos).

who is doubtless thought of as guardian of the buried treasure which looms so large in the imagination of every native of the Levant. The wayfarer often meets a white and black snake fighting, sometimes he reaps ingratitude for his interference[1], sometimes as the result of the encounter he learns, like Polyidos, the property of the healing grass which restores the dead to life[2], sometimes the white snake which he saves rewards him by carrying him up the magic mountain or tells him the reward which he is to choose from her grateful father's treasure[3].

The boy who buys the snake, dog and cat from their persecutors is similarly rewarded[4]. The reward for which he is to ask is usually some magical object; for wishing-rings, magic mirrors, donkeys which drop gold, *tischen-deck-dichs*, etc., are to be found in the store of the Snake King by those who can resist the temptation of his offer of more obvious treasures of silver, gold, or precious stones. Or, as in a Serbian tale, the grateful father snake may bestow the gift of understanding animal language[5]. The snake son or snake son-in-law are also familiar figures. They invariably turn out to be handsome young heroes "under their skins," unless, as in one tale, the snake son takes up his abode outside the family in a tree and bestows the magic jug and magic donkey and finally, when the old scold his mother has foolishly lost these, the magic club upon his long-suffering hen-pecked father[6].

Where they are not bestowed by the King of the Snakes, these magic talismans are usually acquired from dervishes or monks, and the hero gets possession of them in one of three ways. He may ask to try their virtues and under cover of this make off with them by means of the cap of darkness or the wishing talisman. Again he may acquire one honestly, then meeting the owner of the club effect an exchange, afterwards dispatching the club to hit the dervish on the head and bring back the talisman he has given away. The third method is where he finds the heirs disputing over the division of this valuable inheritance. As

[1] *v.* p. 559, and *cf.* the story of *The Ungrateful Snake, the Fox and the Man.*
[2] Von Hahn, No. 64, variants 1 and 3.
[3] Von Hahn, No. 26; Kúnos (Stambul), p. 298.
[4] *v.* pp. 458, 507.
[5] Mijatovitch, p. 245 f.
[6] Von Hahn, No. 43.

arbiter of the dispute, he sets them to run a race and then makes off with the desired objects.

Devs, the chief supernatural agencies of our stories, correspond as has been said to the *dhráki* of the mainland of Greece. They are big and stupid and very strong. The mother of *devs* is hideous to look at, but is invariably disarmed by the hero who is wise enough to greet her tenderly as "mother" and suck her breast[1]. She protects him from her sons by changing him into some natural object, and when they smell human flesh lulls their suspicions and makes them pick out the arms and legs of men, which are sticking in their huge teeth. *Dhráki*, *devs* and robbers are usually to be found in bands of forty. And they are more or less interchangeable characters; the castle of the forty thieves in one variant will be that of the forty *dhráki* in another. I am inclined to think that the place-name "Forty" (Σαράντα) in Greece and Asia Minor is in some cases to be connected with supposed castles of forty *dhráki* or robbers[2]. A further characteristic of this band of forty ruffians is that they cook their meals in an immense iron cauldron with forty handles[3].

In one story, Ulaghátsh, 11, p. 381, forty *ežderhas* take the place of the normal forty robbers or forty *devs* of the variants. A creature with this name is often depicted on the etched brass trays (τεψί) used by the Moslems of Crete; it is like a snake with a very large head and jaws. The *ežderha* also appears among the figures used in the *Kara-göz* marionette play. In the

[1] Von Hahn, 32, variant; Δελτίον, I, p. 158 foll.; Turkish, Kúnos (Stambul), pp. 19 [Bain, p. 15], 68 [Bain, p. 61], 236, 269, 308, 353; *id.* (Adakale), p. 73. The hero thus can claim the relationship of foster-son. Cf. the Celtic story of *The Leeching of Kayn's Leg*, "I came once behind her, and caught the breast with my mouth, and said to her, 'You are yourself witness, woman, that I am the foster-son of your right breast.'" Jacobs, *More Celtic Fairy Tales*, p. 180. Relationship on these terms is actually recognised in Mingrelia (Wardrop, p. 136) and in Northern Africa (Cosquin, "Le Lait de la Mère," pp. 48 foll.). In the passage quoted, Cosquin notes the distribution of the incident in the Nearer East, he has not noticed the Celtic example; his case for an Indian origin is as yet unproven.

[2] See *Folk-Lore*, XXIII, p. 218. In the Adakale stories "the Forty" seems to be a technical term for a class of spirits. The owners of the magic talismans turn out "to be of the Forty" and a heroine is taken away by a spirit and made "one of the Forty." Kúnos (Adakale), pp. 84, 90. The whole question of "The Forty" is exhaustively discussed by Hasluck, *Annual of the British School at Athens*, XIX.

[3] Von Hahn, Nos. 52 and 64, variant 2; Παρνασσός, X, p. 517; Σταματιάδης, p. 562.

Herzegovina the *aždaha* is said to be distinguished from the winged dragon (*smaj*), by the fact that it has no wings and lives in lakes[1]. This aquatic character of the *ežderha* must account for our story-teller's explanation that it was a kind of crayfish. In the story, however, the use of the word seems analogous to the use of the Greek *dhrákos*. In spite of its etymology *dhrákos* does not mean "dragon" but "ogre," and *ežderha* here seems to represent a similar shifting of sense from that of "dragon" to "fabulous monster" not necessarily of serpent form.

A peculiarity of *devs* or *dhráki* is that when their eyes are open they are asleep, and when their eyes appear shut, they are really awake. And topsey-turveydom is characteristic of their régime. The hero will find, for example, bones in front of the horse and hay in front of the lion; and his good offices in changing their fodder, in opening the closed door, and shutting the open door etc. etc., procure him the gratitude of these creatures and objects and secure a safe retreat.

Like other ogres the *dev* has often an external soul whose whereabouts must be wheedled from him, but in many cases he falls beneath the hero's sword in single combat. On these occasions he will implore the hero to give him a second blow but, forewarned that the result will be the return to life of his enemy, the hero will refuse. This trait occurs in the story of *Sayf-al-Muluk and Badia-al-Jamal*[2], where the hero is warned, "Smite him not a second time, for then he will not die, but live and destroy us." In Russian stories voices are heard bidding the hero strike a second time; if he complies his enemy returns again to life[3]. More interesting still is the Russian belief that the stake must be driven through a supposed vampire's body by a single blow, for a second will restore it to life[4]. In Russian tales the retort of the hero is "a hero's hand does not strike twice but finishes its work with a single blow"; in Kurdish stories it is

[1] Grgjić-Bjelokosić, "Volksglaube und Volksbräuche in der Hercegovina," *Wissenschaftliche Mittheilungen aus Bosnien und der Hercegovina*, VI, p. 628.

[2] *Arabian Nights*, VI, p. 145. The same incident occurs in Armenian tales, Macler, *Contes de l'Arménie*, p. 162, and in Kabyle and Berber stories, Rivière, p. 241, Basset, *Nouveaux Contes Berbères*, p. 101. In his note, *op. cit.* p. 301, Basset says that it is found also in stories from Wales and Ireland.

[3] Ralston, p. 239; Curtin, p. 8.

[4] Ralston, p. 324.

"the speech of the hero is single[1]." In Turkish and Greek stories the dying ogre usually appeals "if you are a *man* give me a second blow." "No," says the hero, "for my mother only bore me once[2]." In the latter case the form of the retort is, I think, suggested merely by that of the ogre's appeal: it is a kind of play upon words.

Other supernatural beings meet us in these stories such as the bogies Varvaragharúsa, Markáltsa, Karchuliégi and Hairy Monsters.

With regard to the Lady of the Lake (the *Tilbertsa*, *v.* Phárasa, 7, p. 491), Mr F. W. Hasluck has drawn my attention to a passage in the journal of Gedoyn, a French consul at Aleppo in the XVIIth century[3]. On August 1st, 1624, Gedoyn was at Sigajik on the Erythraean peninsula where he was told a very curious story. It was locally believed, he informs us, that an old woman periodically emerged from a lake situated in the mountains and carried off young men between the ages of eighteen and twenty-two. None of these were seen again until three years before (*i.e.* in 1621) one of the victims had actually reappeared. He stated that he was taken to the lake and there clad in a fish skin which enabled him to breathe under water. In the depths of the lake was a magic palace adorned with every costly and beautiful work of art imaginable and inhabited by a lady of surpassing loveliness. She displayed a passionate affection for the young man and had at length consented to his temporary return home. But he might not stay away longer than a fortnight on pain of being strangled in his bed. When he had told his strange story the young man returned, apparently with considerable eagerness, to the delights of the magic palace and the society of the complaisant and beautiful lady of the lake.

Another familiar character is the "Arab" or black giant, regularly described in Greek and Turkish fairy-tales as so huge, that while his upper lip stretches to the heavens, his lower lip

[1] Lerch, I, p. 57 [Garnett, *Women of Turkey, Jewish and Moslem*, p. 160].

[2] Kúnos (Stambul), pp. 99 [Bain, p. 90], 117, 126 [Bain, p. 113], 165 [Bain, p. 145], 315, 345; *id.* (Adakale), pp. 91, 327; Carnoy, p. 78 [Garnett, *Women of Turkey, Christian*, p. 168]; von Hahn, No. 70; Ζωγραφείος Ἀγών, I, p. 241; Paton, No. 1, *Folk-Lore*, X, p. 496; Λαογραφία, II, p. 697.

[3] The story is to be found in Boppe, *Journal et Correspondance de Gedoyn*, "*Le Turc*" (*Société d'histoire diplomatique*, 1909), p. 149.

touches the earth. He is often summoned from his home in a well by the ejaculation of some tired or despondent person, who sighs "ὤφ!" or "ἄχ ἀλοί!" when up comes the Arab's head and says "You called me. That is my name." This incident often forms the prelude to *The Master and Pupil*[1], but occurs also in other stories[2].

Another incident which frequently forms the introduction to a story in Turkish or Greek folk-tales is that of the old woman, who comes to fill her pot with oil or water. The young prince mischievously throws stones at her pot and breaks it. "Ah," says she, "may you desire the Three Fair Ones (or some other inaccessible heroine, or talisman), as I desired that oil." Her wish bears fruit and the prince falls sick of longing, until he sets out upon the hazardous quest[3].

Two other incidents which occur in the course of these stories deserve a mention here. Both are connected with the finding of the hero or heroine when deserted or exposed to die. When the king or prince sees some object perched in a tree or floating on the waves, he says to his followers, "If it be a thing of value it shall be yours, if it be a human being it shall be mine[4]." It is interesting to notice that in Kurdish warfare this seems actually to be the arrangement often made between a chief and his

[1] Ulaghátsh, 7, p. 367; Δελτίον, I, p. 321, and in Russian, Cossack, Turkish and Georgian variants. Further variants and a discussion of the significance of the incident are to be found in Cosquin, *Les Mongols* etc. pp. 39–50.

[2] Von Hahn, No. 73, *Filek Zelebi* (Crete); a variant from Melos, Νεοελληνικὰ Ἀνάλεκτα, I, p. 7; von Hahn, No. 110 (Euboia), *Hänschen, dem ein Mohr in den Mund spiet*; Ζωγραφεῖος Ἀγών, Σύλλογος, XXX, p. 20, a Lesbian version of *The Man with the Pea*; *ib.* p. 63, the Cretan story of *The Midwife to the Snake's Wife*; Kúnos (Stambul), *Der Schlangenperi*, p. 326; *id.* (Adakale), *Märchen vom Holzhacker*, p. 44; *Grünenussvogel*, p. 100; *Märchen vom Mattenflechter*, p. 207.

[3] *Greek stories*: von Hahn, No. 49 (Asia Minor); Ζωγραφεῖος Ἀγών, Σύλλογος, XXX, p. 55 (Crete); Δελτίον, I, 158 (Athens); *Deffner's Archiv*, I, p. 129 (Thera. Here the old woman's speech is a blessing on receiving charity); Παρνασσός, IX, p. 370 (Thera); Ζωγραφεῖος Ἀγών, I, p. 224 (Syme). *Other stories*: Turkish, Kúnos (Stambul), pp. 18, 45, 140; *id.* (Adakale), p. 48; Georgian, Wardrop, pp. 72, 118. An analogous incident occurs in a Kabyle story, Rivière, p. 209, and in a Maroccan variant of *Master and Pupil* quoted by Cosquin (*op. cit.* p. 64) who promises us a study of the distribution of this incident. It is found also in a Sicilian story from Pitrè's collection and, curiously distorted in form, in an Italian version of *The Three Oranges*, Crane, pp. 72, 338. For the breaking of the old woman's pots by the young Râja Rasâlu see Swynnerton, p. 53.

[4] *Cf.* Carnoy, pp. 44, 99; Σακελλάριος, p. 313; Hanauer, p. 225.

followers. The translation of a text dealing with the quarrel of two tribes runs, "Avdu'lah Agha sent a messenger to the villagers and proclaimed: 'Fear not, the heads belong to me, the property belongs to you[1].'"

In several stories again when the prince finds the maiden, he asks "Art thou an *in* or a *jin?*" I am inclined to think that the phrase is due simply to the Turkish love of reduplicating a sound, as for instance when a tout will ask if the traveller buys "Ántica mántica," the second word being quite meaningless. The phrase occurs several times in the German translation of Kúnos' Turkish stories. Usually the answer to the question is "I am neither an *in* nor a *jin*, but a human being like yourself[2]."

In order to economise space and to avoid as far as possible unnecessary repetition I have endeavoured in the notes that follow to group under their several types the different variants, which are scattered in the text by geographical and dialectical considerations, to add such general notes as seemed advisable and, where necessary to the understanding of a broken down version, to indicate the general plot of the type of story to which it belongs. In the citation of variants I have been perhaps inconsistent, but in some cases where the story is of well-nigh universal distribution it seemed hardly profitable to waste space on such a list. I have, however, in almost every case added all the Greek variants known to me. How difficult it is to determine the degree of relationship which is to permit of a story being cited as a variant, is only realised by those who set about composing a list like the following. I have endeavoured to be strict in the matter and to quote only

[1] Lerch, I, p. 67.

[2] Kúnos (Stambul), pp. 183, 386; *id.* (Adakale), pp. 85, 340. In the Stambul stories the translation on p. 166 "Bist du ein Mensch? Bist du ein Dschin?" corresponds to "in-mi-sin žin-mi-sin" of the Turkish text (I, p. 66), and in the Adakale collection (pp. 369–370) the author definitely states that In = Mensch. Some passages however seem to make it improbable that it has this meaning: thus in Kúnos (Stambul), p. 183, we have the answer "Weder *In* noch *Dschin*, sondern deines gleichen, ein Mensch," and in an Adakale story in and jin and son of man are mentioned as three separate things, the text running *burada in gezmez ǧin gezmez, adam oglany-da hič gezmez* (Kúnos, Adakale text, p. 74), *i.e.* "here goes no in, no jin, no son of man" (translation, *ibid.* p. 104: so too Stambul, p. 386, and Adakale p. 340). I suspect that our query underlies the translation in Carnoy et Nicolaides, p. 44, "Es-tu un bon génie ou un djin?" and *ibid.* p. 119, "Serais-tu un mauvais génie ou un démon?"

real variants not versions of allied stories, and in places where the similarity is only partial as regards the essential features of the story, I have tried always to indicate it. I should not for example, for the purposes of the list, admit the Norse *Katie Woodencloak* as a variant of *The Girl, whose Father wished to marry her.*

Genre Stories.

Axó 4, p. 397; *The Gypsy.*
„ 7, p. 403; *The Guest.*
Phloïtá 5, p. 437; *The Old Songs and the New.*
Tshukúri 1, p. 567; *The Foreign Bride.*
„ 2, p. 567; *The Harvesting.*
„ 3, p. 567; *The Goatherd.*
Kíska 1, p. 569; *The Conscript.*

A review of the following tales will naturally begin with those which may be called narratives in the *genre* style. They are stories without plot or purpose, just little narratives or sketches of events or circumstances which might have happened to local people. In this curious category of a primitive realism may perhaps be included Axó 4 and 7, although they are nearer than the others to the possession of a point or plot. The same kind of little narratives of possible occurrences of everyday life are sometimes to be found in the collections of philologists. For instance in Lerch's *Forschungen über die Kurden* or MacAlister's Nuri texts in the *Journal of the Gypsy Lore Society* appear specimens of the same genus.

For the student of literature these crude little realistic sketches of everyday life possess a great interest. They are the raw material of popular poetry and contain the germ of the true pastoral. One can hardly doubt that the material of much of Theokritos, some of it perhaps in song form, was in substance close akin to Tshukúri, Nos. 2 and 3, p. 567, and that the pastoral poetry, which is concerned not with *marquises* masquerading as Dresden shepherdesses, but with real peasant life, drew its inspiration from just such artless narratives. Theokritos did not create the *genre*, he raised it to the dignity of literature.

The plotless tales of everyday life shade naturally into tales of comic mishap. From such incidents, again, the transition is easy

to stories of noodles, tales of the clever madman, and narratives of intrigue.

Noodle Stories.

Of the noodle story pure and simple there are two specimens, Síllí 5, p. 299, and Phárasa 10, p. 503. This genus of folk-tale is familiar everywhere, in Greece[1] as elsewhere. The first of our tales is of course none other than that of the celebrated *Mr John Blunt* or that of *The Opium Eaters* told by the Lady on the 14th night in the *History of the Forty Viziers*[2]. An Indian variant occurs in Kingscote p. 280, "The Beggar and the Five Muffins." Clouston has devoted a chapter of his *Popular Tales and Fictions* (vol. II, p. 15 ff.) to the tracking of this story in East and West[3]. For the second, reference may be made to Clouston's *Book of Noodles*, p. 89.

The Sharpers Fooled.

Phárasa 16, p. 519.

Allied to these is the clever noodle story in which the hero, usually one of the sharp-witted simpletons of folk-tale, gets the better of his enemies. The genus is that of *Little Fairly* and *Das Bürle*; our particular specimen has for hero the celebrated Nasr-ed-din Khoja, the Eulenspiegel or Frate Ginepro of the Turks. The story of the sale of the sham magical articles is common enough. Greek versions are Pio, p. 113 (Astypaliá); Paton, No. 7, *Folk-Lore*, XI, p. 117 (Lesbos); von Hahn, No. 42 (Epirus); Ἀνάγνωστος, No. 5 (Lesbos); Νεοελληνικὰ Ἀνάλεκτα, II, p. 93 (Naxos). A Georgian version, Wardrop, p. 153, may be added to Clouston's list of variants from Ireland, Norway, Iceland, the Tyrol, Sicily and India, *Pop. Tales*, II, pp. 232–273, and the notes in Cosquin, *Contes de Lorraine*, I, p. 108 foll., II, p. 234.

The Mad Brother.

Araván 1, p. 331. Delmesó 3, p. 327. Malakopí 1, p. 405.

Greek variants. Von Hahn, No. 34 (Epirus) and notes.

Other variants. Turkish, Kúnos (Stambul), p. 38 [Bain, p. 42]; Georgian, Wardrop, p. 165; Serbian and Wallachian, quoted von Hahn, *loc. cit.*; Nuri, *J.G.L.S.* III, p. 136, No. xiv.; Russian,

[1] *E.g.* Pio, p. 111 (Astypaliá).

[2] Gibb, p. 171.

[3] *Cf.* his *Book of Noodles*, p. 107 foll.

Ralston, p. 49; Kabyle, Rivière, p. 179; Indian, Bompas, No. 1, Stokes, No. 7.

The story is allied to the *Little Fairly* type, which appears so frequently in collections of European *märchen*. A common Oriental variant is that of *The Mother and her Idiot Son*. They find a treasure and on the way to get it the mother throws sweets in the air. The idiot son gives the secret away and the treasure is demanded. The mother denies all knowledge of treasure and declares her son is an idiot. The judge examines him as to particulars, he says "it was the day that it rained sweets" and the case is quashed[1].

Individual incidents in the story of *The Mad Brother* are common to European *märchen* but their combination in this particular form appears characteristic of the Nearer East. It is sometimes combined with other stories. Malakopí 1 for example is combined with *motifs* from *The Master Thief* and some of the variants cited contain also the story of *The Bargain with the Hairless Man* (see below, p. 234); in others again is incorporated the story of the fool who gives inappropriate greetings to the various people he meets.

In Araván 1, p. 331 the finding of treasure by the fool has evidently dropped out by inadvertence. The incident in Malakopí 1 and Delmesó 3, where he sells his fowl to the hoopoe or his ox to the marten, is one common form, in other stories he sells his cow to a tree or cuts it down in order to "give it something to shiver and shake for" and finds a treasure.

The clever brother's throwing of a sheep's fleece down the well is of course analogous to the "raining sweets" ruse mentioned above[2].

It is perhaps worth mentioning *à propos* of Araván 1, p. 333, "They cut off the heads of all the sheep," that in the variant collected by von Hahn and in the Nuri story the Fool is left to watch the flocks by his brother. He climbs up a tree and throws down the fruit, telling the sheep not to touch the ripe ones. When he comes down and finds that the sheep have eaten them, he cuts off their heads to punish them. It is for this that he is put in

[1] *v.* Clouston, *Book of Noodles*, p. 149.

[2] Cf. the similar incident in Straparola and a droll from the Albanian colony of Piano de' Greci, Crane, p. 298.

prison. In von Hahn's variant too the contamination of this *motif* with the clever brother's ruse has caused confusion and the imam drops out of the story without being accounted for.

The episode in Araván 1 where the fool carries off the prison door betrays also a confusion of two *motifs*. He does so partly in virtue of his great strength, as in the Epirote variant, though in his note von Hahn over-emphasises the importance of the physical strength of fools in folk-tale. The command of the clever brother betrays that another incident is latent in our somewhat broken story, the familiar tale of the fool who is left in charge of the house and told "to mind the door" and obeys by carrying off the door with him[1]. This is regularly the prelude to the incident of frightening the robbers by dropping objects on them from the tree, a story in one form or other of universal distribution in East and West. The cutting off the tongue of the survivor is rather badly stated in our version. The usual narrative runs that one of the robbers regains courage and goes back to investigate the true cause of their alarm. The Fool persuades him to show him his tongue and cuts it off. When the man rejoins his companions, bleeding and unable to speak, they are more convinced than ever that their fright was justified and flee away as far and fast as possible.

In Malakopí 1, as in the Turkish variant, the hero is a Scaldhead (see above, p. 223). The incidents of the camel laden with gold and the marked doors occur in most of the familiar examples of *The Master Thief who robs the King's Treasury*, but the stealing of the king's personal property which causes the death of innocent people and hatred of the king, the thief's *coup d'état* and history repeating itself in the relations of the new monarch and his brother, are new to me.

The form of the camel incident is a little obscure. The more usual form occurs in Phloïtá 8, where the hero makes the guards drunk and steals the camel. Another trap which is often set for the Master Thief is to strew gold coins on a guarded street, the thief smears his shoes with pitch, walks down the street and collects the coins in this manner unobserved[2]. I fancy that here the

[1] *E.g.* Grimm, No. 59; a *Little Fairly* variant from Burgundy, Clouston, *Pop. Tales*, II, p. 255; Welsh Gypsy, *J.G.L.S.* I, p. 314; Kashmiri, Knowles, p. 99; Serbian, Mijatovitch, p. 245.

[2] In the Adakale version of *The Master Thief* for example, the pitch shoes incident is immediately followed by the camel stealing. Kúnos (Adakale), No. 39, p. 261.

Scald-head is thought of as making his donkey brush past the camel so that the coins, with which it is laden, stick in the pitch smeared on the donkey.

The Bargain with the Hairless Man.

Ulaghátsh 8, p. 371. Afshár-köi 3, p. 575.

Greek variants. Von Hahn, Nos. 11 [Geldart, p. 60] and 34 (Epirus).

Other variants. Turkish, Kúnos (Stambul), p. 38 [Bain, p. 42]; *Arabian Nights*, XI, p. 314; Kashmiri, Knowles, p. 98; Panjâb, Swynnerton, p. 283; Bengal, Bompas, Nos. XVI, XXX, LXXXVI, Appendix 19; Highland, *Mac-a-Rusgaich*, Campbell, No. XLV, II, p. 318; Irish, Jacobs, *Celtic Fairy Tales*, I, p. 182. Cosquin, *Contes de Lorraine*, II, pp. 46 foll., gives references for France, Spain, Corsica, Italy, Germany, Lithuania, Moravia, Denmark, Norway and three Oriental versions from Central Asia, India and Ceylon.

The plot of the story is that an agreement is made between a master (usually a Jew, a priest or a hairless man) and the lad seeking service with him, that whoever first loses his temper with the other shall forfeit his head or a piece of flesh cut off his back-bone. The successful brother destroys the property and children of the master until at last he loses his temper and the wager. In some cases the wife is killed too, in others she marries the hero.

Von Hahn has noticed that *The Lying Match*, of which Phárasa 21, p. 535, is an example, is a different species of the same genus.

For the warning against dealing with beardless men see above, p. 222, and the notes on *The King's Son and his Treacherous Servant* (below, p. 269).

Impossible commands are often given by malicious masters or mistresses in folk-tale in order to get an excuse for ill-treating a hero or heroine; thus, for example, witches tell those who take service with them "to sweep and sweep not," which is evaded by sweeping the back room and not the front[1].

An unpublished and broken down version collected at Araván contains one incident which perhaps deserves mention. The master tries in vain to kill the boy, "afterwards they took their

[1] *E.g.* Paton, No. 6, *Folk-Lore*, XI, p. 115 (Lesbos); Kúnos (Stambul), p. 91.

possessions and went for a journey to escape from the boy. Afterwards the boy went into the chest. He poured out the must-syrup and was drinking it." Evidently this is the familiar episode in which the family plagued with a boggart packs up to flee; at the first halt however a voice is heard "Aye, Georgey, *we*'re flitting you see," which reveals the presence of their unwelcome guest in the luggage, and in despair of shaking him off they return home again. See Crofton Croker, *Fairy Legends and Traditions of the South of Ireland*, I, p. 140 foll.; Kúnos (Stambul), p. 41; Naaké, p. 260.

The Cunning Ox-driver.

Phloïtá 2, p. 419.

To this story I know of no exact parallels. The Naxian *οἱ τρεῖς σπανοί* contains the successful persecution of his enemies by the hero motived by the incident of revenge for being tricked into selling geese as chickens[1]. Our story opens in the style of a tale of Oriental intrigue; the camel and the camel-flesh incidents are to be found in many of the variants of *The Master Thief, who robs the King's Treasury*[2], and the successful persecution of his enemy by the cunning ox-driver has of course many analogies[3]. Fortunately the tale is clear and well told and is by itself easily intelligible.

Tales of Intrigue.

Next to be considered are the tales of intrigue. In Oriental literature, as in the European novelists, who derived so much of their material from Eastern sources, the cunning and wickedness of women is a never-failing topic of the story-teller.

(i) *The Money-changer and the Pasha's Wife.*

Phloïtá 4, p. 433.

Variants. Georgian, *The Book of Wisdom and Lies*, CLXII, p. 253. The *Tale of Aziz and Azizah, Arabian Nights*, II, p. 193,

[1] Νεοελληνικὰ Ἀνάλεκτα, II, p. 108. This form of the story is well known in Europe; *v.* Pineau, p. 49, Cosquin, *Contes de Lorraine*, II, p. 338. Usually the hero is "the seller of pigs."

[2] *v.* Clouston, *Pop. Tales*, II, pp. 115–165.

[3] Clouston, *op. cit.* II, p. 27 foll.; Georgian, *Book of Wisdom and Lies*, XXXV, p. 66.

opens with the sign language, which a loving wife interprets for the benefit of her husband.

The tale is purely Oriental in character. The sign language, in which the lady summons her lover, is common enough in Eastern love-stories[1], and to most readers it will probably be familiar through Mr Kipling's fine story *Beyond the Pale*. The ruse by which the guilty pair turn the tables on the innocent police occurs in a story from Palestine[2].

(ii) *The Goldsmith's Wife.*

Sílli 4, p. 297.

Greek variant. Von Hahn, No. 29 (Epirus).

Other variants are to be found in Clouston, *A Group of Eastern Romances*, pp. 358, 548, and the same author's *Popular Tales*, II, p. 214 foll.; Kúnos (Adakale), No. 29, p. 185; the Georgian *Book of Wisdom and Lies*, XXXII, p. 57; *Arabian Nights*, VII, p. 334, *Kamar al-Zaman and the Jeweller's Wife*; *ib.* IX, p. 151, *The Fuller and his Wife and the Trooper*; Crane, p. 167. A Somali variant almost certainly derived from an Arabic source is given by Kirk, *Folk-Lore*, XV, p. 321. The story appears to be one of those Oriental tales of intrigue which passed into European literature with the *Sindibad* cycle of stories.

The variant in von Hahn is a close parallel to our version. It differs in having in addition the *Faithful John motif* and it is the trusty fisherman's son who wins the bride for his master. In other respects the differences are unessential. A golden crown and golden apple take the place of the earrings and the unfortunate husband is persuaded to give away the bride at the prince's marriage with his own wife.

(iii) *The Son who feigned Blindness.*

Pharasa 3, p. 475.

Variants. Benfey, II, p. 279. Bompas, Appendix, No. 22, p. 482. Swynnerton, p. 145.

This also is an Eastern tale, see Benfey, I, p. 385. In the *Panchatantra* is the story of a Brahmin, who, hearing his wife

[1] For example in the Armenian story, Macler, *Contes Arméniens*, p. 10.

[2] Hanauer, p. 221, and *cf.* the Georgian *Tale of the Two Mullahs*, *Book of Wisdom and Lies*, XVI. p. 31.

pray for means to make him blind, answers from behind the statue of the deity and so gains the opportunity of catching his wife and her lover *flagrante delicto*. In the Kohlān story of *The Cunning Potter*, the hero answers for the idol, shams blindness and kills the Raja who has an intrigue with his wife. The device by which the little boy of our story or the potter in the Indian tale rid themselves of the corpse is a commonplace of folk-tale. The Punjâbi version is worked into the Rasâlu cycle, a warning to the hero of the universal faithlessness of womankind.

The device of answering from behind the statue occurs in a different story from the Kalmuck *Siddhi Kur*. Cosquin, *Contes de Lorraine*, II, p. 210.

(iv) *The Faithful Wife.*

Phloïtá 8, p. 439.

The story is very broken down and as it stands almost unintelligible. It is I fancy a poor variant of the *Cymbeline* story of which a good specimen may be seen in the Bukowina-Gypsy tale, Groome, No. 33. The husband wagers his property on his wife's fidelity. The villain is to get a ring and learn what her birthmark is; here it seems to be a gold coin off her neck. The villain is successful in obtaining the evidence though he cannot seduce the wife. The husband writes and casts off his wife and forfeits his property. The wife in male disguise subsequently cures the Emperor and discovers her husband to whom she reveals herself after rescuing him from his pitiable plight. Compare the Highland tale *The Chest*, Campbell, II, p. 1.

(v) *The Magic Apple of the Faithful Wife.*

Sílli 7, p. 303.

Greek variant, Pio, p. 150 (Astypaliá), *ἡ τίμια γυναῖκα*. In the Astypaliá story the sign given by the wife to the husband is a magic shirt which remains spotless so long as she is pure. The type to which the story belongs is widely spread and familiar. Clouston discusses variants from different parts of the world[1]. The token is usually a flower or a shirt. Both are found in Oriental versions[2].

[1] *Popular Tales*, II, p. 289.

[2] Cosquin, *Romania*, XL, pp. 501–506.

Didactic Stories.

The stories next to be considered are of a quasi-didactic character; they deal with the advantages of following good advice which is more precious than monetary wage, or the rewards of trusting in God rather than in the generosity of man.

(i) *Three Words of Advice.*

Sílli 3, p. 293.

Greek variant. Pio, p. 222 [Garnett, *G.F.P.* II, p. 374] (Old Syra).

Other variants. Armenian, Macler, *Contes Arméniens*, p. 139; Indian, Bompas, No. XIV; Sicilian, Crane, p. 157. It is found in some versions of *The Forty Viziers*, and is supposed to have been introduced from the East through the medium of the *Gesta Romanorum*. A variant occurs in the Irish Odyssey, Kuno Meyer, *Merugud Uilix Maicc Leirtis*, p. 22 foll., and it is known in Cornwall, Scotland and Ireland. The version in Lluyd's *Archaeologia Britannica* alluded to by Grimm, vol. III, p. 322, is the principal source of Jacobs, *Celtic Fairy Tales*, I, xxii, *The Story of Ivan*. Jacobs' notes (*op. cit.*) and Clouston's discussion of the Highland version "The Baker of Beauly," *Folk-Lore*, III, p. 183, give further references to the variants.

The genus to which this tale belongs is common and a list of allied stories, which would include for example the story from Nísyros of the advice of a dying father to his son, "(1) never make friends with a foreigner; (2) never tell a secret to your wife; (3) never do a favour to a criminal[1]," would be inexhaustible. Some types of this large family are examined in Clouston[2]. After the variants above quoted, the Kashmiri Tale, *A lac of rupees for a bit of advice!*[3] comes nearest to our version.

In the Syra story the master pays 300 *piastres* as the man's wages who then buys from him for 100 *piastres* each the three words. (1) "Don't ask questions about what doesn't concern you." (2) "Don't turn off your straight path." (3) "Keep the evening's wrath until the morning." The hero sees an "Arab" putting ducats on a tree, remembers the first word of advice and restrains his curiosity. The Arab rewards him with money. His escapes

[1] Ζωγραφεῖος Ἀγών, I, p. 419.

[2] *Popular Tales*, II, p. 450.

[3] Knowles, p. 32.

from being robbed and from killing his own son correspond with the narrative in the version from Sílli. The Cornish tale begins with the purchase of the advice but the master puts the money in a cake which he gives the man to take to his wife. The hero escapes the robbers by keeping to the old road; in obedience to the advice, "Don't stop in a house where an old man has a young wife," he exposes the murder of an old innkeeper by his young wife and her lover, with which the criminals had charged his travelling companions, who put up in the inn. The third precept prevents the slaughter of his own son and in conclusion he divides the cake with his wife and finds the money in it.

A more modern Cornish version published by Hunt, *The Tinner of Chyannor*[1], only retains one precept "Never leave an old road for a new one," which is repeated on three successive years.

(ii) *"It is not my own but our own."*

Sílli 2, p. 287.

I confess that this story remains an unsolved puzzle as far as I am concerned. I know of no parallels which throw light on it and the difficulty is increased by an element of uncertainty in the text. As it stands I can make nothing of the reason why the hero is to say "our own not my own." At one time we thought the translation ran "not my own *nor* our own." Though not perhaps very satisfactory, the solution I then suggested was that the moral emphasised the duty of acknowledging the bounty of God. The hero is not to say my own nor our own because his wealth is given him by Providence. There is a Russian story of a man who has been given a miserable Luck by Fate. He appeals to Fate, who tells him that she cannot help herself, but advises him to take his niece Militsa into his house and call all his property hers, as she was born at a lucky time. Following this advice the man prospers. One day talking to a stranger he inadvertently says "That field is mine," and immediately the crop begins to burn. He runs after the stranger and cries "Stop, brother! That field isn't mine but my niece Militsa's," whereupon the fire goes out and the crop is saved[2].

The analogy seemed just plausible enough but falls of course

[1] *Popular Romances of the West of England*, Second Series, 1865, p. 115.

[2] Ralston, p. 196.

with the corrected reading of the text. Honesty can do no more than acknowledge defeat.

(iii) *The Princess who married the Ash-seller.*

Sílli 1, p. 285.

Of this story again I know of no variant. The princess who is fated to marry some common plebeian is of course a common enough *motif.* The accentuation of the father's repentance by the names of the children and the character of the names themselves have an Oriental flavour. A common story, in which the *anagnorisis* depends on the father's overhearing the names of his unknown children, is a form of the plot of *All's well that ends well* popular in the Levant.

(iv) *"I ask boons of God."*

Phárasa 20, p. 529.

Persian variant, Clouston, *Romances,* p. 425 ff.

The moral of the story is that it is better to ask of God than of kings. Our tale is complete but not very clearly told. The king angry at the presumptuous piety of a man who refused to ask a boon of him sends the executioner after the three to kill the one who is empty-handed. Providence ordained that the man who had the gold had asked the empty-handed man to carry his burden for a spell. In the Persian tale the king sees that a mistake has been made and sends the executioner again. God a second time saves his suppliant and the real possessor of the girl is killed in mistake for the man who asks boons of God. The hero escapes by a similar act of Providence in a Georgian story of the *Potiphar's Wife* type[1]. His master sends to slay him. In obedience to his father's word of advice to go to church at the proper time whatever his business, the hero goes to church and his companion is killed.

An interesting feature of our version is the episode of the drunken street-loafer as king, the same story as that which furnishes the plot of the *Induction* to the *Taming of the Shrew.* It occurs also in the introduction to a Turkish story[2].

[1] *The Book of Wisdom and Lies,* XIII, p. 26. For the episode of the escape through the performance of religious duties see Cosquin, "La Légende du Page de Sainte Élisabeth," pp. 13 foll.

[2] Kúnos (Stambul), p. 189. *Cf. Arabian Nights,* XI, p. 7.

Another and defective version of this tale was collected at Phárasa. The only feature of any interest is that the good man is explicitly made to flee, not to a cave, but to a rock dwelling (*cf.* p. 15). Here it is not explicitly stated but the name St Irene suggests that the cave was probably a rock-cut church.

The treasure-cave, the bath and the visit of the king, in this case Harun-al-Rashid, are incidents in the otherwise quite different *Story of Khoja 'Abdu-'llah*, a subsidiary story contained in the Turkish *Story of Jewad*[1].

(v) *The Forty Thieves.*

Phárasa 15, p. 515. Sílata 3, p. 447. Ulaghátsh 6, p. 363.

Greek variants. Ἀρχέλαος, p. 211 (Sinasós in Cappadocia); Ζωγραφεῖος Ἀγών, I, p. 418 (Nisyros); Παρνασσός, IV, p. 228 [Geldart, p. 9] (Syra); Σταματιάδης, p. 598 (Samos).

Other variants. Ali Baba and the Forty Thieves, Arabian Nights, X, p. 211; Turkish, Kúnos (Stambul), p. 231; Kashmiri, Knowles, p. 267; Grimm, No. 142, with Polish variant, vol. III, p. 359, No. 6.

Few versions of the story contain all the incidents. Ulaghátsh 6 gives the miscounting incident common to *Ali Baba* and the Syra version. Phárasa 15 has the pass-word "open Hyacinth" (*cf.* "open Sesame") and the use of a plant-name as a pass-word has given rise to what I believe to be rather an interesting mistake in the Samian version[2]. Here the robbers' hoard is actually located in a tree which magically opens at the word of command. Sílata 3 omits the miscounting and the pass-words but contains the cobbler episode. Phárasa 15 alone of our versions contains the jar episode, which is found in the stories from Sinasós, Samos and Syra, and

[1] On pp. 81 *sqq.* Translated by E. J. W. Gibb from the Turkish of 'Alī 'Azīz Efendi the Cretan, who died 1798–9. Glasgow, 1884.

[2] A curious instance of a mistake originating in the misunderstanding of the pass-word has been communicated to me by Dr John Sampson. Its intrinsic interest to collectors of folk-tales and students of their dissemination makes me doubly grateful to him for his permission to publish it here. In an unpublished Welsh Gypsy version of *The Forty Thieves* collected by him, "Sesame" is rendered "Tačō Yek'," lit. "safe'un." He points out "that the story must have been read aloud to the ancestors of our Welsh Gypsies in an English version of the eighteenth century by some kindly illiterate who misread the old long ſ for f, pronouncing 'sefam'." Not all Gypsy echoes are of the Orient.

in a different setting as an episode in a Cypriote tale[1]. The peculiarity of Phárasa 15 and Sílata 3 is that both conclude with the death of the poor man.

The story of *The Forty Thieves* is very popular in Greece and most of the penny chap-books of *παραμύθια* contain a version of it.

Animal Stories.

(i) *Fables.*

The first of these, Phárasa 9, p. 501, is the story of *The Fox who lost his tail*, though it differs in form from Aesop 46. In Palestine this fable comes at the conclusion of another story and the fox, as here, ties his companions' tails to the vines[2].

Phárasa 28, p. 557, *The Lion and the Hare*, seems popular in that village, for several texts were given by different narrators. The genus to which it belongs is that of *The Ass in the Lion's Skin*. A nearer parallel in form is supplied by the Russian story, *Ne forçons point notre talent*[3], where a dog tries to imitate a bear and gets kicked for his pains, or *The Sparrow and the Eagle* in the *Arabian Nights*[4].

Phárasa 32, p. 565, *The Eagle, the Dung-beetle, and the Prophet Elias*, except for the substitution of the Christian saint for Zeus, is identical with Aesop, No. 7. The fable is referred to in Aristophanes, *Peace*, 133, *Lysistrata*, 695. See further Jacobs' edition of Caxton's *Fables of Aesop*, Text p. 193, History p. 256.

(ii) *The Cock.*

Phárasa 17, p. 521.

Other variants. Kabyle, Rivière, p. 79, "*Le Chacal*"; *id.* p. 95, "*L'enfant*"; Indian, Kingscote, p. 187; Stokes, No. 17; *Wide-Awake Stories*, p. 17; Sicilian, Crane, p. 250. Mr Lang mentions variants from French Flanders, India and Zululand, Perrault, p. lxvi. The story is known to the Hottentots; *v.* Bleek, *Reynard the Fox in South Africa*, No. 42. Further references are given in Cosquin, *Contes de Lorraine*, II, pp. 202 foll.

[1] Σακελλάριος, p. 301.

[2] Hanauer, p. 277; *cf.* the Nuri variant, *J.G.L.S.* IV, p. 286.

[3] Leger, p. 187.

[4] *Arabian Nights*, II, 376.

In one of the Kabyle stories the hero is a jackal[1], in the other a child; both open their career of speculation by asking an old woman to extract a thorn[2] (a better opening than our "thorn bush"). The old woman throws the thorn away. "Give me my thorn." "I have thrown it away." The old woman is made to give an egg in place of the property she cannot return. The stories then follow the same course as the Pháraśa tale, except that in each case the child or the jackal himself secretly makes away with his property and then demands its return[3]. The conclusions too differ. The child successfully carries off the girl; the jackal as in the story of *The Ungrateful Snake, the Fox and the Man* (see below, p. 245), is given a sack containing, not as he thinks the bride, but a greyhound[4].

(iii) *The Cock and his Friends.*

Axó 6, p. 401.

Greek variants. Von Hahn, No. 85 (Epirus, a variant from Euboia is given in the notes); Νεοελληνικὰ Ἀνάλεκτα, II, No. 18, p. 33 (Naxos).

Other variants. Berber, Basset, *Contes Berbères*, p. 83; French and South Slav versions, *ib.* p. 187; French, Pineau, p. 169.

The story from Epirus opens with the quarrel between the old couple over a cock and hen. The old man's cock, who has one leg broken, is the hero. He takes a fox, a wolf and a river with him to the palace and eventually returns full of gold from the treasury. The Naxian story also opens with the quarrel of the old couple, but here the old man's cock performs his feats without the assistance of companions.

In the Berber story "Half-Cock" is the hero. He takes hairs from a jackal, a lion and a boar. Arriving at the palace he insults the king, who orders him to be put in the sheepfold. Half-Cock burns the jackal's hair; the jackal comes and eats up the sheep. The next night the lion is similarly summoned to the cattle-shed

[1] In Russian, Portuguese and Indian variants an animal is the hero.

[2] Two Indian stories open with the extraction of a thorn from a mouse's (Stokes, No. 17) or a monkey's tail (Kingscote, p. 187); a third (*Wide-Awake Stories*, p. 17) opens with a root for fuel and ends with the burning off of the rat's tail.

This trait is common to the Esthonian and Russian variants.

This conclusion is the general rule in European versions. The hero is successful in variants from Provence, Brazil and Transylvania.

where Half-Cock is immured, and the third night the boar rescues him from the treasury. The French variants even more nearly approximate to the Greek. The hero takes under his wing a fox, a wolf and the Seine and demands his money, a trait reminiscent of Phárasa 17.

(iv) *Puss in Boots.*

Potámia 1, p. 455.

Greek variants. Παρνασσός, IX, 366 (Thera); Νεοελληνικὰ Ἀνάλεκτα, I, p. 14 [Legrand, p. 15] (Melos); Νεοελληνικὰ Ἀνάλεκτα, II, p. 66 (Naxos).

Other variants. Armenian, Macler, *Contes de l'Arménie*, p. 85; Kurdish, Lerch, I, p. 83 [Garnett, *Women of Turkey, Jewish and Moslem*, p. 163]; Magyar, Jones, p. 1; Kabyle, Rivière, p. 99; Kashmiri, Knowles, p. 186; Bengal, Day, p. 226; Santal Parganas, Bompas, No. LV; Norse, Dasent, p. 340; Grimm, III, pp. 280, 360; Italy, Crane, pp. 127, 347; Perrault, *Le Maistre Chat.* In Perrault, p. lxiv, Lang gives references to additional variants from England, Sweden, Norway, Straparola, Sicily, the Avars, Russia, Swahili. Further variants are referred to in Knowles' note *ad loc.*

Lang's monograph in his edition of Perrault illustrates the difficulty of tracing the origin of a story, whose plot declares it to have necessarily spread from a single invention. I am inclined to think that no conclusion can be reached of any definiteness. Obviously Lang is right in making *man's ingratitude* his test incident and this points to an origin East of Europe. Lang's case against India is not proven, as he only knew of one Indian variant, that in Day's *Folktales of Bengal.* But I have not sufficient knowledge of the Oriental data to venture an opinion as to whether the home of the story is in India or a nearer Orient.

There is an obvious lacuna in the story on p. 457. It is of course the owner of the castle who should be frightened into the well.

The test of gratitude appears in many of the variants. The throwing out of the bones at the conclusion would seem the natural and proper course of action to a member of the Greek Church in which the practice of exhumation of the bones of the dead at the end of three years is general[1]. The bones are placed

[1] Not a folk-practice peculiar to Lesbos, as M. Dussaud (*Les Civilisations Préhelléniques*, p. 25) seems to think.

in a charnel house or ossuary and the various attentions paid to the dead, during his three years' tenure of the grave, naturally lapse now that his connection with earth has been finally and completely severed.

(v) *The Ungrateful Snake, the Fox and the Man.*

Araván 3, p. 335; Phloïtá 3, p. 429.

Greek variants. Von Hahn, Nos. 87 [Geldart, p. 68], 94 (Epirus); Legrand, p. 187 (Lecce); Λαογραφία, II, p. 161 (Trebizond and Doris); Carnoy, p. 238 (Indje Su).

Other variants. Russian, Λαογραφία, *loc. cit.*; Magyar, Grimm, III, p. 360; Georgian, *Book of Wisdom and Lies*, CXX, p. 189; Berber, Basset, *Contes Berbères*, p. 7; Soudanese, Monteil, p. 53; Persian, in the *Rose of Bakawali*, Clouston, *Romances*, p. 254; Indian, Frere, p. 198, Stokes, p. 17, *Wide-Awake Stories*, p. 116, Swynnerton, p. 303, Bompas, Nos. XLIV, CVII; Indo-China, Leclère, p. 92; Malay, Skeat, p. 20; Norse, Dasent, p. 306. Further references will be found in Benfey, I, p. 115, in von Hahn's notes to the stories quoted from his collection and Jacobs, *I.F.T.* I, No. 9 and notes. The latter gives further references to Indian versions and contains a critical mention of Krohn's monograph. Two versions are now current among the Hottentots, Bleek, *Reynard the Fox in South Africa*, Nos. 5 and 6. They date from after the coming of the white man, *op. cit.* p. xxiv.

There is little doubt that this story came first from the East. There are two forms, both of which I have included in the list of variants though only one is fully represented in our text. In one the man saves an animal from destruction; in return the animal wishes to kill him and the affair is referred to judges, who decide against the man on the score of his treatment of them, until the turn of the fox or jackal comes. By demanding to be shewn exactly what the circumstances were, he puts the ungrateful animal once more into the man's power.

There sometimes, but by no means invariably, follows the episode of the ingratitude of the man to the fox, which indeed is more frequently found in the second form of the story of which von Hahn, No. 94, is a Greek specimen, *Von der Bärin, dem Bauer und der Füchsin.* Here the episode of the appeal to judges does not appear. The clever animal, fox or jackal, shews a man how to

rid himself of a dangerous beast and is repaid at the wife's instigation with ingratitude and offered dogs in a sack supposed to contain hens. This trick of offering dogs tied up in a bag supposed to contain hens is common in animal stories. It occurs, for instance, as far afield as in Mexico, where in a Tarahumare tale the Grey Fox dupes the Coyote in this way[1].

The incident of the fox's imprecation being answered occurs in a Highland fable, *The Fox and the little Bonnach*[2]. The fox, after decoying and eating the little bonnach and a duck, went up to the top of a hill and stroked his sides. "Oh King! how finely the bullet would spank upon my belly just now." Who was listening but a hunter? "It will be tried upon thee directly," said the hunter. "Bad luck to the place that is here," quoth the fox, "in which a creature dares not say a word in fun that is not taken in earnest." The hunter put a bullet in his gun and he fired at him and killed him. Campbell refers to a Scandinavian tale where a wolf prays to Odin that an axe may fall on his head and a man throws one. None of these however can boast the delicious satire of Phloïtá 3.

(vi *a*) *The Prince and his Animal Friends.*

Afshár-köi 2 *a*, p. 573.

Greek variant. Carnoy, p. 1 (Indje Su).

Other variants. Armenian, Wingate, No. 10, Macler, *Contes de l'Arménie*, p. 35; Serbian, Mijatovich, p. 295; Georgian, Wardrop, p. 97.

The story should end on p. 573. The narrator has tacked quite a different story on to the end of the first. He begins, "How shall we take our daughter out of the hands of the eagle?"; a little further on we see that the villain from whom the princess is to be rescued is the snake. It is quite a good example of how folk-tales get confused in the telling.

The story should run more or less as follows. A young man is living in a wild country; every day he shoots a bird. One day he shoots two. "I may expect a guest to-night," he says to himself, goes home and finds a fox. The next day he shoots three birds, and another animal is joined to the company. (This correspondence of

[1] Lumholtz, *Unknown Mexico*, I, p. 306.

[2] Campbell, III, p. 113.

the bag to the number of companions occurs in both the Armenian and Greek variants, *cf.* the four fish of Phárasa 12.) The number of animal friends varies, the minimum is the company of fox, wolf, bear and eagle. Of these the fox is elected chairman by the others. He sends the eagle off to steal a princess. The father of the princess sends a witch-wife who succeeds in stealing her back from the young man. The fox makes the eagle carry him and the other animals to the king's country where the princess is closely guarded. He yokes the bear and wolf and begins ploughing and attracts so much attention to this strange spectacle that the princess is forgotten and the eagle carries her off again. (The Serbian story, which throughout differs in detail though not in plot, has a different ruse.) The king then sends an army which is defeated by the animals, who summon armies of their own kind. The king makes peace, recognises the marriage and all live happily ever after.

When he got to the end of his story the narrator must have remembered that his princess had only been carried off once and that she ought to have been carried off twice and so tacked on the quite different story of *How the Companions rescued the Princess.*

(vi *b*) *How the Companions rescued the Princess.*

Afshár-köi 2 *b*, p. 573.

Greek variants. Pio, p. 93 [Geldart, p. 106] (Astypaliá); Ζωγραφεῖος Ἀγών, I, p. 426 (Nisyros); Δελτίον, I, p. 296 [Garnett, *G.F.P.* II, p. 99] (Athens); Νεοελληνικὰ Ἀνάλεκτα, II, p. 118 (Naxos).

Other variants. Albanian, Dozon, p. 27; Russian, Curtin, p. 228; Slav, Leger, p. 241; Grimm, No. 129 and notes referring to Hungarian, Russian, Persian variants and versions in Straparola and the *Pentamerone*, *cf.* Grimm, *Frag.* 2, vol. III, p. 279; Tyrol, Crane, p. 67; Gaelic, MacDougall, p. 1, *How Finn kept his children for the Big Young Hero of the Ship.* Clouston, *Pop. Tales*, I, pp. 271 foll., adds to the above a Japanese variant.

The story is one of the series which deal with the adventures of a hero and his companions, each of whom possesses some faculty developed to an abnormal degree, as in Grimm, No. 71, *Sechse kommen durch die ganze Welt*, and No. 134, *Die sechs Diener.* The particular form, which we have before us, has a wide distribution

and appears usually in one of two settings. The variant from Astypaliá is an example of its setting as a *submotif* in the tale of *The Silent Princess*. The task set the hero is to induce the princess to speak. He adopts the plan of telling some article of the furniture a story which ends in a problem, and the contrariness of her sex induces the princess to dispute his decision. In Greek versions of this tale the problem stories are usually (1) The three suitors who acquire the magic telescope, the flying carpet and the medicine which restores the dying to life and by the joint exercise of these save the life of their beloved (the first part of *Prince Ahmed and the Fairy Peri-Banu* = *Arabian Nights*, x, pp. 244–261); (2) The carpenter, tailor, and monk and the girl they made (Phárasa 24); (3) The rescue of the princess from her devil husband by the magically gifted brothers. Each of these stories ends with the problem—which suitor deserved the bride?

In other cases, as here, the story appears as an independent tale and the solution is usually marriage with the youngest of the champions. As a rule it opens with the story of *The Flea Skin*. One day the princess caught a flea. Marvelling at the strange creature she kept it and fed it for several years on the best of foods until it was larger than a cat. It was then killed and skinned and the test, which her suitors have to perform, is to say to what animal the skin belonged. All fail, until the devil, in the form of a handsome young man, gives the answer and carries off the bride. The rescue then follows as in our text.

The story is badly told; probably it should run more or less as follows. The Hearer tells them when the Snake is asleep. The Shaker of Mountains raises the rock. The Thief, who is usually among the champions, steals the princess from the Snake's side without waking him. The Snake wakes, pursues, recaptures the princess and flies into the air with her. The Marksman shoots him and the youngest brother catches the princess as she falls.

Bluebeard Stories.

(i) *The Robber and the Princess.*

Ghúrzono 3, p. 343.

Greek variant. Σακελλάριος, p. 301 [Legrand, p. 115] (Cyprus).

Polish-Gypsy variant. Groome, No. 47, *The Brigands and the Miller's Daughter.*

Cosquin, *Contes de Lorraine*, I, pp. 180 foll. gives notes of a variant from Lorraine and references to German, Tyrolese and Lithuanian stories which correspond to the first part of our tale. The Sicilian and Tuscan versions quoted contain the sequel.

This story, like the one immediately following, belongs to the series of *Bluebeard* stories, which in one form or another are distributed throughout the *märchen* and popular poetry of Northern European countries. Of the two variants I have quoted the Cypriote tale opens differently. A girl marries an ogre and from the window of the forbidden room sees her husband devouring a corpse. The ogre noticing her pale looks becomes suspicious, takes on the form of one of her relatives after another, until she reveals to her husband in disguise the cause of her grief. He goes off to heat the spit and she escapes, hidden in the bales of cotton on a camel. The ogre drives the spit through all the bales but does not find her. She is taken to the palace and marries the prince and lives for fear of the ogre shut up in a tower. The ogre comes, like the robber in *Ali Baba*, with men hidden in sacks, but is detected and foiled. He then makes his way to the tower, puts the "church yard earth" on the husband and carries off the girl. She makes him go first down a ladder, which has been prepared with rungs sawn through and peas on the steps to make them slippery (*cf.* Axó 2, *The Cat*, p. 395). The ogre falls into a pit below the stair where a lion had been placed ready for the event.

The Polish-Gypsy story opens with the killing of the eleven robbers by the miller's daughter. The twelfth who is only wounded vows revenge, comes back disguised and marries the girl. She escapes in a waggon of straw and rouses the neighbourhood to attack the robber's castle.

(ii) *The Cat.*

Axó 2, p. 391.

Variants. Turkish, Kúnos (Adakale), p. 164; Grimm, No. 46 and variants in his notes; Italian, Crane, pp. 78, 344; Norse, Dasent, p. 16; Highland, Campbell, No. XLI, II, p. 279. The Turkish version contains also other *motifs* chiefly from the type of story last discussed, *The Robber and the Princess.*

All the variants quoted by Grimm seem to contain the escape

of the heroine herself, after sending away her sisters, in the disguise of a strange bird, adopted by means of rolling herself in honey and feathers. In the Norse tale the daughters go out to look for their mother's hen and are lured into the clutches of the Man of the Hill. In the Highland story the principal character is a great gray horse. In the final scene the heroine cuts off his head and he turns into a prince.

The loss of the heroine's hand is paralleled in the Hanover version, where the girl reaches the door just in time to escape the pursuing dwarfs, slips in and slamming the door cuts off her heel[1].

I am inclined to think that this story has travelled south-westwards to Greece and Turkey. So far as my knowledge goes, it is not at home in the East while it is well known in Northern Europe.

Encounters with Evil Powers.

(i) *The little Boy and the Markáltsa.*

Phárasa 6, p. 485.

Greek variant. Ζωγραφεῖος Ἀγών, Σύλλογος, XXX, p. 68 (Crete).

Other variants. Albanian, von Hahn, No. 95; Nuri, *J.G.L.S.* IV, p. 118, Nos. LXVIII, LXIX; Russian, Ralston, p. 163 foll.; Santal Parganas, Bompas, Appendix No. 9; Italian, Crane, p. 265; Berber, Norwegian, and Icelandic in Cosquin, *Le Conte de la Chaudière bouillante,* pp. 24–27.

The story appears to be a popular one in Cappadocia. At least two other variants were taken down at Phárasa and one at Ulaghátsh. It belongs to the type of *Hänsel and Gretel* (Grimm, No. 15) which is discussed exhaustively by Cosquin, *op. cit.*

The prelude in the Cretan story and in the unpublished variant from Ulaghátsh opens with the *motif* of the chickpea children (*cf.* von Hahn, No. 55, "*Halberbschen*"). The mother wishes that "all these chickpeas may become children"; the chickpea children annoy her and she puts them into the fire.

The loss of the bread on the way to his father is another link between this story and others of the *Tom Thumb* type (*cf.* von Hahn, No. 55, where Halberbschen gets his father to give him

[1] Grimm, Vol. III, p. 79.

directions which he can interpret as orders to eat the bread himself). The curious incident of his thinking his shadow a wolf (in one version a devil), and throwing the bread to it, is a constant feature in the Pharasa versions. The rest of the narrative is clear and calls for little comment. In some versions the ogress sees her daughter's breasts in the pot and dies of grief; in the Cretan tale, the boy taunts her from the roof-beam and gives her absurd directions as to the best means of catching him again, in the course of following which the stupid ogress kills herself with a spit.

The Berber story and the Italian *Buchettino* contain the incidents of fruit-picking, escape, recapture and killing of daughter.

(ii) *The Stupid Ogre.*

Pharasa 29, p. 557. Phloïtá 7, p. 436.

The general type to which these tales belong is that which tells how the sharp-witted youngest boy saves his brothers from the stupid ogre. In the Phloïtá version he is the familiar lazy son. The device of telling the ogre or ogress what their mother did for them is repeated in Soudanese[1], Avar[2] and West Indian negro variants of these tales[3]. Ogres are always stupid folk. If you meet a Kallikántzaros and give him a sieve, he will try to count the holes. As no Kallikántzaros can count more than two, you will have ample time to escape[4]. Similarly if you meet a witch on St John's Eve, give her an onion-flower or a red carnation and you may escape while she is trying to count the leaves[5].

(iii) *The Coward and the Markáltsas.*

Pharasa 26, p. 551.

Greek variants. Von Hahn 23 [Geldart, p. 47] (Epirus); Pio, p. 224 (Syra); Σακελλάριος, p. 345 (Cyprus).

Other variants. Albanian, Dozon No. 3; Armenian, Macler, *Contes Arméniens*, p. 120; Slovak-Gypsy, Groome, Nos. 21, 22; Georgian, Wardrop, pp. 129, 147; Turkish, Kúnos (Stambul), 56, *id.* (Adakale), p. 230; Grimm, Nos. 20, 183; Norse, Dasent,

[1] Monteil, p. 115.
[2] Cosquin, *Le Conte de la Chaudière bouillante*, p. 51.
[3] Dasent, Appendix, p. 497.
[4] Politis, Παραδόσεις, I, p. 596.
[5] Sir Rennell Rodd, *Customs and Lore of Modern Greece*, p. 200.

p. 41; English, Jacobs, *E.F.T.* II, p. 71. Further variants and a discussion on the various forms of the story in Clouston, *Pop. Tales*, I, p. 133, Cosquin, *Contes de Lorraine*, I, p. 95, and Benfey, I, p. 504.

The story is very familiar. The opening of the Phárasa tale is found also in the Syra version, where the coward is a *Spanós* or hairless man, and in the Turkish. Our version is rather a poor one and omits many of the possible incidents. It is peculiar in ending with the death of the clever coward.

(iv) *The Enchanted Mill.*

Afshár-köi 1, p. 571.

The story is not very clear and in parts the subject matter is unsuitable for translation. The general type, to which it belongs, seems to be that which tells of the victory over the evil spirit, which haunts a place, achieved by the person who is not afraid of it and is prepared to bully the bully.

Throughout Europe mills are places of evil reputation. They are often the rendezvous of devils in the *Justice and Injustice* story. Their bad character is not due to the notoriety of millers (also a feature of popular song and story and attributable rather to economic grounds), but more probably to the connection of spirits with water. In medieval Italy for example *fossati* and *fiumicelli* were the selected places for making compacts with the devil, and the devil often appears in the form of a miller[1].

The necessity of keeping the negro continuously employed is a difficulty which those who raise spirits are often called upon to face. It will be remembered how Michael Scott, after his familiar had bridged the Tweed and split the Eildon Hills, was obliged to set him at the endless task of making ropes of sand[2].

Justice and Injustice.

Axó 1, p. 389. Phárasa 5, p. 483.

Greek variants. Dawkins, *J.H.S.* XXX, p. 128 (Sílli); von Hahn, No. 30 (Epirus); Pio, p. 227 [Garnett, *G.F.P.* II, p. 283] (Old Syra). Παρχαρίδης, p. 101, gives a somewhat thin version from Pontos.

[1] *v.* Heywood, *Ensamples of Fra Filippo*, p. 313.

[2] Scott, *Lay of the Last Minstrel*, note 18.

Other variants. Serbian, Mijatovitch, p. 80, Naaké, p. 130; Magyar, Jones, p. 36; Bukowina-Gypsy, Groome, No. 30; Hungarian-Gypsy, *ib.* No. 31; Armenian, Macler, *Contes Arméniens*, p. 92; Georgian, Wardrop, p. 49; *Arabian Nights*, XI, p. 133, *Abu Niyyah and Abu Niyyatayn*, *ib.* p. 374 *Mohsin and Musa*; Norse, Dasent, p. 1; Grimm, No. 107, and vol. III, p. 342; Cosquin, *Contes de Lorraine*, I, p. 84; Clouston, *Pop. Tales*, I, pp. 249 foll. and 464, adding Kabyle, Indian, Persian, Sinhalese, and Portuguese variants.

The type of story is too familiar to demand further comment.

Gratitude rewarded.

Phárasa 18, p. 523.

Greek variant. Σταματιάδης, No. 4 (Samos).

Other variants. Armenian, Macler, *Contes de l'Arménie*, p. 71; Serbian, Mijatovitch, p. 74, Naaké, p. 250; Bulgarian, Schischmanoff, p. 255; Berber, Basset, *Nouveaux Contes Berbères*, p. 59.

The story belongs to a wider group, of which von Hahn, No. 53 (North Euboia), is perhaps the more common species. The Serbian variant omits the killing of the children for the angel in disguise. The Samian and Bulgarian parallels are very close. There is only one child but, like the two in our story, he not only escapes harm but miraculously grows in the oven where in the Samian version he is found with a basket of diamonds reading a book with golden letters. In the Bulgarian he has miraculously attained the age of fifteen and is reading a silver book. The first part of the Berber story, of which the Moslem Angel Gabriel is the *deus ex machina*, has completely broken down. The conclusion contains the request for a meal of four hearts. The host has only two goats and two children. When he is serving up their hearts, Gabriel asks him to call his children. The host courteously tries to put him off, Gabriel however insists and the children appear alive and well. The slaughter of the host's children in order to provide a cure for leprosy and the reappearance of the children alive occurs in a Georgian story[1].

One is naturally reminded of the restoration to life of *Faithful John* by the sacrifice of the hero's children who miraculously come to life again (Grimm, No. 6). It is a constant feature of the story

[1] *Book of Wisdom and Lies*, CXXV, p. 197.

and appears in almost all variants. In the early French romance of *Amis and Amile*, a tale immediately derived from a Latin source but probably hailing ultimately from the East via Byzantium, Amis is smitten with leprosy and can only be cured with the blood of his friend's children. Amile sacrifices his children who are miraculously restored to life (see *Encyclopædia Britannica*, *s.v.* Amis). It is interesting to find the belief that leprosy may be cured by the blood of children figuring in the traditional history of the conversion of Constantine as narrated by Moses Chorenensis the Armenian (*History of Armenia*, II, 83). "Constantin avant son règne et lorsqu'il n'était que César, vaincu dans une bataille et s'abandonnant au sommeil à face de tristesse, vit en songe une croix d'étoiles dans le ciel avec une inscription à l'entour qui disait: 'Triomphe avec elle.' Constantin, arborant aussitôt ce signe en tête de son armée, remporta la victoire: mais entraîné dans la suite par sa femme Maximina, fille de Dioclétien, il suscita des persécutions contre l'Église et fit un grand nombre de martyrs. Constantin, bientôt attaqué de la lèpre sur tout le corps en punition de son orgueil, ne pouvait obtenir sa guérison ni des devins ni des médecins marses. C'est pourquoi il s'adressa à Tiridate pour lui demander des devins perses et indiens, qui ne parvinrent pas à le guérir. Quelques prêtres païens, excités par les démons, lui conseillèrent d'immoler dans un bassin beaucoup de jeunes enfants et de se baigner dans leur sang encore chaud pour recouvrer la santé. Constantin, entendant les vagissements des enfants, les lamentations de leurs mères, mu par un sentiment de pitié et d'humanité, préféra leur salut à sa propre conservation. Alors il reçut de Dieu sa récompense, car dans un songe l'ordre lui vint des apôtres de se purifier et de se laver dans la piscine de vie par les mains de Sylvestre, évêque de Rome, qui fuyant ses persécutions s'était retiré sur le mont Soracte. Instruit par ce pontif, l'empereur crut en Dieu, fit disparaître de devant lui tous ses compétiteurs comme te l'apprend Agathange en peu de mots." Langlois, *Collection des Historiens Anciens et Modernes de l'Arménie*, II, pp. 123, 124.

Virtue rewarded.

Ghúrzono 4, p. 347: *The Two Brides.*

Axó 5, p. 399; *The Two Women and the Twelve Apostles.*

Araván 2, p. 335; *The Two Daughters.*

Greek variants. Δελτίον, I, p. 335 [Garnett, *G.F.P.* II, p. 351] (Athens); Νεοελληνικὰ Ἀνάλεκτα, I, p. 12 [Garnett, *G.F.P.* II, p. 348] (Melos); Ζωγραφεῖος Ἀγών, Σύλλογος, 1896, p. 58 (Crete).

It is hardly profitable to give a list of variants of a story which is so common as this one. In the Athenian story it is a household of magic cats who dispense the blessing and the punishment. The Melian story represents a form very popular in Greece, in which not the twelve Apostles but the twelve Months are the heroes. They ask the first old woman "which is the worst month?" She is optimistic and points out that without the rains of winter, summer would have no corn to ripen. The Months are pleased and reward her. The greedy neighbour on the other hand grumbles at the cold of winter and the heat of summer and is punished in the usual way.

The form of the Araván story is common in a part of the world where the operation referred to is frequently and necessarily performed. In the Cretan story the two sisters cleanse Christ. The incident of the lousing and the dipping of the two sisters in golden and black streams respectively occur in a Georgian version of Cinderella[1]. Perhaps it is the practice of dyeing the hair and nails with henna, which has given us a red instead of a golden stream in the Araván story.

Born to be King.

Phárasa 8, p. 493.

Greek variants. Von Hahn 20 (Epirus); Λαογραφία, I, p. 107 foll. (Smyrna, Mýkonos); Λαογραφία, II, p. 655, Schmidt, No. 2 (Kerkyra); Abbot, p. 347, Λαογραφία, II, p. 575 [three variants] (Macedonia).

Other variants. Albanian, Λαογραφία, I, p. 92, Dozon, No. 13; Transylvanian-Gypsy, Groome, No. 38; Norse, Dasent, p. 229; Slav, Harding, p. 31; Grimm, No. 29; Jacobs, *E.F.T.* I, p. 190. In Λαογραφία, I, p. 107 foll., II, p. 655, Politis refers to Bulgar, Slav, Vlach, Finnish and Bohemian versions. Clouston, *Pop. Tales*, II, pp. 458–465, adds references to the *Gesta Romanorum* and Indian tales. An illuminating examination of Oriental and

[1] Wardrop, p. 63.

medieval European variants is to be found in Cosquin, "La Legende du Page de Sainte Élisabeth," pp. 24 foll.

The story needs little comment. It may be remarked that it is often combined with *The Devil's Three Golden Hairs* as in the Gypsy, Norse, Slav and Grimm stories. Further some of the variants, *e.g.* the Corfiote, Bohemian and English stories, have a heroine not a hero, and it is a girl who is destined to marry a king and eventually achieves her fated high station.

The Dream.

Ulaghátsh 4, p. 359. Pharasa 22, p. 537.

Greek variants. Pio, p. 159 [Geldart, p. 154] (Astypaliá); von Hahn, No. 45 (Epirus); Ζωγραφεῖος Ἀγών, I, p. 421 (Nisyros); Carnoy, p. 43 (Indje Su).

Other variants. Armenian, Wingate No. 7; Turkish, Kúnos (Stambul), p. 375; Serbian, Mijatovitch, p. 237; Russian, Leger, p. 235; Magyar, Jones, pp. 117, 233, in the note p. 375 variants are referred to from Wallachia and the Turkish tribes of South Siberia.

The similarity to the story of Joseph expelled because of a dream, which is fulfilled by his removal from prison to the governorship on account of his skill in divining dreams, has been remarked.

The story of the fulfilled dream falls into several different forms. In Ulaghátsh 4 it is the unpopularity produced by the nature of the dream that makes the boy an outcast; in Pharasa 22 as in several of the variants the boy refuses to tell his dream. Again it is sometimes a princess who has the dream, *e.g.* the story from Nisyros and the Turkish tale. Further there are two distinct forms of the story of the male dreamer's adventures. One we have here, in which he is put in prison and solves the riddles of a foreign king (*e.g.* the variant from Indje Su, the Armenian, Russian and both Magyar stories). The other type is represented by von Hahn, No. 45, Pio, p. 159 and the Serbian tale, in which the hero serves a blind ogre, opens the forbidden chamber, obtains a magic horse, wins a princess in the form of a Scald-head or *Kasídhis*, puts his haughty brothers-in-law to shame and as a great prince is served by his parents.

As regards the sparrows of the Ulaghátsh story, in the Russian variant the hero rids the king of two jackdaws.

The Animal who marries the Princess.

Phárasa 27, p. 555. *The Snake who married the Princess.*

Sílata 5, p. 453. *The Monkey Husband.*

Greek variants. Von Hahn, No. 31 (Epirus); Paton, No. 4, *Folk-Lore*, x, p. 500 (Lesbos).

Other variants. Albanian, von Hahn, No. 100; Turkish, Kúnos (Stambul), p. 326; Roumanian-Gypsy, Groome, No. 7; Magyar, Jones, p. 282; Benfey, II, p. 144; Tyrol, Hungary, *Pentamerone* in notes to Grimm, No. 108; Grimm, No. 144.

To these variants must be added the whole series of *Cupid and Psyche* stories. For these and the following tales of animal wives reference may be made to Benfey, I, p. 254 foll.

In the Lesbian story the hero is a Pumpkin. The snake story opens usually in one of three ways. (1) A snake is adopted, as here. (2) A woman prays for a child even if it be a snake (von Hahn, No. 31). (3) A queen and a friend make a vow that their children, if they have them, shall marry (Paton, No. 4). Some of the variants contain the *Cupid and Psyche* conclusion, some, like ours (*e.g.* the Magyar and Roumanian-Gypsy versions), stop short at the marriage.

In the Phárasa story, of which a poorer version was also collected at Ulaghátsh, one notices the typical characteristics of the snake of Greek fairy tale, who gives gold in return for milk (*v.* p. 223) and possesses the magic signet ring (*cf.* p. 229). The Sílata story contains the burning of the hide and the *Cupid and Psyche motif.* The granting of the hand of a princess to the person who can make her laugh is a common occurrence in folk-tale (*e.g.* Grimm, No. 64).

In the Roumanian story of *The Enchanted Hog*[1], the Psyche of the story eventually finds her husband again in a tree house to which she climbs by a ladder built of the bones of fowls given her by the mothers of the Moon, Sun, and Wind. As there are not enough bones to supply the top rung she cuts off her little finger.

The Girl who marries an Animal.

Phárasa 31, p. 561. *The Girl who married a Dev.*

Ulaghátsh 10, p. 257. *The Girl who married a Snake.*

These stories belong to the common type in which the marriage

[1] Bain, *Turkish Fairy Tales*, p. 222.

of a daughter to an animal or supernatural being undertaken with not unnatural misgiving turns out for the benefit of the bride and her family. To Phárasa 31 the Indian story of the girl who married a crocodile (*Wide-Awake Stories*, p. 120) is a close parallel. In Ulaghátsh 10 we have the magical talismans (*v.* p. 224) and the marriage of the daughter with the snake is utilised for their introduction as is the birth of the snake son in von Hahn 43.

The Prince who marries an Animal.

(i) Sílata 2, p. 445. *The Dog's Skin.*

Greek variants. Von Hahn, No. 14 [Geldart, p. 81], *Das Ziegenkind* (Epirus); *ib.* No. 57, *Das Dohlenkind* (N. Euboia); *ib.* No. 21 [Geldart, p. 85], *Das Lorbeerkind* (Epirus); Paton, No. 11, *Folk-Lore*, XI, p. 339, *The Laurel girl* (Mytilene); Ἀνάγνωστος, No. 4, p. 191, ἡ Μυρσινιὼ ἢ τοῦ καλουγηρέλλ' (Lesbos).

As a rule the Greek versions of this excessively common type begin with von Hahn's *Thierkindformel*[1]. The mother prays "would that I had a child, even if it were some kind of animal," and her wish is literally fulfilled. The girl-animal is surprised by the king's son one day without her skin. For the seduction and desertion of the girl in our story *cf.* von Hahn, No. 21, Paton, No. 11, and Ἀνάγνωστος, No. 4. The latter has a tragical ending.

In some stories the prince proposes for the animal in marriage to the surprise of the girl's mother and the disgust of his own. There follow the three successive appearances of the heroine in beautiful dresses at wedding festivities, her detection on the third occasion and the burning of the animal skin. Here we have the simpler version which omits the episode of the mother-in-law's dislike and the second *anagnorisis*.

It is obvious that the story bears a close relation to some of the elements in the more elaborate tale of *The Girl whose Father wished to marry her* considered below.

The three dresses representing the wonders of earth, sky, and sea, only two of which are possessed by our heroine, figure again and again in stories of the Levant (*e.g.* von Hahn, Nos. 2, 6, 7, 67, 72, 100). Their unmotived appearance in our version suggests that it may originally have possessed the *Cinderella* element and that it has dropped out.

[1] Von Hahn, Vol. I, p. 47.

(ii) Ghúrzono 2, p. 341: *The Frog Bride.*

Greek variants. Von Hahn, No. 67 (Syra); Δελτίον, I, p. 330 [Garnett, *G.F.P.* II, p. 46] (Athens); Ζωγραφεῖος Ἀγών, I, p. 262 (Syme); Paton, No. 22, *Folk-Lore*, XII, p. 207 (Cassabá).

Other variants. Georgian, Wardrop, p. 15; Armenian, Macler, *Contes Arméniens*, No. 3, *Contes et Legendes de l'Arménie*, p. 58; Turkish, Kúnos (Stambul), p. 82; Indian, Knowles, p. 29, Benfey, I, p. 261; *Arabian Nights*, *Prince Ahmed and the Fairy Peri Banu*, X, p. 244; Welsh-Gypsy, Groome, No. 66; Grimm, No. 63 and notes vol. III, pp. 343–344; French, Pineau, pp. 91, 95.

This story opens frequently with the shooting of the arrows as in *Prince Ahmed and the Fairy Peri Banu.* In some cases, as in Grimm, No. 63 and the Athenian tale, the story merely consists in the demonstration of the superiority of the youngest brother's bride. The commonest version in the East is that represented in our story. A prince marries a fairy (*Prince Ahmed and the Fairy Peri Banu* and the Welsh-Gypsy version) or a fairy animal, or a commoner finds a fairy animal (Ζωγραφεῖος Ἀγών, I, p. 262, Kúnos (Stambul), p. 82). He burns the skin or reveals to the king the identity of the bride and the king wishes to take her for himself. He orders the husband to perform impossible tasks to obtain an excuse for killing him. The fairy bride enables these to be performed and in many of the stories the last of the king's demands is satisfied by the production of the nephew or brother of the bride, a magical monstrosity, who punishes and in some cases kills the evil monarch.

To turn to the details in our version; the cucumbers may have had jewelled crowns and watches inside them like the eggs in the Athenian story; they must have had some magical peculiarity. The magic tent and napkin appear frequently among the tasks in this story. Obviously a task, probably that which summons the bride's strange relative, has dropped out; as it stands the king's death is not accounted for. The burning of the skin also is out of place; by all analogies it should precede and be the occasion of the king's wicked desire.

The Girl whose Father wished to marry her.

Phárasa 14, p. 511.

Greek variants. Von Hahn, No. 27 and notes (Epirus and Smyrna) [Legrand, p. 217].

Other variants. Albanian, Dozon, No. 6, Λαογραφία, I, 100; Turkish, Kúnos (Adakale), No. 38, p. 250. Russian, Ralston, p. 159; Portuguese, Pedroso, p. 66; Grimm, No. 65; Campbell, I, p. 226, No. XIV; Perrault, *Peau d'Asne.* In Λαογραφία, I, p. 119 foll., Politis gives a long list of variants. Some further references will be found in Jacobs' note to *Catskin*, Jacobs, *E.F.T.* II, p. 240, and Cosquin, *Les Contes Populaires et leur Origine*, pp. 4 foll., *id. Contes de Lorraine*, I, pp. 273 foll.

The general outline of the story is that a king promises his wife on her deathbed to marry any woman whom her shoe or ring fits. In some stories, when the daughter expresses horror at the proposal, he obtains the Bishop's unwitting approval by asking him a parable, "If a man have a lamb should he eat it himself or give it to another[1]?" The girl finally demands the familiar three dresses[2] and escapes from her father with these, but covered with some unsightly disguise, a wooden cloak or a skin-robe. She is eventually discovered and married by a prince.

The second part of our story here is an addition. It belongs to the usual type of the young queen who is accused of infanticide or bearing puppies. It is not often that her father is the villain.

I was for long puzzled by the heroine's going "into a lamp" instead of adopting the more usual disguise of the wooden cloak or skin garment. Two North African examples I lately chanced upon confirm the text. The first is a Moorish folk-tale[3], in which a jeweller comes to the heroine's rescue with an enormous lantern, which he finds an excuse to deposit for a time in the house. She hides in the lantern and is carried in it to the Sultan's palace. The prince discovers her and falls in love with her. In his absence she is discovered by the prince's sister who secures, as she believes, the removal and death of an unsuitable sister-in-law. The heroine of course escapes and the story concludes with the *anagnorisis* by means of the ring served up in a special dish of food. The second is a Hausa tale[4], in which the lantern incident is quoted verbatim as an interesting parallel to the Morocco version. It would appear

[1] This parable incident comes from the East, Leclère, p. 225, Cosquin, *Les Contes Populaires et leur Origine*, p. 10.

[2] *v.* p. 258, *supra.*

[3] "Folk-lore from Tangier, No. 2: Tale of a Lantern," *Folk-Lore*, XIX, p. 443.

[4] Quoted in a review of Harris, *Hausa Stories and Riddles*, by G. Merrick, *Folk-Lore*, XX, p. 375.

probable that the lamp incident is drawn eventually from some common Mohammedan source. It has passed up into Cappadocia where quite obviously the incident has not been understood[1].

The recognition by the apple is curious. Its discovery in the prince's boot reminds one of the device of the magic spoons etc., which are placed in the pockets of a father or husband in similar scenes of the recognition of a wronged princess. The king is accused of theft and then the whole story is brought to light[2]. Apples in fairy tales are often instruments of fate, *e.g.* in the pointing out of destined husbands. *Malo me Galatea petit*, but the apples thrown by princesses have a way of going not where the thrower wishes, but to a destined rather than a chosen suitor. In von Hahn, No. 8, they discover who is the father of the princess' child by watching to whom the infant presents an apple. This incident occurs also in the Highland tale of *The Shifty Lad*[3].

Sophía and Konstandín.

Phárasa 12, p. 505. Ghúrzono 1, p. 339.

Greek variants. Von Hahn, No. 1 [Geldart, p. 31] (Epirus); Παρνασσός, IX, p. 233 (Crete).

Other variants. Armenian, Wingate, *Folk-Lore*, XXI, p. 365 [Macler, *Contes et Legendes de l'Arménie*, p. 10]; Turkish, Kúnos (Stambul), p. 3 [Bain, p. 1]; Magyar and Finnish, Jones, pp. 220, 402; Sicily, Crane, p. 331; Grimm, Nos. 11, 141.

I have given this story the name of *Sophía and Konstandín* and, unless my memory plays me false, it was referred to more than once by storytellers under that title. It is a popular tale and several versions, which are not published here, were taken down in the villages visited. In most of these the hero and heroine are called Konstandín and Sophía. As a rule it is the exception for heroes and heroines to have names and it will be noticed that in almost all the stories the characters are "the boy," "the girl," "the king" and so on. If it is permissible here to point a classical moral, this is the reason that in Greek legends elaborated out of simpler folk-tales we so often get characters with names like Kreon or Koiranos.

[1] The same explanation must hold good for the candlesticks in the Albanian and Roman variants.

[2] *E.g.* von Hahn, Nos. 2, 8.

[3] Campbell, I, p. 348.

The version from Ghúrzono and an unpublished text collected at Axó contain the cannibal incident which von Hahn wrongly thought to be characteristic of Albanian savagery. It occurs also in the Cretan variant.

With reference to the metamorphosis of the brother, the following account of the origin of the Yourouks is of interest. In the mountains where rain-water has settled, they say that, if a wild animal, an ibex or a bear, has drunk there and a man from civilisation drink after it, he will become wild as they are. And this is how they became Yourouks[1]. In the Axó version the brother first wants to drink from a camel's foot-print and is warned not to lest he become a camel and carry loads, then from an ox's foot-print and is warned not to lest he become an ox and drag a cart, and lastly from a goat's foot-print. From this, in spite of the warning that he will become a goat and jump away, he drinks and becomes a goat.

The Ghúrzono version contains the familiar conclusion of the conversation between brother and sister overheard by the prince.

The conclusion of Phárasa 12 is obscure. It may be a reminiscence of some story in which the fox regains his human shape by being killed in his animal shape. Compare for example Grimm, No. 57, where the helpful fox implores the hero to kill him and, when at last he complies, turns into human shape.

The incident of the heroine in the tree whose reflection frightens the horses and the device of luring her down by exciting her pity for an apparently incapable old woman is a common feature of this and other stories. The licking of the cut in the tree by the animal brother occurs in the Epirote and Turkish versions.

The *four* fish of Phárasa 12 is a characteristic detail. In folk-tales of the Levant, Fortune or the Deity frequently sends a catch of game exactly proportionate to the number and need of the persons concerned. See notes to *The Prince and his Animal Friends*, p. 246; an unpublished variant of Phárasa 6, also from Phárasa, contains the family of four who live on the daily catch of four fish.

[1] Bent, "The Yourouks of Asia Minor," *Journal of the Royal Anthropological Institute*, xx, p. 275.

Konstandín.

Phloïtá 6, p. 437.

This fragment recalls the cannibal incident which forms the prelude to the story last considered. In general character it approximates to the more elaborate type represented by *The Singing Bone*, Grimm, No. 28, or *The Rose Tree*, Jacobs, I, p. 15.

I do not know of an exact Modern Greek version of our story. The closest parallel in form, which is known to me, is the Creole story of *Des Os qui Chanté*, Fortier, *Louisiana Folk-Tales*, p. 60.

The Magic Bird.

Pharasa 4, p. 479. Phloïtá 1, p. 411.

Greek variants. Von Hahn, No. 36 (Epirus); *Ζωγραφεῖος Ἀγών*, I, p. 417 (Nisyros).

Other variants. Serbian, Naaké, p. 238; Armenian, Macler, *Contes Arméniens*, p. 117; Bukowina-Gypsy, Groome, No. 25; Kabyle, Rivière, No. 36. Grimm, No. 60 and notes, Knowles, pp. 75, 169 and notes, Clouston, *Pop. Tales*, I, pp. 93–99, Cosquin, *Contes de Lorraine*, I, p. 73, II, p. 352, give many references for Europe, the Near and the Far East.

Of this story other variants were collected at the same villages. Phloïtá 1 is the better and completer version. In some variants there are three children (*e.g.* the Epirote), the one who eats the head becomes king, the one who eats the liver finds money under his pillow and the one who eats the heart becomes a seer (*καρδιογνώστης*). This third warns his brothers of the mother's intention to kill them and it is he who deals with the wanton or witch's daughter, who has robbed his brother of the liver, and finally as vizier to his brother passes judgment on the delinquents.

The story is probably one of those which came from the East into Europe. In any case two details present in both of our versions are characteristic of Eastern stories. The paying of varying sums for seeing the wanton's face, breast and body is a frequent feature not only of Greek but of Oriental stories, and the choosing of a king by means of the royal hawk (in India it is sometimes the royal hawk and royal elephant, sometimes the elephant alone) is an Eastern trait[1].

[1] *Cf.* Bompas, pp. 184–239; Clouston, *Pop. Tales*, I, p. 465; Knowles, pp. 17, 159, 309; Day, p. 99.

The grateful Snake, Cat and Dog and the Talisman.

Potámia 2, p. 457. Ferték 1, p. 329.

Greek variants. Von Hahn, No. 9 and variants (Epirus and Euboia); Ζωγραφεῖος Ἀγών, Σύλλογος, XXX, p. 54 (Crete); Carnoy, p. 56 (Mytilene); Paton, No. 20, *Folk-Lore*, XII, p. 201 (Mytilene).

Other variants. Albanian, Dozon, Nos. 9, 10; Armenian, Macler, *Contes Arméniens*, p. 57; Bohemian, Leger, XV, p. 129; Bulgarian-Gypsy, *J.G.L.S.*, VII, p. 111; Turkish, Kúnos (Stambul), p. 295 ff. [Bain, p. 185], *id.* (Adakale), p. 281, Gibb, p. 214; Russian, Curtin, p. 137; Berber, Basset, *Nouveaux Contes Berbères*, p. 138; *Arabian Nights, The Fisherman and his Son*, XI, p. 113; Kashmir, Knowles, p. 20; Panjâb, *Wide-Awake Stories*, p. 196; Santal Parganas, Bompas, Nos. XXII, XXXIII; Burmah, Vossiov, p. 126; Welsh-Gypsy, Groome, No. 54; further references to Oriental versions in Groome, pp. 196–208, 219, Benfey, I, pp. 211–216, Clouston, *Pop. Tales*, I, pp. 335, 337, 476. To the same type belongs the Gypsy story, Jacobs, *E.F.T.* I, pp. 81, 238. Dähnhardt, *Natursagen*, II, *Tiersagen*, 2te Teil, p. 144, gives further references and three versions, one of them from Korea.

The tradition of the Korean version appears to differ entirely from that of the variants west of India, and this suggests not merely that India is the home of the story[1] but that it has been transmitted along two divergent lines of development, north-east to Korea and west to Europe.

The variants of what may be called the western tradition naturally display some diversity in detail. The animals and the manner in which the hero acquires them vary, and, whilst the rescue of the talisman is always found, in some versions the incident of its fall into the sea and subsequent recovery is missing. The buying of the animals which are going to be put to death is naturally employed also in other stories, *e.g.* in a Serbian variant of the *στρίγγλα* type[2]. It has a special significance in Moslem countries, where such an act is regarded as of high religious value and as conferring great merit. Thus the good dervish in a Turkish story obtains possession of a bird that

[1] This is to my mind proven. *V.* Cosquin, *Contes de Lorraine*, p. xi and Jacobs, *I.F.T.* I, pp. 244, 245.

[2] Mijatovitch, p. 245.

lays gold pieces. After discovering its properties he says to himself; "Allah by means of this bird has of His bounty given me a hundred pieces of gold; this money will keep me for some time; I must let him go free[1]." And actually in Turkey it is a regular practice to buy birds in order to obtain merit by letting them free[2]. Probably, however, the incident is originally derived from the Buddhist regard for animal life.

The two versions before us are fairly clear and contain between them most of the possible incidents, while they shew that variation in unessential detail, which is characteristic of the examples I have quoted from elsewhere.

The Snake and the Magic Wallet, Staff and Ring.

Phárasa 13, p. 507.

The magical wallet, staff, cap of darkness, etc., are the commonplaces of folk-tale in Greece as in Europe; to compose a list of variants would be to waste the time alike of reader and writer.

This story in form closely resembles Potámia 2, and opens with the saving of the snake, but it has not the stealing of the talismans and the rescue by cat and dog. The omission, however, of any further reference to the ring after its acquisition, leads one to suspect that this may be due to the narrator's lack of memory.

Master and Pupil.

Ulaghátsh 7, p. 365.

Greek variants. Von Hahn, No. 68 and variant (Syra and Epirus); Δελτίον, I, p. 321 [Garnett, *G.F.P.* II, p. 143] (Athens).

Other variants. Albanian, Dozon, No. 16; Georgian, Wardrop, p. 1, *Book of Wisdom and Lies*, CXVI, p. 184; Turkish, Kúnos (Stambul), p. 277, *id.* (Adakale), p. 18, Gibb, p. 253 [Garnett, *Women of Turkey, Jewish and Moslem*, p. 521]; Nuri, No. LX, *J.G.L.S.* IV, p. 111; Russian, Ralston, p. 228; Cossack, Bain,

[1] Kúnos, Adakale, p. 191.

[2] Meyer's *Reisebücher*, *Türkei*, etc. p. 161. Cf. Sandys, *A Relation of a Journey begun An. Dom.* 1610 (London 1637), p. 57. "They extend their charitie to Christians, and Iewes, as well as to them of their own religion: nay birds and beasts have a taste thereof. For many onely to let them loose will buy birds in cages; and bread to give unto dogs."

Cossack Fairy Tales, p. 3; Serbian, Mijatovitch, pp. 191, 206; Santal Parganas, Bompas, No. XXXVI; Mongolian, Buddhist, Serbian, Benfey, I, pp. 411–412; Straparola, Kalmuk and Tamil; Clouston, *Pop. Tales*, I, pp. 414, 432, 436; Norse, Dasent, p. 328; Grimm, No. 68.

M. Cosquin, to whose kindness I owe a copy of his paper "Les Mongoles et leur prétendu rôle dans la transmission des contes Indiens vers l'Occident Européen," *Revue des Traditions Populaires*, 1912, has submitted the story of *The Master and Pupil* to a searching examination. Many further variants of the story and of the sub-themes are given in this monograph and some interesting points are very clearly, and I think decisively, proved; firstly, that the Mongols play no part in its transmission to the West, and, secondly, that the story is undoubtedly of Indian origin, a fact which is shewn by an acute examination of the combinations of incidents. The story has radiated from India both Westwards and North-East along two independent lines of development. I may perhaps venture to draw attention to the importance which M. Cosquin assigns to the Turks in the dissemination of folk-tales in the Near East, a welcome confirmation of views which I had independently formed.

The incident which so often forms the prelude to this story has been discussed on p. 228 above. The two central incidents, the changing of human beings into animals and defrauding purchasers thereby and the transformation fight, are both familiar. For the first there is the classical story of Hypermnestra and Erysichthon[1]. Schenkl and Zielinski have maintained that this implies that *The Master and Pupil* was known to antiquity, but M. Cosquin[2] in discussing this view rightly decides that the classical references are not sufficient to justify the belief. His criticism may be supplemented by the remark that the selling of fictitious goods, the only incident common to the Erysichthon and the Magician and Pupil stories, is not confined to this particular story. Something very like it was alleged of the Irish witches. "Also some by crafts of nygromancie maketh fat swyne.....and selleth hem in chepinge and in feeres; but anon these swyne passeth ony water they torneth into her own kynde.

[1] Ovid, *Metamorphoses*, VIII, 871.

[2] *Op. cit.* p. 115 foll.

.....But these swyne mowe not be i-kept by no manner of craft for to dure in likeness of over thre days[1]."

The Transformation Fight has been discussed in Mr Hartland's *Legend of Perseus*. The most familiar example of it is in the *Second Kalander's Tale* in the *Arabian Nights*[2].

The Beautiful Girl Sweetmeat-Maker.

Ulaghátsh 5, p. 361.

Greek variants. Pio, p. 143 (Astypaliá); Δελτίον, I, p. 540 [Garnett, *G.F.P.* II, p. 368] (Athens).

Other variants. Armenian, Wingate, No. 9; Turkish, Kúnos (Stambul), p. 383, *id.* (Adakale), p. 142; Somali (doubtless from an Arab source), Kirk, *Folk-Lore*, XV, p. 319; Roman, Crane, p. 364; French, Pineau, p. 69, Cosquin, *Contes de Lorraine*, II, p. 323. The latter quotes Tuscan and Egyptian variants.

Our version is a specimen of how broken down a story may become in the telling: the narrator has managed to omit exactly the essential points. The story I believe to be Turkish[3]. I have given it the above title because the fact that Kúnos has called his Stambul version *Das schöne Helwamädchen*, while the Athenian variant is called ὁ γκιουζὲλ χαλβαντζῆς, suggests that this is a recognised title.

The episode of the snake (see above, p. 223) has no bearing on the story beyond accounting for the growth of the parents' prosperity. The plot of the tale proper is as follows. The parents go away on a pilgrimage and the villain, a schoolmaster, a Hodja, or a Jew, tries to seduce her. He entraps her at the bath, but she outwits him and leaves him with his eyes plastered with soap. In revenge the villain writes to her parents who order her death. As here, she is saved and marries a prince. After being married some time she wishes to see her parents and sets off with her children under the guardianship of the trusted vizier. The vizier makes dishonourable proposals to her and on her refusal threatens

[1] Elworthy, *The Evil Eye*, p. 29, quoting Higden, *Polychron.*, Rolls Series, I, p. 360.

[2] *Arabian Nights*, I, p. 123.

[3] The European versions known to me are all extremely thin and poor with the exception of the Roman. This appears to have preserved all the essential points of the original including the pilgrimage of the parents, the shrine of St James of Galicia being substituted for the goal of Mahometan pilgrimage.

to kill her and her children. The vizier kills her children, but the heroine manages to escape. The vizier then goes home and tells his master that the queen was really a vampire, who one night killed her children and fled. Meanwhile the queen dresses as a boy and becomes a maker of *helwa*, a popular kind of Turkish sweetmeat, in a café, and eventually gets the opportunity of telling her story to all the principal persons concerned within closed doors.

The first lacuna puts the narrator in difficulties as his heroine is guilty. The refusal to open the door to her brother, p. 361, is, I think, a displaced reminiscence of her rejection of the overtures of the wicked schoolmaster.

"The boy" in the last part of our tale is the girl in disguise. The "police-officer" who appears in the last scene must I think have played the part of the vizier in the complete story.

For the disguise of the goat's stomach see p. 223.

The King's Son and his treacherous Servant.

Ulaghátsh 2, p. 353. Pharasa 2, p. 469.

Greek variants. Von Hahn, No. 37 (Epirus); Σύλλογος, XIV, p. 255 (Zagori); Νεοελληνικὰ Ἀνάλεκτα, I, p. 41 [Garnett, *G.F.P.* II, p. 28, Legrand, p. 57] (Peloponnese).

Other variants. Albanian, Dozon, No. 12; Turkish, Kúnos (Stambul), p. 187; Serbian, Mijatovitch, p. 180; Slav, Harding, p. 173; France, Cosquin, *Contes de Lorraine*, I, pp. 32 foll. Cosquin adds references to Breton, Italian, Servian and Bulgarian versions, all of which agree in omitting the oath.

The story belongs to what von Hahn calls the *Bertaformel*, which is more commonly concerned with a heroine (*e.g.* Grimm, No. 89). In the form where the hero is a male, the servant gets his master at a disadvantage, usually at the bottom of a well; he gives him his life on condition of his changing places and swearing never to reveal the change as long as he lives. The servant plays the rôle of the prince at the king's court and sends his supposed servant, the real prince, to perform difficult tasks and to get the Fair One of the World. When his tasks have all been performed with the help of grateful animals, the villain kills the hero, but the Fair One of the World brings him to life again with the immortal water (here with magic bird's fat).

He is now absolved from his oath, which had been binding only as long as he should live. He accordingly reveals who he is and the treacherous servant is punished.

Both versions begin with the incident of the son and the tokens, but at Ulaghátsh the story is poorly told with many obvious omissions. In some variants (*e.g.* von Hahn, No. 37, and the Peloponnesian version) the villain is a Spanós and the king had specially warned his wife not to send her son with a beardless man as servant, with which compare the Cretan story of the priest who despite a similar warning takes a Spanós into his service[1], the warning against beardless millers in the *Lügenwette* type of story[2] and the incidents of the *Bargain with the Hairless Man* type[3].

The Grateful Animals and the Tasks.

Mistí 1, p. 385. Tshukúri 4, p. 569.

The tasks performed for the hand of the princess are a commonplace of folk-tale and figure as incidents in many of this collection. The two here mentioned contain no other leading *motif*. Mistí 1 has the grateful animals who perform the tasks; Tshukúri 4, which is a mere fragment, has only the tasks performed.

The Stepdaughter.

Sílli 6, p. 301.

I can cast no light on this tale from a knowledge of variants. Its type is obvious and familiar in general outline. But to the snakes I know no exact parallel. There is obviously a lacuna of some kind after the exposure of the stepdaughter by her father's servants.

Little Snow-white.

Ulaghátsh 1, p. 347. Sílata 1, p. 441.

Greek variants. Carnoy, p. 91 (Chios); Legrand, p. 133; Schmidt, No. 17 (Zakynthos); Ἀνάγνωστος, p. 183 (Lesbos); Σταματιάδης, p. 580 (Samos).

Other variants. Albanian, von Hahn, No. 134, Dozon, No. 1;

[1] Ζφγραφεῖος Ἀγών, Σύλλογος, 1896, p. 69.

[2] Von Hahn, No. 59; Mijatovitch, p. 103.

[3] P. 234, above.

Magyar, Jones, p. 163; Turkish, Kúnos (Stambul), p. 204; Kabyle, Rivière, pp. 45, 215; Grimm, No. 53; Italian, Crane, p. 326. A long list of variants will be found in Jones, *op. cit.* pp. 395–396. Mr Nutt's paper, *The Lai of Eliduc and the Märchen of little Snow-white*, *Folk-Lore*, III, p. 26, emphasises the priority of märchen to saga. It discusses the Gaelic *Gold-Tree and Silver-Tree* (*cf.* Jacobs, *C.F.T.* I, p. 88) and claims a Celtic source for the story.

The Ulaghátsh story belongs to a species of the *Schneewittchen* genus to which the Kabyle variants are the nearest parallels. It opens with the incident of the twelve brothers, cf. Grimm, No. 9, *Die zwölf Brüder*, where the father threatens to kill the brothers if a girl is born, and they flee into exile. The sister subsequently finds them, as here, but they are turned into ravens. The incident of the girl who finds that she has brothers in a far country and sets out to find them is common enough (*e.g.* von Hahn, No. 96, Grimm, No. 25).

The second of the Kabyle stories casts most light on our somewhat broken version. The first, Rivière, p. 45, is perhaps rather a variant of the Albanian *Ljelje Kurwe* (von Hahn, No. 96) than of *Little Snow-white*, though besides the opening incident of the search for the brother, it has camels playing a part in the *anagnorisis*. The second story (Rivière, p. 215) has the following plot. The moon, like the mirror of the German story, tells the jealous mother that her daughter is more beautiful than she. The daughter finds the house of five brothers, does their cooking, etc., and marries one of them. One day she quarrelled with the cat who put out the fire and she has to go to an ogre's to get new fire. From that day the ogre persecutes her when the brothers are out, until her husband discovers her distress and kills the ogre, as he is on the point of devouring her. They then pay a visit to the heroine's parents and the jealous mother persuades her father to give her an opium pill. Her inanimate corpse is placed in a box on a camel. The Sultan finds her and carries her off but the curiosity of his slaves dislodges the opium pill and she is restored to life. She mounts the camel who takes her back to her husband and her brothers, who are warned of her arrival by its grunting.

The story from Sílata follows more closely the orthodox lines of the *Snow-white* tale. It contains the incident of the wish for a

child with cheeks rosy as blood, the magic mirror and the mother's attempts to kill the heroine by selling her poisoned articles. There is an obvious mistake in the telling. The third venture of the mother should of course be successful and the fatal bit of apple jerked out by accident after the supposed corpse has come into the possession of the king's son.

The Two Sisters who envied their Cadette.

Delmesó 2, p. 317.

Greek variants. Von Hahn, No. 69 and notes (Syra, Epirus, Euboea); Δελτίον, I, p. 687 [Garnett, *G.F.P.* II, p. 185] (Athens); Ζωγραφεῖος Ἀγών, I, p. 425 (Nisyros); Νεοελληνικὰ Ἀνάλεκτα, I, p. 17 [Legrand, p. 77]; Paton, No. 3, *Folk-Lore*, X, p. 499.

Other variants. Albanian, Dozon, No. 2; Georgian, Wardrop, p. 5; Turkish, Kúnos (Stambul), p. 63; Serbian, Mijatovitch, p. 228; Armenian, Macler, *Contes Arméniens*, p. 71; *Arabian Nights*, X, p. 297; Grimm, No. 96; Bukowina-Gypsy, Groome, No. 17; Roumanian-Gypsy, Groome, No. 18; Cosquin, *Contes de Lorraine*, I, p. 186.

The story is of world-wide distribution from Brazil to India and from Iceland to Egypt. The chief difference in the variants lies in the omission or retention of the middle incidents of the tempting of the girl by the old woman and the tasks set her brothers. In some of the Indian versions the babes are saved by being swallowed by faithful animals, a trait which, it is interesting to notice, occurs in the Bukowina-Gypsy story. Is this perhaps a genuine example of the Gypsies as *colporteurs* of folk-tale?

The Three Oranges.

Delmesó 1, p. 305.

Greek variants. Von Hahn, No. 49 (Kydonia); Δελτίον, I, p. 158 [Garnett, *G.F.P.* II, p. 14] (Athens); Ζωγραφεῖος Ἀγών, Σύλλογος, XXX, p. 55 (Crete); Σύλλογος, XIV, p. 259 (Zagori); *Deffner's Archiv*, I, p. 129 (Thera); Schmidt, No. 5 (Zakynthos).

Other variants. Magyar, Jones, p. 133, Curtin, p. 457; North Hungary[1], *Folklore Journal*, VI, p. 199; Turkish, Kúnos (Stambul),

[1] The translation is by the Rev. A. H. Wratislaw from the Slovenish of J. Rimarski's *Slovenckje Povesti*, I, 37. It is quite an interesting version. The assimilation of other stock incidents has modified the narrative. It contains the pin episode.

p. 17; Portuguese, Pedroso, p. 9. The story occurs in the seventeenth century *Pentamerone* and the *Nouveaux Contes de fées* written by an unknown author at the beginning of the eighteenth century; see Grimm, vol. III, p. 319. An Italian version is given by Crane, p. 338[1].

I am inclined to think that the home of this story is the Levant. The compiler of the *Pentamerone* spent his youth in Crete[2] and in the Portuguese stories generally the Eastern element is strong. In any case it is remarkable that in Greek collections the story is repeated over and over again, whilst Grimm knows of no parallel in European märchen to the story he has traced in literary works. *The Belbati Princess* (Bompas, Appendix, No. 8) and *The Bél-Princess* (Stokes, p. 138) are very near relatives of *The Three Oranges.*

The Magic Brothers-in-law.

Ulaghátsh 3, p. 355, and 11, p. 379.

Greek variants. Von Hahn, No. 25 [Geldart, p. 50] (Epirus); von Hahn, No. 52 (N. Euboia); Παρνασσός, X, p. 517 (Thera); Legrand, p. 145.

Other variants. Turkish, Kúnos (Stambul), pp. 114, 128 [Bain, 114]; Magyar, Jones, p. 39; Albanian, Dozon, No. 15; Georgian, Wardrop, p. 113; Serbian, Mijatovitch, p. 139; Russian, Ralston, p. 85, Curtin, 203; Bulgarian-Gypsy, *J.G.L.S.* III, p. 184; Moravian-Gypsy, Groome, No. 43; Grimm, No. 111.

Of the variants, von Hahn, No. 25, has only the marriage of the sisters to the three magical suitors and their subsequent assistance of the hero. The rest of the story is a *Swan maiden* tale. The version from Thera, after the first part of the *Brothers-in-law*, developes into the *Underworld Adventure.*

The full plot of the story falls into two parts of which the second is given only by Ulaghátsh 11. Ulaghátsh 3 is very much broken down, but an outline of the plot will clear up a good many of its obscurities and shew where the narrator has confused himself. A king dies and tells his sons to give his daughters to the

[1] Crane speaks of other European versions, but the books to which he refers are inaccessible to me. The Italian version may well be derived from the *Pentamerone.* The prologue has become much distorted from its original form.

[2] I find that the significance of Basile's sojourn in Crete has been noted by French students of folklore, Cosquin, *Les Mongols*, p. 48, note (1).

first three suitors who ask for them. Three *devs*, dervishes or animals apply and the youngest insists on obeying his father's commands. The brothers go on a journey. One night an ogre with one head, the next night one with two heads, the third one with three heads attack the camp but each is slain by the brother who is keeping watch, who does not however say anything about it to the others. (In Ulaghátsh 3 it is the same brother who kills them all.) The conflict with the third ogre extinguishes the fire and the youngest prince goes off to get a light. He meets an old man or woman who is spinning out the day and ties him or her up in order to bring Time to a standstill until his return. He sees a fire with forty robbers or ogres round it, lifts off their forty-handled cauldron and takes a light. He is detected or reveals himself, and the robbers are so impressed with his strength that they invite him to go with them in a raid on the king's palace. The hero gets inside and makes the robbers come one by one through the hole and cuts off their heads. He finds three princesses sleeping, drinks the sherbet that is by them and changes their candlesticks. He next hews off the head of a large snake which is crawling into the palace and leaves his sword sticking in the wall. He then returns to his camp after releasing the agent of Day without telling his brothers. The king is much astonished next morning, and discovers his benefactor by building an inn where the payment for a night's lodging is the narration of the strangest adventure the guest has experienced. The princes when thus detected marry the princesses. But an ogre carries off the wife of the youngest prince. In his search after her he comes to his brothers-in-law, in each case his sister hides him, metamorphosed as some natural object or utensil, until she learns from her husband that he will not harm her youngest brother who gave him his bride. The magic brothers-in-law assist the prince to get his wife back. He tries twice to elope but is caught by the ogre, cut to pieces and only brought to life by the good offices of his brothers-in-law. The third time, he persuades his wife to wheedle from the ogre the secret of his external soul and after acquiring and destroying it lives happily ever after.

The story seems to be characteristic of the Balkan States and the Near East. Grimm, No. 111, is a variant version of the first part of the story.

The alleged Demeter story narrated by Lenormant in his *Monographie de la voie sacrée Éleusinienne* appears to me to be a botched version of this tale with additions, probably deliberate, to give it the air of a classical survival; see *Folk-Lore*, XXIII, p. 488.

The Underworld Adventure.

Ulaghátsh 9, p. 371. Sílata 4, p. 449.

Greek variants. Von Hahn, No. 70 (Syra); Ζωγραφεῖος Ἀγών, I, p. 196 (Epirus); Ζωγραφεῖος Ἀγών, I, p. 241 (Syme); Παρνασσός, X, 517 (Thera); Σύλλογος, IX, p. 363 (Ainos); Paton, No. 1, *Folk-Lore*, X, p. 495 (Lesbos); Paton, No. 13, *Folk-Lore*, XI, p. 452 (Mytilene); Carnoy, p. 75 (Mytilene); Abbott, p. 351 (Macedonia); Legrand, p. 191 (Smyrna). A poor version was taken down at Phárasa.

Other variants. Albanian, von Hahn, No. 97, Dozon, No. 5; Armenian, Wingate, No. 6, *Folk-Lore*, XXII, p. 351; Turkish, Kúnos (Stambul), p. 95, *id.* (Adakale) p. 28; Georgian, Wardrop, p. 68; Magyar, Jones, p. 244; Serbian, Mijatovitch, p. 117; Russian, Ralston, pp. 73, 144; Kabyle, Rivière, p. 241; Bukowina-Gypsy, Groome, No. 20; Welsh-Gypsy, *J.G.L.S.* II, 141.

For the European parallels see Crane, pp. 36, 366, Grimm, No. 166, and Cosquin, *Contes de Lorraine*, I, pp. 1—27, II, pp. 135—146.

There are two types of the story, only one of which is represented by our version. In the other (the story from Ainos and the Serbian, Georgian, Magyar and the second of the Russian variants) the hero is the *Strong Man* and the villains are his two companions, who are stronger than any one but he. They take it in turn for one to stay at home and cook the food. An ogre comes and conquers the companions on each occasion, the third day when the Strong Man is cooking he meets his match and is wounded. The trail leads them to the well and (as in Sílata 4) the companions call to be pulled up directly they are lowered. From that point the story follows the main type which runs as follows. An ogre robs the king's apple tree, which the two elder princes try in vain to guard. The youngest wounds the ogre and the trail of blood shews him the well. The hero is let down and kills the three ogres and rescues the three princesses. His companions play him false. He finds the two rams and by mistake or

mischance mounts the black one and is taken to the underworld. There he finds people kneading dough with spittle because a dragon monopolises the water. He kills the dragon and saves the princess who was being offered to him. He saves the young of an eagle by killing a snake; the fledgelings tell their mother who was on the point of killing the prince, and she promises in gratitude to carry him to the upper world. He gets forty barrels of water and forty oxen from the king, but on the way the meat gives out. He gives the eagle flesh cut off his own thigh which the bird carefully preserves and restores when they reach their destination. The tale should conclude, though it is omitted in both our versions, with the regaining of his bride from his treacherous brothers or friends, which follows the usual lines of the prince in disguise who furnishes the rescued princesses with the objects they demand before they will consent to marry.

In detail again there is considerable variation, but the main lines of the story are as given in this sketch and much of the variation seems due to disintegration of the original type. The episode of the killing of the snake which is attacking the eagle's young occurs also in Phárasa 2 and in a *Grateful Animal* story, von Hahn, No. 61. It seems to be an Oriental *motif*[1].

As far as my knowledge of the variants extends, the central incidents are preserved intact in the great majority of the stories hailing from the Near East. I know of no version from Western Europe which preserves the whole series. Among the references given by Cosquin I find no allusion to the rams and the descent to a still lower world. This incident the author apparently has not taken into consideration. The St George incident is retained only in his Avar, Russian and Kabyle stories. While another magical means of ascent is sometimes substituted for the eagle, the incident has remained a favourite and is the last of the series to disappear. It is found for example in Highland, French, German, Flemish, Italian and Tyrolese stories as well as in Russian, Bosnian, Bukowina-Gypsy, Transylvanian, Avar, Siberian Tatar and Kabyle variants. This latter group of versions has

[1] *V.* Stokes, p. 182; Frere, p. 13; Bompas, p. 239; Swynnerton, p. 32; Day, p. 134; Clouston, *Pop. Tales*, I, p. 469; Groome, p. 79; Cosquin, *Contes de Lorraine*, II, pp. 143–144.

also the saving of the eagle's young; in the former, *i.e.* the European group, the saving of the eagle's young has disappeared.

The Blacksmith and the Devil.

Phárasa 11, p. 503.

Variants. Russian, Ralston, p. 57; Georgian, *The Book of Wisdom and Lies*, p. 124; Norse, Dasent, p. 120; Grimm, No. 147; Welsh-Gypsy, *J.G.L.S.* II, p. 38, Groome, p. 249; Negro, Groome, Appendix; a list of variants of this and the allied stories collected by E. O. Winstedt will be found in *J.G.L.S.* II, pp. 380–384.

So familiar a story needs no comment. I do not remember seeing another Modern Greek variant.

The Twins and the Water-Fairy.

Phárasa 7, p. 489[1].

Variant. Day, p. 187, *The Man who wished to be Perfect.*

The story is obviously a version of the twins, their animals and life tokens, which are all miraculously born through the agency of a magic fruit, of which Grimm, No. 85, *Die Goldkinder*, or von Hahn, No. 22, represents the type. As a rule the witch, whom the first brother only meets after the adventures which have won him a princess, persuades him to tie up his animals with one of her hairs and then turns him to stone. The gambling fairy makes a poor substitute, as it deprives the magical birth of the animals of all motive.

The version published by Grégoire is badly told. A king has three sons, who are directed under his will to seek the Water-Fairy. The eldest first adventures, meeting an old woman who directs him and slaying an 'Arab.' He arrives at a great king's palace and marries his daughter. While hunting he shoots a bird which falls into a lake, the Water-Fairy appears and wins his greyhound, his horse and finally himself. The rose, left with his brothers as a token, withers. The second brother pursues the same adventure; as usual in the Twin-brother story, he is mistaken by his sister-in-law for her husband and puts his sword between them at night. The second rose withers and the third brother eventually wins

[1] Another version has been published in the text from Phárasa Ἡ Κουλπερίτσα, Grégoire, "Voyage dans le Pont et en Cappadoce," *Bulletin de Correspondance Hellénique*, XXXIII, pp. 158–159.

back his brothers, their animals and the Water-Fairy. The eldest returns to his wife, the youngest marries the Water-Fairy and the middle her attendant.

In the Indian version the Rakshasi wins first the animals (which are acquired, not magically born) and then the elder prince; the younger prince wins back his brother's animals, against which he stakes his own, and afterwards his brother.

For the episode of luring the hunter into the toils of a witch by means of the fairy hind, see Clouston, *Pop. Tales*, I, p. 215.

The Carpenter, the Goldsmith, the Tailor, and the Priest.

Phárasa 1, p. 465.

Greek variants. Pio, p. 93 [Geldart, 106] (Astypaliá); *ib.* p. 231 [Garnett, *G.F.P.* II, p. 138] (Old Syra); Paton, No. 23, *Folk-Lore*, XII, p. 317 (Budrúm). Another version was collected at Phárasa.

Other variants. Georgian, Wardrop, p. 104; Turkish, Kúnos (Stambul) p. 45; Oriental versions, Clouston, *Flowers from a Persian Garden*, p. 130; Benfey, I, 489–493; Voissou, p. 126; Leclère, p. 161.

Like *The Companions who rescued the Princess* (see above, p. 248) this story frequently forms one of the sub-stories concluding with a problem which are told to make *the Silent Princess* speak. Both forms of the story are found in the Far East.

The story is not a survival of the classical tale of Pygmalion and Galatea; see *Folk-Lore*, XXIII, p. 487.

The Strong Man.

(i) *Arslan Bey.*

An unpublished story from Phárasa.

This story, which was unfortunately too much broken down for it to be published, is about Arslan Bey (Sir Lion), apparently a well-known hero of folk-tale at Phárasa. He is born as the result of his mother's eating an apple and is christened by God. He plays the part of the heroic companion to the feebler prince Phósis, slays Shakhyarshimshírtsa[1], marries a bear-girl, is killed by the king and restored to life by an enchanted maiden. He evidently

[1] By the ending (-tsa for Greek -ισσα, *cf.* Markáltsa) this noun is clearly feminine.

belongs to the *Strong Man* type of hero. It is possible that the lion-killing episode in Axó 3 really belongs to this story.

(ii) *Arslan Bey and the Markáltsa.*
Phárasa 19, p. 527.

This opens with the *King Herod motif* and continues with the bringing up of the hero in the Markáltsa's cave. A regular feature of many of the Strong Man stories is his magical birth (1) from the eating of a magic fruit or some part of an animal, or (2) from the connexion of a priest with a bear, or (3) from the rape of a woman by some wild beast or ogre. When the offspring grows up, he goes into the world and proves to have all the strength of his animal parentage. Here the Markáltsa only plays the part of Cheiron to this Cappadocian Achilles.

(iii) *The Lionkiller and the King.*
Axó 3, p. 395.

The opening episode has broken down. Probably the son became strong after drinking the strong wine, or possibly in the original version the son was miraculously born as the result of the drinking of the wine.

The test of pulling the king's beard recalls the regular opening of the Magyar and Serb story of *the King who laughs on one side of his face and weeps on the other*[1]. The three sons go in turn to ask their father the reason of this strange peculiarity. The king appears to fly into a passion which terrifies the two elder sons; the youngest does not flinch at the exhibition of wrath and is consequently told the reason, which sends him off on his successful adventures.

The Son of the Magic Head.
Phárasa 23, p. 541.

Another version of this tale was taken down at Phárasa, in which the son of the Magic Head is a three-months child, his beard is seven spans long and his height one span; his name was Maskarás, *i.e.* Buffoon[2]. He cursed the king, and the king asked him to distinguish between male and female fish. Maskarás said

[1] *V.* Jones, p. 59; Curtin, p. 434; Leger, p. 165.

[2] Maskarás is the name given to anyone dressed up in a comic way, *e.g.* carnival revellers.

that he could do so, and informed the king that forty of his harem slaves were really males.

The story is a variant of the Oriental tale of *Why the fish laughed.* The giver of the laughing fish is threatened with death unless he discovers the cause of their merriment. One of his sons, who marries the princess, discovers that only the eldest Ranee is a woman. "When enquiry was made it was found that the wives had really become men, and the Raja was put to shame before all his people[1]." The same story is given in Knowles, p. 484, although here the informant of the hero is the peasant girl who is clever at riddles, a familiar figure also in tales of the Near East, and there is only one man disguised as a woman in the harem.

The idea of the discovery of men in the harem is doubtless derived from harem intrigues, such as that of which Don Juan was the hero; the opening scenes of the *Arabian Nights* will be recalled[2].

Murad the Hunter.

Phárasa 30, p. 559.

This curious tale is obviously fragmentary and incomplete. It opens with two imprecations, which come literally true, and would serve to point the moral of *Gesta Romanorum*, CLXII, "*Of avoiding imprecations.*" Next comes the incident of the two snakes, and a sequel is obviously lacking in which Murad should have been rewarded by the snake-king. For the incident of the fighting snakes, see p. 224 above. It occurs in von Hahn, No. 26 and No. 64, variants 1 and 3; *Arabian Nights*, III, p. 293, VII, p. 375; the Georgian *Book of Wisdom and Lies*, Tale CXXI, p. 191; Clouston, *A Group of Eastern Romances*, pp. 33, 471; Hartland, *Science of Fairytales*, p. 316. For superstitions connected with the sight of snakes coupling see the notes in Frazer's *Pausanias*, vol. V, p. 61.

The Talismans and the Golden Boy.

Phárasa 24, p. 545.

The first part of this tale is a variant of Ulaghátsh 10, though its opening bears a family likeness to that of *The Master and Pupil.* At the end of the story of the talismans is added a fragment from

[1] Bompas, No. XVIII.

[2] *Arabian Nights*, I, p. 5.

a different story belonging to the type represented by Pio, p. 159 [Geldart, p. 154] (Astypaliá), von Hahn, No. 6, variant 2 (Zagori), von Hahn, No. 45 (Epirus), in which the hero becomes resident in a *dhrákos'* castle. In the forbidden room he dips his finger in the pot of gold and then ties a rag round his gilded finger. He is however discovered and totally immersed. He escapes from the *dhrákos* with his magic horse, disguises himself as a *kasídhis* or scaldhead and his horse as a spavined nag, and in this disguise wins the hand of a princess to her father's great disgust. In some of the variants, as here, the recognition of the scaldhead is brought about by a handkerchief bound upon a wound, which he had incurred in battle, of course in the character of the golden stranger. The jars of gold in the forbidden room which mark indelibly the person who touches them figure often in folk-tale, *e.g.* Grimm, Nos. 3, 136; Dasent, p. 358; Clouston, *Pop. Tales*, I, p. 203.

BIBLIOGRAPHY[1].

GREEK.

Abbott, *Macedonian Folk-lore* (Cambridge, 1903).

Ἀνάγνωστος, Λεσβιακά.

Ἀρχέλαος, Σινασός (Athens, 1899).

Carnoy et Nicolaides, *Traditions populaires de l'Asie Mineure. Les Litteratures Populaires de toutes les Nations*, XXVIII (Paris, 1889).

Garnett, *Greek Folk-Poesy*, II (Nutt, 1896).

Geldart, *Folk-Lore of Modern Greece* (London, 1884).

von Hahn, *Griechische und albanesische Märchen* (Leipzig, 1864).

Legrand, *Recueil de Contes Populaires Grecs. Collection de Chansons et de Contes populaires*, I.

Νεοελληνικὰ Ἀνάλεκτα.

Παρχαρίδης, Ἱστορία τῆς Κρώμνης (Trebizond, 1912).

Paton, "Folk-tales from the Aegean," *Folk-Lore*, X—XII.

Periodicals.

Deffner's Archiv für Mittel- und Neugriechische Philologie, I (Athens, 1880).

Δελτίον τῆς ἱστορικῆς καὶ ἐθνολογικῆς ἑταιρίας τῆς Ἑλλάδος.

[1] The method of quoting *op. cit.* often entails on the reader a tedious hunt for the last reference in which the title of the work was mentioned, and it seemed possibly more convenient to make use of author's names and abbreviated titles in the text, and to add a bibliographical list by which the references might be traced. Quotations in square brackets indicate translations of the variant with which they are associated or translations from the same original.

Ζωγραφεῖος Ἀγών. (This is published in or as supplements to the *Σύλλογος* volumes.)

Λαογραφία.

Παρνασσός.

Σύλλογος, ὁ ἐν Κωνσταντινουπόλει ἑλληνικὸς Φιλολογικὸς Σύλλογος, σύγγραμμα περιοδικόν.

Pio, Νεοελληνικὰ Παραμύθια, *Contes populaires grecs publiées d'après les manuscrits du Dr J. G. de Hahn* (Copenhagen, 1879).

Σακελλάριος, *Κυπριακά*, II (Athens, 1891).

Schmidt, *Griechische Märchen, Sagen und Volkslieder* (Leipzig, 1877).

Σταματιάδης, *Σαμιακά*, V (Samos, 1887).

THE NEAR EAST.

ALBANIAN. Dozon, *Contes Albanais, Collection de Contes et Chansons populaires*, III.

ARMENIAN. Macler, *Contes Arméniens. Collection de Contes, etc.* XXIX.

Macler, *Contes et Légendes de l'Arménie. Petite Bibliothèque Arménienne*, III (Paris, 1911).

Wingate, "Armenian Folk-tales," *Folk-Lore*, XXI—XXIII.

BULGARIAN. Schischmánoff, *Légendes Religieuses Bulgares. Collection de Contes, etc.* XXI.

GEORGIAN. *The Book of Wisdom and Lies*, translated by Oliver Wardrop (Kelmscott Press, 1894).

Wardrop, M., *Georgian Folk Tales* (Nutt, 1894).

KURDISH. Lerch, *Forschungen über die Kurden und die iranischen Nordchaldäer* (St Petersburg, 1857).

MAGYAR. Jones and Kropf, *The Folk-Tales of the Magyars* (Folklore Society, 1889).

PALESTINE. Hanauer, *Folklore of the Holy Land.*

ROUMANIAN. E. B. M., *Roumanian Fairy Tales and Legends* (London, 1881).

RUSSIAN. Bain, *Cossack Fairy Tales and Folk-Tales* (London, 1894).

Ralston, *Russian Folktales* (London, 1873).

SERBIAN. Mijatovitch, *Serbian Folklore* (London, 1899).

SLAVONIC. Curtin, *Myths and Folktales of the Russians, Western Slavs and Magyars* (London, 1890).

Harding, *Fairy Tales of the Slav Peasants and Herdsmen, from the French of Alex. Chodsko* (London, 1896).

Leger, *Recueil de Contes populaires Slaves. Collections de Contes, etc.* V.

Naaké, *Slavonic Fairy Tales collected and translated from the Russian, Polish, Servian and Bohemian* (London, 1874).

TURKISH. Bain, *Turkish Fairy Tales.* [A translation of some of Kúnos' Stambul collection from that author's Hungarian version, to which are added four Roumanian tales from Ispirescu, *Legende san Basmele Românilořu.*]

Garnett and Stuart-Glennie, *The Women of Turkey*, I *Christian*, II *Jewish and Moslem*. [These two books contain translations from published sources. In detail they are sometimes inaccurate.]

Gibb, *The History of the Forty Vezirs* (London, 1886).

Kúnos, *Türkische Volksmärchen aus Stambul* (Leiden, n.d.): referred to as Kúnos (Stambul). For the Turkish text *v.* p. 4.

Kúnos, *Materialien zur Kenntnis des Rumelischen Türkisch; Teil I, Türkische Volksmärchen aus Adakale, u. s. w. Teil II, Deutsche Uebersetzung* (Haupt, Leipzig, 1907): the translation is referred to as Kúnos (Adakale).

ORIENTAL.

ARAB. Arabian Nights. *The Book of the Thousand Nights and a Night*, translated by Burton and edited by Smithers, 12 vols. (London, 1893).

Basset, *Contes populaires Berbères. Collection de Contes, etc.* XII.

Basset, *Nouveaux Contes Berbères. Collection de Contes, etc.* XXIII.

Monteil, *Contes Soudanais. Collection de Contes, etc.* XXVIII.

Rivière, *Recueil de Contes populaires de la kabylie du Djuradjura. Collection de Contes, etc.* IV.

SOMALI. Kirk, "Specimens of Somali Tales," *Folk-Lore*, XV, pp. 316–326. [Of these stories at least those quoted above are fairly certainly derived from Arab sources.]

PERSIAN. Clouston, *Flowers from a Persian Garden and other Papers* (Nutt, 1890).

Clouston, *A Group of Eastern Romances and Stories from the Persian, Tamil, and Urdu.* (Privately printed, 1889.)

INDIAN. Benfey, *Pantschatantra.*

Bompas, *Folklore of the Santal Parganas* (Nutt, 1909). [The stories from Kohlān in the appendix were previously published with the same numeration in *Journal of the Asiatic Society of Bengal*, LXXI.]

Day, Rev. Lal Behari, *Folk-Tales of Bengal* (London, 1883).

Frere, *Old Deccan Days* (London, 1868).

Jacobs, *Indian Fairy Tales.* [Referred to as *I.F.T.*]

Kingscote, Mrs Howard, and Paṇdit Naṭîsá Sástrî, *Tales of the Sun or Folklore of Southern India* (London, 1890).

Knowles, *Folktales of Kashmir* (London, 1893).

Steel and Temple, *Wide-Awake Stories* (Bombay, 1884).

Stokes, *Indian Fairy Tales* (London, 1880).

Swynnerton, *Romantic Tales from the Panjâb with Indian Nights' Entertainments* (Constable, 1908).

INDO-CHINA. Leclère, *Contes Laotiens et Contes Cambodgiens. Collection de Contes, etc.* XXV.

Vossiou, *Contes Birmans. Collection de Contes, etc.* XXIV.

MALAY. Skeat, *Fables and Folk-Tales from an Eastern Forest* (Cambridge, 1901).

GYPSY.

Groome, *Gypsy Folk Tales* (London, 1899).
Journal of the Gypsy Lore Society, New Series. [Referred to as *J.G.L.S.*]

EUROPEAN.

Campbell, *Popular Tales of the West Highlands* (Islay Association, 1890).
Clouston, "The Baker of Beauly," *Folk-Lore*, III.
Cosquin, *Contes Populaires de Lorraine.*
Crane, *Italian Popular Tales.*
Dasent, *Popular Tales from the Norse* (Edinburgh, 1859).
Grimm, *Kinder- und Hausmärchen.* [The edition used is the cheap three volume edition in *Reclam's Universal-Bibliothek.*]
Hunt, *Popular Romances of the West of England, Second Series* (1865).
Jacobs, *English Fairy Tales* and *More English Fairy Tales.* [Referred to as *E.F.T.* I and *E.F.T.* II.]
Jacobs, *Celtic Fairy Tales* and *More Celtic Fairy Tales.* [Referred to as *C.F.T.* I and *C.F.T.* II.]
Jacobs, *Caxton: The Fables of Aesop* (Nutt, Bibliothèque de Carabas, 1889).
Macdougall, *Folk and Hero Tales from Argyllshire. Waifs and Strays of Celtic Tradition*, II.
Meyer, K., *Merugud Uilix Maicc Leirtis.*
Nutt, A. "The Lai of Eliduc and the Märchen of Little Snowwhite," *Folk-Lore*, III.
Pedroso, *Portuguese Folk-Tales* (Folk-Lore Society, 1882).
Perrault, *Perrault's Popular Tales*, edited by Andrew Lang (London, 1888).
Pineau, *Les Contes Populaires de Poitou, Collection de Contes, etc.* XVI.

MISCELLANEOUS.

Bleek, *Reynard the Fox in South Africa.*
Clouston, *The Book of Noodles* (Book-Lovers' Library, 1888).
Clouston, *Popular Tales and Fictions* (1887).
Cosquin, "Les Contes populaires et leur origine. Dernier état de la question," *Compte Rendu du troisième Congrès Scientifique International des Catholiques*, 1894.
Cosquin, "La Lait de la Mère et le Coffre Flottant," *Revue des Questions Historiques*, 1908.
Cosquin, "Le Conte de 'la Chaudière bouillante et la feinte Maladresse' dans l'Inde et hors de l'Inde," *Revue des Traditions Populaires*, 1910.
Cosquin, "Le Conte du Chat et de la Chandelle dans l'Europe du Moyen Age et en Orient," *Romania*, XL, 1911.
Cosquin, "La Légende du Page de Sainte Élisabeth de Portugal et les nouveaux Documents Orientaux," *Revue des Questions Historiques*, 1912.
Cosquin, "Les Mongols et leur prétendu rôle dans la transmission des contes Indiens vers l'Occident Européen," *Revue des Traditions Populaires*, 1912.
Dähnhardt, *Natursagen* III, *Tiersagen* (Teubner, 1910–1912).
Fortier, *Louisiana Folk-Tales* (American Folk-Lore Society, 1895).

CHAPTER IV

DIALECT FOLK-TALE TEXTS AND TRANSLATIONS

Kyza derler-ki: be čoban, sen-de hič biršej bilmezmisin bize annattyrasyn? Kyz-da: ne bileğem, čoban adam ne bilir, lākin anamdan bir masal išitmištim, istersiniz ony size anladajym.

Kúnos, *Adakale*, p. 107.

They say to the girl: "Eh, shepherd, do you not know something to narrate to us?" And the girl says: "What should I know? what does a shepherd know? but I think I have heard a tale from my mother; if you like, I will tell you that."

A. TEXTS FROM SÍLLI[1].

Sílli. 1.

Ἤτου εἷς πατιδάχης· εἴδι μνιά μαναχὸ κόρη. Πολύ χοδάσσα ἠτου χέμκι πολύ ἀqαλούσσα ἠτου. Τούčη κόρη ἔμασι πολλέζ γλώσσες. Βαβάς čης μνιά μέρα παγαίννει να ρωčήδη του μάνdι ὅčι, "Να ρ̣οῦμ," κόρη του čίνα σε πάρη; Μάνdις κι λαεῖ του ὅčι, "Κό σου κόρη σε πάρη του σταχτηǰή." Πατιδάχης κι,—πι̣άννει του χολή. Ἔρδιτι σπίčιν dou. *Παίρει čην̣ gόρην* dou· *παγαίννει čη 's τένα βεράνί τόπου, κι σέκνει čη. Ὑρίζιτι να φέρη πολλά ξύλα, ὅčι να νάψη, να σκοτώδη čην̣ gόρην* dou, *κι σταχτηǰής μή čημ* bárη. *Κόρη του βαβάν ǰης βλέπει του, ὡς πού να νάρτη. Βαβάς čης μι τα ξύλα ἔρδιτι· ὀπ čην ἰρέαν* dou dadí *ζηρμουννᾶ τα. Κόρη ποτινg̣ιάν τα σωρεῖ, γροικᾶ τα. Ἀμμά čό να ποίδη, ρέν* da *ξέρει. Βαβάς čης čην̣ gόρη σέκνει čη 's τα ξύλα ἀνάμσα, να čη νάψη. Τρανᾶ, σωρεῖ ὅčι* dadí *ζηρμόνησιν* da. *Ἀψουčικανάς ὑρίζιτι να φέρη* dadí. *Ἀμμά ὡς πού να νάρτη, κόρη χαλάννει του ὀǰάqə. Φέβγει· παγαίννει πολύ μακρά 's τένα χουρι̣ό. Βαβάς čης ἔρδιτι· νάφčει τα ξύλα ὀπ čην ἰρέαν ὅčι κόρη ἀπέσ' τουν ἔνί* degí. *Ὑστερι̣άς ἔρδιτι σπίčιν* dou· *ἐνίσκιτι πολύ ἰδμάνης.*

[1] In all the texts and translations an asterisk denotes that a word is missing, obeli that the words between them are uncertain, square brackets that words have been supplied, and round brackets that the translation has been expanded.

CHAPTER IV

DIALECT FOLK-TALE TEXTS AND TRANSLATIONS

TEXTS FROM SÍLLI.

1. *The Princess who married the Ash-seller*[1].

THERE was a king. He had an only daughter. She was very beautiful and very clever. This daughter learned many languages. Her father one day goes to ask the prophet,—"Let us see,"—Whom will his daughter marry? And the prophet says to him, "Your daughter will marry the man who sells ashes." And the king,—anger seizes him. He comes to his house. He takes his daughter; leads her to a desert place and sets her there. He returns to bring much wood, (saying) that he will make a fire to kill his daughter, and the ash-seller shall not marry her. His daughter waits for her father until he comes. Her father comes with the wood; he lets the kindling slip from his mind. When the girl sees this, she understands. But what to do she does not know. Her father sets the girl in the midst of the wood to set fire to her. He looks, he sees that he has forgotten the kindling. Immediately he goes back to bring kindling. But before he comes, the girl breaks down the pyre. She flees; she goes to a village far away. Her father comes, he sets light to the wood, thinking that his daughter is inside. Afterwards he comes to his house; he becomes very repentant.

[1] *V.* p. 240.

Κόρη παγαίννει dογρού σταχτηǰή 's του σπίčι. Βραdύ σταχτηǰής ἔρšιτι ὀπ čην ζουλιάν dου. Τρανᾷ, σωρεῖ ὅčι čη σύραν dου ἀmbρός ἔνί μνιά χοšάσσα κόρη. Ρωτᾷ čη, "Νάč ἤρτις ρώ;" Κόρη κι λαεῖ του čονγιάν ἔφκι ὀπ κεφάλιν ǰης[1]. Κι τότι σταχτηǰής λαεῖ ὅčι, "Šύ ἔγερ να μ bάρης, γώ σένα φυλάττου σου." Κι τότι κόρη παίρει του σταχτηǰή· ἐνίσκιτι γάϊρü ἐναίκα του. Γεννᾷ γυό τέκνα. Τουτονῶν τα ὀνόματα σέκνέι τα, τέναν dου, "Taqτιρdέ Γιαζιλάν," κιτινοῦ, "Τεπτιλdέ Güζülμάς."

Ρώ τα τέκνα šινίσκουνdι· ἐνίσκουνdι ὀπ τριῶ χρονῶ. Μνιά ἡμέρα μάνα τους ἀφτά τα τέκνα βέmbει τα 's τ' ἀmbέλια να φέρουšι μικρά ξύλα, čιρπί. Ρώ τα τέκνα ὡς τα σωρόβγουši, σωροῦši ἕναν ἄρτουπου. Τούτους ἄρτουπους ἰνγιάν dου čαννό λαεινnόνǰισκι μυριολόγια. Τούτους ποτινγιάν γιουκούννέι ρώ τ τέκνων τα ὀνόματα, βιριᾶτι τα κονdά του, να μάση τουτουνῶν ὄνομα καλά. Ποτινγιάν γιουκούννέι ὅčι, "Γραπτό σου čονγιάν ἔνί ρέμ bουζουλdᾷ," κι τότι ἐνίσκιτι πολύ πεξμάνης:—"Κέšgε čηγ gόρη μου μή čη σκύτισα, κι να čημ bάρη σταχτηǰής." Τούτους παρακαλᾷ τα παιριά να του ὑπάγουši σπίčιν dους, να ριῇ μνιά čη μάναν dους κι του βαβάν dους. Παγαίννουši μι τα τέκνα του σπίčιν dους[2]. Μάνα τους ποτινγιάν του σωρεῖ, γροικᾷ τα ὅčι τούτους τουčεινῆς βαβάς ἰ. Ἀμμά φοβήσκι νά τα εἰπῇ του βαβάν ǰης ὀπ čην ἰρέαν ὅčι μή čη σκοτώšῃ.

Ὑστεριάς βαβάς čης ποτινγιάν πικρά πικρά μυριολογίσκι, τότι κόρη εἶπιν da 's του βαβάν ǰης ὅčι τούτουνου κόρη νε. Βαβάς čης τότι qoǰακλadᾷ čη κι φιλᾷ čη. Ἔρšιτι, "Γήμαρτον· ὅσι Σεγός čονγιάν σέλῃ, ἄρτουπους ρέ πουρει να τα χαλάšῃ." Κι τότι παίρει čηγ gόρην dου, τα τέκνα čης, του γαmbρούν dου· παγαίννέι του σπίčιν dου. Φčάνουši ἕνα gαινούρη γάμου του σταχτηǰή, κι σέκνέι του τουν dόπουν dου. Ἐνίσκιτι εἶς πατιšάχης.

Να χαρίšῃ κι σένα κι μένα.

Síllí. 2.

Ἤτου ἀρšή εἶς πατιšάχης· εἴšι τριά παιριά. Τούτα χέρ ἡμέρα κασινόνǰισκαši χωρίζ ζουλιά. Μνιά μέρα μέγας τους λαεῖ ὅčι, "'Ως πότι σε κάτσουμι bόša; Να τα γειποῦμι 's του βαβά μας,

[1] *V.* § 381.

[2] For the pl. verb and the use of μι (= μετά) *v.* § 381.

The girl goes straight to the house of the ash-seller. In the evening the ash-seller comes from his work. He looks, he sees that in front of his door is a beautiful girl. He asks her, "Why hast thou come hither?" And the girl says to him all that had happened to her. And then the ash-seller says, "If you will marry me, I will keep you safe." And then the girl marries the ash-seller; henceforth she becomes his wife. She bears two children. She makes their names, the one "In predestination that which is written," of the other "In mutability is hardly found."

These children grow big; become of the age of three years. One day their mother sends the children to the vineyard to fetch little sticks, twigs. As the children are gathering them, they see a man. This man, like a madman, was uttering lamentations. When he hears the names of those children, he calls them near him to learn their name well. When he hears them say, "Whatsoever is written for thee is not done away," then he becomes very repentant:—"Would that I had not killed my daughter and that the ash-seller had married her!" He asks the children to take him to their house, that he may just see their mother and their father. They go, children and all, to their house. When their mother sees him, she understands that this is her father. But she was afraid to tell it to her father because of the thought that he may kill her.

Afterwards when her father was lamenting very bitterly, then the daughter said to her father that she is his daughter. Her father then embraces her and kisses her. He comes; "I have sinned, in that whatsoever God wishes man cannot do away." And then he takes his daughter, her children, his son-in-law; he goes to his house. They make the ash-seller a fresh wedding, and he sets him in his place. He becomes king.

May it please both you and me[1].

2. "*It is not my own but our own*[2]."

There was of old a king. He had three sons. These sat every day without work. One day the eldest of them says, "How long shall we sit idle? Let us tell our father and let him shew us

[1] Texts 1—5 are from the dictation of Stéphanos Erísalis.

[2] *V.* p. 239.

κι νάζ μαζ ρείξ̌η μνi̯ά ζουλi̯ά." *Λαλά τους λαεῖ τα του βαβάν* dous *ὅči,* "*Τα παιρi̯ά σου σέλουδι μνi̯ά ζουλi̯ά.*" *Βαβάς τους κι,* —*πi̯άννει του χολή,*—*λαεῖ ὅči,* "*Γώ να νάχου τούτα οὔλα τα παρά κι· ἀφčοί ναζ ὑρέψουδι ζουλi̯ά.*" *Τα παιρi̯ά πάλι παρακαλοῦδι του βαβάν* dous *ὅči να τουζ ρείξ̌η μνi̯ά ζουλi̯ά. Κ' ὑστέρ βαβάς τους ἐνίσκιτι καρi̯ά του*[1]. *Ρώννει χερτέναν* dous *ὀπ ρέκα ἄiλi̯άραζ γρούδα.*

Τούčοι τρεῖς τους παγαίννουδι να qazanǰήσουδι *παρά. Μέγας τους ἐνίσκιτι τουτουνῶν κi̯ατίπης· χερτοϊνῶν* dous *κi̯άρι ἔσικνιν* da *χώρi̯α.* Mνi̯ά *μέρα τούτους λαεῖ ὅči,* "*Γελάτι να ρi̯οῦμ ἕνα χισάbι.*" *Τρανοῦδι ὅči μέγα ἀλεφροῦ τα παρά ἐξίλǰησαδι· κιτινῶν τα παρά* qazánǰησαδι *πολύ. Μέγας λαεῖ ὅči,* "*Γώ σε ὑπάγου να* qazanǰήσου *ὀπ* basδqá *ταράφι· σε ὑπάγου να* dirlέψου *κιζμέči μου.*" *Ἀφήννει, παγαίννει. Του βαβάν* dou, *čη μάναν* dou, *χίč* xabári *ρέ ρώννει.*

Ὡς παγαίννει, χαρδού του ἔρδιτι εἰς χιζΰρης. Ρωτᾷ του ὅči, "*Πού σε ὑπάγῃς;*" "*Σε ὑπάγου να* dirlέψου *κιζμέči μου.*" *Τούτους χιζΰρης λαεῖ του ὅči,* "*Σε ὑπάγῃς čημ* barασκεβγή· *σε γεβῇς ὀπ τένα κοπρού. Σονgrά σ' ἔmbῃς 's τένα μέγα σεράϊ, κι σε νάβρῃς ἕνα ἀξαqαλού γεραζμένουν ἄρτουπου. Σε του ρώῃς σελάμι. Σονgrά σε βλέπῃς, κείνους ὡς πού να σ'* galaǰέψ̌η. *Ὀπ κεί σε μάσῃς κιζμέči σου.*"

Ρώ τ παιρί παγαίννει· νάβρι τ κοπρού. Ὀχτώ ἡμέρες ὀπ κοπρού ρέ πουρσι να γεβῇ. Σονgrά ὀπ του Σεγοῦ ἔνηκι κι γέβκι. Ἤβρι τα σεράϊα, κi̯άτ του εἴπι χιζΰρης· baίννει *ἀπέσου. Χαϊβάνιν* dou *ἀφήννει τα ὄξου. Χαιρετίζει του· κi̯αvdά κάσιτι. Τρεῖζ μέρες χίč χιζΰρης ρέν* galaǰέβγει. *Τούτους κι ἀmbρός του τουτσά κάσιτι. Σονgrά χιζΰρης ρωτᾷ του,* "*Νάči ἤρτες; πέ τα, να τα γi̯ουκούσου.*" *Τούτους čονgi̯άν γέβκι ὀπ κεφάλιν* dou, *λαεῖ τα*[2]. *Χιζΰρης κι λαεῖ του ὅči,* "*Σύ σε ὑπάγῃς 's τένα χουρi̯ό, κι σε νάβρῃς ἕνα φοκαλουǰή ἄρτουπου. Ἔγερ να πάρῃς τουτουνοῦ čην gόρη ὡζ ἐναίκα, τότι ὅύ σε να νΐῃς πολύ ζενgίνης. Ἀμμά τράνης ὀπ του στόμα σου μή πῇς ὅči ρώ τ ζενginί,* 'κό μου νε,' *γi̯ά,* 'κό μας ἔνι,' *πέ.*"

Σονgrά τούτους baίννει *κεί τ χουρi̯ό, κi̯άτ του εἴπι χιζΰρης. Κεί νάβρι του φοκαλουǰή πολύ φοqαρά, νήδκου, λιψαζμένου.*

[1] For idiom, *cf.* p. 414, l. 7.

[2] For the idiom, *v.* § 381.

some work[1]." Their tutor tells their father, "Thy sons want some work." And their father,—anger seizes him,—he says, "It is I who must have all this money; as for them let them look for work." The sons again ask their father to shew them some work. And presently their father is content. He gives each of them ten thousand piastres.

These three go their way to win money. The eldest of them becomes their accountant; he used to put apart the gains of each of them. One day he says, "Come let us see a reckoning." They perceive that the eldest brother's money has grown less; the money of the others had gained much. The eldest says, "I will go to gain money in another place; I will go to seek my fortune." He leaves; he goes his way. To his father, to his mother he gives no tidings.

As he goes his way, a holy man meets him. He asks him, "Whither are you going?" "I will go to seek my fortune." The holy man says to him, "You will go to Paraskeví[2]; you will pass by a bridge. Afterwards you will enter a great palace, and you will find an old man with a white beard. You will greet him. Afterwards you will wait until he speaks to you. Thence you will learn your fortune."

The youth goes his way; he found the bridge. For eight days he could not pass over the bridge. Afterwards it came to pass by God's aid and he passed over. He found the palaces, of which the holy man had told him. He goes inside. He leaves his beast outside. He greets him[3]; then sits down. For three days the holy man says nothing. The youth sits thus before him. Afterwards the holy man asks him, "Why hast thou come? Tell it, that I may hear." The youth says what had happened to him. And the holy man says to him, "You will go to a village, and you will find a man who makes brooms. If you take this man's daughter as wife, then you shall become very rich. But look that you say not with your mouth 'this wealth is my own,' but say, 'it is our own.'"

Afterwards the youth enters that village, of which the holy man had told him. There he found the broom-maker, very poor,

[1] *I.e.* Let him set us up in business.

[2] Probably a place with a church dedicated to St Paraskeví.

[3] The actual finding of the old man in the palace is omitted.

baínnéi kondá tou. Rwtậ tou ŏči, "Náči düšündés toutsá pikrá;" Toútous ki laeî tou ŏči, "Xíč na fágou ψwmí rén ĕχou, na forώsou roúχa rén ĕχou· náχala mí düšünǰísou;" Patišaχi̯oû t pairí laeî tou ŏči, "Má rá t pará, ki gorás čonǥi̯án séli̯s. 'Aβóψi ki gώ se nártou· sé sas inŵ misafírης." Fokaloun̆ís paírei parά· pagaínnei, goránnei čonǥi̯án ĕsilisi. 'Ammá na gorášη komoúri̯a lηzmonậ ta. Pagaínnei spíčin dou· oŭla rώnnei ta čηn górηn dou. Kórη tou ki, potinǥi̯án sworeî ŏči komoúri̯a ré ínou, pagaínnei ὸp bounní· ašoučikanás férnei nŭa ξúla, ψíněi fáïma, férnei ta 's tou misafírη. Šabrinή méra misafírης goránnei nŭa móbella· došedé t ὸdán dous. Laeî tou ŏči, "Gώ se párou čηn górη sas· se na inŵ gambrós sas." 'Op kei čη méra k' ústér toutounoû ζoulia pagaínnei polú ráša. Qaζandậ pollá parά. Xčínnei nŭa seráïa, ammá polú ζourlou. Toúta ta seráïa ĕmni̯aζnašĭ βabá tou ta seráïa. "Afηki ὸp βabá tou ta seráïa ĕna ĕξíγi, ὸp tou fóβoun dou mí tou skotώsoušĭ. Raχáčin dou pék polú kalό ήtou. 'Iǥi̯án toútou ζeǥgínης kaneís ré ήtou.

Mni̯á méra mána tou laeî 's touν ándran ǰης ŏči, "Gώ sélou na ri̯ŵ méga mou t pairí." Toúčoi γu̯ó tous katlébgoušĭ ὸp ĕna χaïβáni· pagaínnoušĭ čη mni̯á strátα. 'Ως pagaínnoušĭ, ĕnísкiti mni̯á broší· kalá kalá islandoûšĭ. 'Op χarŏú sworoûšĭ pairi̯oû tous ta seráïa. Parakaloûn dous ŏči, "'Aβóψi na pomnoûmi rώ, ki ăbri na ὑpâmi." Fčánoun dous qaboúli. Kalá kalá raχatlandourdoûn dous. Šabrinή ἀβόpourma rwtoûn dous ŏči, "Toúta ta seráïa činous nou; Düpgŏ mni̯ázoušĭ kó mas ta seráïa. Čisкi̯án ĕni saábης tou, se tou skotώsoumi, čŭnki mni̯ázoušĭ kó mas ta seráïa." Biri̯oûndi patišaχi̯oû t pairí ŏči, "'Ipšešinós misafírης se sou skotώšη." Toútous ĕršiti ambrós tou, laeî tou ŏči, "'Aftá ta seráïa kó mou ínou. "Ešei ĕna noξáni· rén da sworeîz mí;" Gi̯a toútou kimóni rén dou skotώnnei, ammá ĕsilisi na páre oŭla tou ta parά. Mána tou ki laïnnei 's touν ándran ǰης ŏči, "Na ta pároumi, ki na ta rώsoumi méga mas pairí." Patišaχi̯oû yi̯ós laeî tous ŏči, "Gώ ὡs pú na ta nábrou, eîs Šegós ta ξérei. Ména toúta oŭla eîs χizŭrης mou ta rώki." Patišáχης pál rén dou fρηkéti.

Soǥrá patišaχi̯oû t pairí laeî tou ŏči, "Gώ ĕna patišaχi̯oû t pairí ήta. Eïχa γu̯ó alefríris. Treîz mas poíkami čarlŏkŏ·

hungry, thirsty. He enters in to him. He asks him, "Why do you ponder thus bitterly?" And the man says, "I have not a piece of bread to eat, I have no clothes to wear; how shall I not ponder?" The king's son says to him, "Take this money, and buy whatsoever you wish, and this evening I will come; I will be your guest." The broom-maker takes the money, goes, buys whatsoever he had a mind. But he forgets to buy charcoal. He goes to his house, he gives everything to his daughter. And his daughter, when she sees that there is no charcoal, goes on the mountain; immediately brings some wood; cooks food, brings it to the guest. On the following day the guest buys some household gear; he sets their room in order. He says to them, "I will take your daughter in marriage; I will become your son-in-law." From that day forward his work goes on with great good luck. He gains much money. He builds some palaces, very fine. These palaces were like the palaces of his father. From [the resemblance to] his father's palaces he left one thing lacking from his fear lest they should kill him. His pleasure was very great. There was no rich man like him.

One day his mother says to her husband, "I want to see my eldest son." The two of them ride on a beast; they go along a road. As they are going, a shower of rain falls; they are well wetted. Before them they see their son's palaces. They ask them, "To-night let us remain here, and in the morning let us go." They allow them. They give them very good entertainment. On the morrow in the morning they ask them, "Whose are these palaces? They are exactly like our own palaces. Whoever is its owner, we will kill him, since they are like our own palaces." They cry out to the king's son, "The guest who came last night will kill thee." He goes into his presence; says to him, "These palaces are mine. There is one thing lacking (to the resemblance); dost thou not see it?" For this reason only he does not kill him, but he wanted to take all his money. And his mother says to her husband, "Let us take it and let us give it to our eldest son." The king's son says to them, "How long I shall be finding the money, God alone knows. All these things a holy man gave me." Still the king does not listen to him.

Afterwards the king's son says to him, "I was a king's son. I had two brothers. The three of us traded; I gained nothing.

γω ρέ qαζάνϳησα. Ξέφκα να dιρλέψου κιζμέčι μου. Εἶς χιζῦρης εἴπι μου ὅčι, "Σὺ κι̯άτ να νῆς ζευgίνης, μή πῆς ὅčι, 'κό μου νε,' μά, 'κό μας ἰνου,' πέ, κι Σεός σε σου τα ἀφήσῃ." Σὺ νάχαλα σε τα πάρῃς ὀπ μένα;" Κι τότι βαβάς του γροίξι ὅčι γι̯αφτοῦ τ παιρί του. Qoϳακλαδᾶ του, φιλᾶ του, παίρει του παιρί κονδά του.

Να χαρίσῃ κι σένα κι μένα.

Sílli. 3.

Ἤτου εἶζ ἄρτουπους. Τούτους ἄρτουπους βλοῆσκι. Παρά ρέν εἴσι. Ἤσιλνίσκι σαβριν̯ή μέρα να πάγῃ 's τουν̯ gάmbου. Χαιρετᾶ čην ἐναίκαν dου· ἀφήννει, παγαίννει. Στέκιτι 's ἕνα μέγαν κιζμεκι̯άρης. Μην̯άτικον dου ρέν da galaϳέβγει. Ρεκατέσσαρις χρόνους κάσιτι γουrbετλί· čην ἐναίκαν dου χίč νε παρά νε χαρčί čη βέμνει. Ἐναίκα του γεννᾶ ὀπ τούτου ἕναm baιρί. Ἐνίσκιτι ρεκατρι̯ῶ χρονῶ.

Μνι̯ά μέρα ὀπ χουρι̯όν dου ἔρσιτι εἶζ ἄρτουπους. Λαεῖ του ὅčι, "Νάč κάσισιζ ρώ μεϊμάνα; Ἐναίκα σου ζαβαλί· čό να ποίσ' χώρις παρά;" Ποτιν̯gι̯άν τούτους ἄρτουπους λαεῖ του da, τουτσά νοῦς του ἔρσιτι 's κεφάλιν dου·[1] μεγέρ ζηρμούησιν da βλόημαν dου. Τούτους παγαίννει 's τουν ἀγάν dου, ὅčι, "Γώ,—ἔνηκι ρεκατέσσαρις χρόνους ὀπ τ' ἤρτα κό σου κονδά. Σὺ μένα χίč παρά ρέ μου ρώκις. Γώ σε ὑπάγου 's χουρι̯ό μου. Γώ ἔχου ἐναίκα. Ρόζ μου νῦ παρά." Ἀγάς του λαεῖ του ὅčι, "Madέμκι σὺ ὡζ ζαρι̯ά χίč παρά ρέν ὑριψις, ἄπαρ ρα τ küρέϊ, κι σκάμα κάτου χαζνά· bάς τα τρεῖς φοράς. Čονgι̯άν ἔρσιτι παρά küρέϊ τουm brόσπου, κείνου κό σου τ κιζμέči νε." Τούτους κατιβαίννει κάτου χαζνάν κονδά· bάννει τρεῖς φοράς küρέϊ. Ἔρχουνdι τρεῖζ μαναχές λίρες. Παγαίννει· λαεῖ 's τουν ἀγάν dου ὅčι, "Τούτου κό μου κιζμέči νε." Χαιρετᾶ του, κ' ὑστερι̯ανάς ἀφήννει, παγαίννει.

Ὡς παγαίννει čη στράτα, γρατᾶ τένα qαϊβέ. Κεί κάσιτι. Φρηκέτι čίς galaϳέβγει. Ὡς φρηκέτι, τρανᾶ, σωρεῖ ὅčι εἶζ ἰμάμης χίč ρέν galaϳέβγει. Ρωτᾶ του ὅčι, "Νάč ρέν galaϳέβγεις;" Χόϳας κι λαεῖ του ὅčι, "Κό μου ἕναν galaϳί μου μνι̯ά λίρα νε." Τούτους λαεῖ του ὅčι, "Μά ρά čη λίρα, κι πέ μνι̯ά galaϳί σου." Ἰμάμης κι

[1] *V.* § 381.

I went forth to seek my fortune. A holy man said to me, 'When you become rich say not, *It is my own*, but say, *They are our own*, and God will leave it to you.' Why will you take it from me?" And then his father understood that he was his own son. He embraces him; he kisses him; he takes the youth to himself.

May it please both you and me.

3. *Three Words of Advice*[1].

There was a man. This man got married. He had no money. He was minded on the morrow to go abroad[2]. He says farewell to his wife, leaves, goes his way. He lives with a great man as servant. Of his monthly wage he says nothing. Fourteen years he remains abroad; to his wife he sends neither money nor letter. His wife bears him a son. He becomes thirteen years old.

One day a man comes from his village. He says to him, "Why do you stop here at your ease? Your wife is in trouble. What will she do without money?" As this man says this to him, straightway his sense comes into his head:—for he had forgotten his marriage. He goes to his master, says, "For me, it is fourteen years since I came to your house. You have never given me any money at all. I will go to my village. I have a wife. Give me some money." His master says to him, "Because until now you have never asked for any money, take this shovel and go down to the treasury. Put in the shovel three times; whatsoever money comes against the edge of the shovel, that shall be thy luck." The man goes down to the place of the treasury. He puts in the shovel three times; only three pounds come up. He goes; he says to his master, "This is my luck." He says farewell to him and afterwards leaves him, goes his way.

As he goes on the road, he comes to a *café*. There he sits down. He listens to the people speaking. As he listens, he looks, he sees that an imam says not a word. He asks him, "Why do you say nothing?" And the learned man says to him, "One word of mine is a pound." The man says to him, "Take this pound,

[1] *V.* p. 238.

[2] The word, which I have translated "abroad," is *κάμπος*. The village of Silli looks out over the wide plain of Iconium and to go out into this plain is to the natives going abroad into the outer world.

παίρει ĕη λίρα, κ' ὕστερ λαεῖ του ἕνα μαναχό galaǰí, "Gανεινῶ galaǰí μή φρηκησῆς." Κ' ὑστέρ στέκιτι· σαλᾷ του στόμαν dou, ǰίπ ρέν galaǰέβγει. Κ' ὑστέρ ρωτᾷ του ὅτι, "Νάč ρέν galaǰέβγεις;" "Ρόζ μου ἄλλη μνιά λίρα, κι να σου εἰπῶ ἄλλου ἕνα galaǰí." "Καλά," του λαεῖ. Ρώννει του ἄλλη μνιά λίρα. Κι τούτους λαεί του ὅτι, "'Οπ dογρούσσα ĕη στράτα μή ăăήης." Κ' ὑστέρ πάλ στέκιτι· ρέν galaǰέβγει. Ρωτᾷ του, "Νάč ρέν galaǰέβγεις;" Ρώννει του μνιά ἄλλη λίρα. Λαεῖ του ἄλλη μνιά galaǰí, "Ποίς σάbρι πολύ, να νάβρης καλοσύνια πολλά." Κ' ὑστέρ πάλ ρέν galaǰέβγει.

Τες λίρες ὡς τες ρώννει, σωροῦν dou baškári ἄρτουπουρι, κι ἀπανdέχουši, "Τούτους ἔšει πολλά παρά κι· για τένα galaǰí κιμούη ρώκι μνιά λίρα." Σαβρινή ἀβόπουρμα οὖλοι σκώνουνdι να ὑπάγουši στράτα dous. Ὡς παγαίννουši, πατᾷ μνιά βροšή. Λαλοῦν dou ὅτι, "Γέλα, ὀπ ἀφτούčη στράτα μή πᾶς κι· να ὑπᾶμι ὀπ baškάσσα στράτα." Τούτους κι düšündé ὅτι, "Γώ για τένα galaǰí κιμούη ρώκα μνιά λίρα· ὀπ dογρούσσα ĕη στράτα ρέ šaštῶ." Κ' ὑστέρ χωρίζουνdαι. Τούčοι ἄρτουπουρι εἴχαš' ĕην ἰρέα νά του σκοτώσουši, κι να πάρουši τ παράν dou. 'Οπ σκότιμα γούλτισι.

Παγαίννει 's τάλλου ἕνα qaïβέ. Qaïβεǰής λαεῖ του ὅτι, "Ρώ čισκιάν goimâti, ἀβόπουρμα πεσανίσκιτι." Τούτους ρέν ἀφρηκέτι. Κοιμâτι ρώ. Ὡς κοιμâτι ĕην νύχτα, γιουκούννει μνιά λαλιά ὅτι, "Σε νάρτου, να νάρτου μί;" Κι τούτους ξυπνᾷ· λαεῖ ὅτι, "Γέλα να ριοῦμ čίς σου." Ποτινγιάν da λαεῖ τουτσά, ὀπ dουλάbι ξεβαίννει εἶζ ἄρτουπους μι τένα čουβάλι ἀλτούνια. Σονγρά ἄρτουπους πεσανίσκιτι. 'Αβόπουρμα ἔρκανda, qaïβεǰής ὡς κοιμâτι, τα παρά οὖλα γεμώννει τα τερκίν dou ἀπέσου· ἀφήννει, παγαίννει.

Κατιβαίννει χουριόν dou. Τρανᾷ, σωρεῖ ὅτι ἐναίκα του μι τένα delιqάνου παιρί galaǰέβγει. Τούτους ποτινγιάν τους σωρεῖ, νοῦς του παγαίννει baškάν dόπου[1]· ἀπανdέš' ὅτι ἐναίκα του ἀγαπᾷ gανείνα. 'Ησιλισκι να σκοτώšῃ ρώ τ παιρίν dou. Σονγρά λαεῖ ὅτι, "Γώ για τένα galaǰí κιμούη ρώκα μνιά λίρα· νάč να του

[1] For idiom *v.* § 381.

and tell me one of thy words." The imam takes the pound, and afterwards says one word only: "Listen to no man's word!" And afterwards he stops, shuts his mouth, says not a word. And afterwards he asks him, "Why dost thou say nothing?" "Give me another pound, and I will speak you another word." "Good," says the man to him. He gives him another pound. And the man says to him: "Do not be afraid of the direct road!" And afterwards he stops again, he says nothing. He asks him, "Why do you not speak?" He gives him another pound. He speaks once more a word: "Have much patience, that thou find much good." And afterwards again he says nothing.

As he is giving the pounds, the other men look at him and suppose, "This man has much money indeed; for one word only he gave a pound." On the morrow in the morning all rise up to go on their way. As they go, a shower of rain falls. They say to him; "Come, do not go on this road; let us go by another road." But the man thinks, "I for one word only gave a pound; of the direct road I will not be afraid." And then they separate. The men had the intention to kill him, and to take his money. He escaped from being killed.

He goes to another *café*. The owner says to him, "Whoever sleeps here, in the morning he dies." The man does not listen to him. He sleeps here. While he is sleeping in the night, he hears a voice, "Shall I come, am I to come?" And the man wakes up; he says, "Come, that we may see who you are." When he speaks thus, from a cupboard there comes forth a man with a bag of gold pieces. Afterwards the man dies[1]. In the morning early, whilst the keeper of the *café* is sleeping, he packs all the money inside his saddle-bag. He leaves, goes his way.

He comes down to his village. He looks, he sees his wife. She is talking with a young fellow. When the man sees them, he loses his head[2]; he thinks that his wife is in love with some one. He wanted to kill that lad. Afterwards he says, "I for one

[1] The πεσανίσκιτι of the text is clearly a variant for χάσκι (= ἐχάθη), which has the two meanings *he died* and *he disappeared*, the latter being the meaning which fits the story, and the teller in giving a synonym for χάσκι has carelessly taken its wrong meaning. The πεσανίσκιτι at the beginning of the paragraph perhaps led to the blunder.

[2] Literally: "his mind goes to another place."

σκοτώσου; Σοŋgρά να τα μάσου, κ' ύστέρ σκοτώνου του." baίννει *ἀπέσου ἐναίκα του. Ποτιŋgιάν του σωρεî, λαεî 's παιρίν* ǰης ὅči, "'Ηρτι *βαβάς σου· ὅούκου,* qoǰακλάïς *του, φίλης ἄέριν* dou." Κι *τότι τούτους ἄρτουπους* λαεî ὅči, "Καλά *ρέν* dou *σκότισα.* Τούτους *κό μου τ παιρί του.*" Τουτσά *ὀπ ρώ τες τρεîζ λίρες χέμ* qaζάνǰησι *ὀmbρίν* dou, *χέμ* qaζάνǰησι *πολλά παρά, χέμ παιρίν* dou *ρέν σκότισι.*

Να *χαρίšʼ κι μένα, να χαρίšʼ κι σένα.*

Síllı. 4.

'Ητου *εîζ* qουγ̣ουμǰής. *Εἴšι μνι̣ά χοšάσσα ἐναίκα.* Τούčη *čην ἐναίκα σάλισιν ǰη ὀχτώ σύρες ἀπέσου· κεί μαναχὸ σάλισιν ǰη.* Qουγ̣ουμǰής *ποίκιν ǰη μνι̣ά ζγάζ βέργες πολύ χοšάσσις.* Τούτο *γι̣ούκσιν* da *πατιšαχι̣οû τ παιρί.* Παίρει *ἕνα τερκί ἀλτούνι̣α.* 'Ηρτι qουγ̣ουμǰή *τ χουρι̣ό.* Dερά dεκι̣ά *ρώčησι* qουγ̣ουμǰή *του σπίči. Κ' ὕστερα ἔμασι* ὅči qουγ̣ουμǰή *του σπίči ὀπ τένα* baškά *σπίči* bιτιšιμένου νε. Παγαίννει· *ρώ του σπίči νάβρι τα.* Κάσιτι *ρώ 's του σπίči.*

Ρώ *του σπίči κι εἴšι ἕνα* doυλάbι· *ὀπ* qουγ̣ουμǰή *ἐναίκας* ὀdά *κολλημένου του.* 'Οπ *ρώ 'ζ* doυλάbι qουγ̣ουμǰή *ἐναίκα ὀπ čην* qoν̣šίνα ǰης galaǰεβνόνǰισκι. Ρωτοῦν ǰη, *ἔγερ να σελήšη να πάρη πατιšαχι̣οû τ παιρί.* Τούčη κι, "Παίρου τα," λαεî, "*ἀμμά ἔγερ να μ* boίšη *μνι̣ά ζγάζ βέργες ἰνg̣ιάν gατέχω.*" Πατιšαχι̣οû *τ παιρί,* "Čoνg̣ιάν λαεîς *χέμ čoνg̣ιάν γυρέβγης, σέ τα ποίσω,*" λαεî. Τούčη *ρώννει čη βέργαν ǰης ρώ τ πατιšαχι̣οû τ παιρί.* Τούτους κι *παγαίννει* qουγ̣ουμǰοû *τ* tükι̣άνə· λαεî του ὅči, "Σε *ζ ρώσου μνι̣ά χούφτα παρά, ἔγερ να μ* boίšης *ἰνg̣ιάν* ǰιά *μνι̣ά ζγάζ βέργες.*" Qουγ̣ουμǰής *ποτιŋgιάν σωρεî čη βέργα, γροικᾷ* ὅči *ἐναίκα του κρυφάς ὀπ ρώ του* ǰουβάνου *ἐγλενdᾷ.* 'Αψουčικανάς *σαλᾷ* tükι̣άνən dou, *παγαίννει σπίčιν* dou. Σωρεî ὅči *ἐναίκας του βέργες στέκουνdαι 's τουν dόπουν* dους, *κι τότι καρι̣ά του ραχατλανdᾷ.* Παγαίννει 's tükι̣άνən dou. Čαλιστᾷ *τες βέργες· γουλτώννει τες.* 'Ερšιτι *πατιšαχι̣οû τ παιρί.* Ρώννει *του μνι̣ά χούφτα παρά·*

word only gave a pound; why should I kill him? Presently I will find out, and afterwards I will kill him." His wife goes in. When she sees him, she says to her son, "Thy father has come. Rise up, embrace him, kiss his hand." And then the man says, "It is well that I did not kill him. This was my own son." Thus with these three pounds he gained his life and he gained much money and he did not kill his son.

May it both please me and please you.

4. *The goldsmith's wife*[1].

There was a goldsmith. He had a beautiful wife. This wife he shut up inside eight doors; there all alone he shut her up. The goldsmith made her a pair of very beautiful earrings. The king's son heard of this. He takes a saddle-bag full of gold. He went to the village of the goldsmith. He asked on this side and on that for the house of the goldsmith. Afterwards he learned that the goldsmith's house is joined on to another house. He goes, he found that house. He stays in that house.

Now that house had a cupboard; it was over against the room of the goldsmith's wife. By means of that cupboard the goldsmith's wife used to talk with her neighbour. They ask her if she is willing to receive the king's son. "I receive him," says she, "but on condition that he makes me a pair of earrings such as I purpose." The king's son says, "Whatsoever thou sayest and whatsoever thou seekest, I will perform it for thee." She gives her earring to the king's son. Now he goes to the goldsmith's shop. He says to him, "I will give you a handful of money, if you will make me a pair of earrings like this." When the goldsmith sees the earring, he perceives that his wife is secretly taking her pleasure with the young man. Immediately he shuts his shop; he goes to his house. He sees that his wife's earrings are in their place, and then his heart is at rest. (Another version of the tale here explains:—The prince had got to his house before the goldsmith and restored the earring to the wife by means of the communication between the two houses afforded by the cupboard.) He goes to his shop. He makes the earrings and finishes them. The king's son comes. He gives him a handful of money,

[1] *V.* p. 236.

παίρει τες βέργες· παγαίννει. Qουγ̣ουμ̆ής σεβινδᾰ̣ πολύ, ὅτι qαζάνῐ̆ησι πολύ παρά. Βράδυ ἔρ̆σιτι ἔην ἐναίκαν dou *κονδά σεβινῐ̆ημένους.*

Ὕστιρι̣άς πατισ̆αχ̣ι̣οῦ τ παιρί του qουγ̣ουμ̆ή καλαΐτου μνι̣ά 's του σπίτ̆ιν dou. *Ἀμμά qουγ̣ουμ̆ής πρίν να νάρτῃ, ἐναίκα του φορώνιτι, σάνιτι, ὀπ* doulábi baínnei· *πατισ̆αχ̣ι̣οῦ τ παιρί κονδά κάσιτι. Qουγ̣ουμ̆ής ποτιν̣gιάν ϳη σωρεῖ, σ̆αδ̆τᾰ̣. Ἀψουτ̆ικανάς παγαίννει σπίτ̆ιν* dou *να τρανήδ̆ῃ, "Να ρι̣οῦμ," ἐναίκα του ἔνι μί; Ἐναίκα του ἀψουτ̆ικανάς ὀπ του qουγ̣ουμ̆ή ἀμbρός* baínnei *σπίτ̆ι· κάσιτι ζουλι̣ᾶς ἔης κεφάλι. Qουγ̣ουμ̆ής ποτιν̣gιάν ϳη σωρεῖ, σεβινδᾰ̣ ὅτι ἐναίκα του στέκιτι. Πάλ qουγ̣ουμ̆ής παγαίννει ὀπ ἔη σύρα· ἐναίκα του παγαίννει ὀπ ἔην gάπνη. Qουγ̣ουμ̆ής ὥραν ϳη ὥρα κάσιτι· ἔαldoῦσι, χορέβγουσι, τραγροῦσι, φτ̆άνουσι μνι̣ά χοσ̆άσσα παρέα. Σον̣gρά ἔρ̆σιτι σπίτ̆ιν* dou. *Ἐναίκα του πάλ ἔρ̆σιτι ὀπ τούτου ἀμbρός· κοιμᾶτι. Qουγ̣ουμ̆ής σωρεῖ ἔην ἐναίκαν* dou *κοιμιζμένη ζουλι̣ᾶς ἔης* depé.

Μνι̣ά domáda *κι̣ανδά πατισ̆αχ̣ι̣οῦ τ παιρί λαεῖ του ὅτι, "Γώ σε ὑπάγου χουρι̣ό μου." Qουγ̣ουμ̆ής ἔρ̆σιτι σπίτ̆ιν* dou· *λαεῖ ἔην ἐναίκαν* dou, *"Χαζιρλάϊς ἕνα μέγα* qouťí qourabι̣és, *να τα ρώσουμι τέναν* dópou." *Ἐναίκα φτ̆άνει νΐ̈ες* qourabι̣és, *ἀμμά ζουρλούσσις. Σαβριν̓ή μέρα qουγ̣ουμ̆ής παίρει τες· παγαίννει πατισ̆αχ̣ι̣οῦ τ παιρί κονδά. Ἐναίκα του κι baínnei ὀπ* doulábi *πατισ̆αχ̣ι̣οῦ τ παιρί κονδά. Του qουγ̣ουμ̆ή λαεῖ ὅτι, "Μή πσίκῃς ζαχμέτ̆ι." Σον̣gρά πατισ̆αχ̣ι̣οῦ τ παιρί φιλᾰ̣ qουγ̣ουμ̆ή τ ἔέρι. Κατλέβγει χαϊβάνιν* dou· *παίρει ἔην ἐναίκα κι πίσου του. Ἀφήννουσι· παγαίννουσι. Qουγ̣ουμ̆ής ἔρ̆σιτι σπίτ̆ιν* dou. *Τρανᾰ̣· σωρεῖ, ὅτι ρέν ἔνι ἐναίκα. Κλαίει, κουπώννει, ἀμμά φαϊδά ρέ φτ̆άνει.*

Συμήστα του Στέφανι.

Síllı. 5.

Ἤτου εἶζ ἄνdρας, μνι̣ά ἐναίκα. Εἴχασ̆ι σπίτ̆ιν dous *ἕνα* danά. *Ἄνdρας πολύ* dembélis *του. Χέρ ἡμέρα ἐφτ̆άνασ̆ι qαβγά ὅτι, "Danά σύ σέ τα ρίσ̆ῃς." "Γώ σέ τα ρίσου."*

takes the earrings, goes his way. The goldsmith is very much pleased that he has gained much money. In the evening he comes to his wife very much pleased.

Afterwards on an occasion the king's son had invited the goldsmith to his house. But before the goldsmith arrives, his wife dresses herself, decks herself, goes in through the cupboard, sits down by the side of the king's son. The goldsmith, when he sees her, is at a loss. Immediately he goes to his house to look,—"Let me see,"—is his wife there? His wife immediately goes into the house before the goldsmith. She sits at her work. When he sees her, the goldsmith rejoices that his wife is there. Again the goldsmith goes out by the door; his wife goes out by the chimney. The goldsmith sits on hour after hour. They play the drum, dance, sing, make a fine festival. Afterwards he comes to his house. His wife again comes in before him. She is sleeping. The goldsmith sees his wife asleep in the midst of her work.

A week afterwards the son of the king says to him, "I will go to my village." The goldsmith goes to his house; says to his wife, "Make ready a big box of cakes. I want to make a present of them somewhere." His wife makes some cakes, fine ones. Next day the goldsmith takes them; he goes to the king's son. His wife too goes in to the king's son by way of the cupboard. She says to the goldsmith, "Do not be anxious." Afterwards the king's son kisses the goldsmith's hand. He mounts on his horse; he takes the woman too behind him; they depart; they go their way. The goldsmith goes to his house; looks, sees that his wife is not there. He weeps, sheds tears, but to no purpose.

Remember Stephen[1].

5. *The Lazy Man*[2].

There was a man and his wife. They had in their house a calf. The man was very lazy. Every day they used to have a dispute; "You shall tie up the calf!" "I shall tie it up!"

[1] In the unpublished but fuller version of the tale, when the goldsmith is puzzled by the resemblance of the earrings which the king's son has to his wife's, and I think also by the resemblance of his wife to the woman in the prince's house, his wife soothes him by expounding the theory that in the creation God made everything in pairs.

[2] *V.* p. 231, under *Noodle Stories.*

Μνιάν ήμέρα έναίκα λαεῖ ὅčι, "'Αβρι ἀβόπουρμα čισκιάν σκώνιτι ἔρκανda κι galaǰέβγει, κείνους σε ρίčῃ danά." 'Εναίκα πολύ ἔρκανda σκώνιτι· παγαίννει να ποίčῃ ρούχα. 'Andras τρανᾶ· σωρεῖ ὅčι έναίκα ρέ νι. Κοιμâτι· χίč ρέ σκώνιτι ὀπ του φόβουν dou danά μή τα ρίčῃ degí. 'Andras ὡς κοιμâτι, danά τρώγει οὔλουν dous του ψωμί. Πάλ ἄndras ρέ σκώνιτι· τουτσά τρανᾶ. 'Ως τρανᾶ, ἔρčιτι έναίκας ἀλεφρός. Λαεῖ του ὅčι, "'Εναίκα σου πού πήγι;" 'Andras χίč ρέ λαεῖ. 'Εναίκας ἀλεφρός ἀπανdéčʼ ὅčι σκώτισι čην ἀλεφρήν dou, κι πιάσκι τʼ ὄϊμαν dou. Παίρει του· παγαίννει berbér tükiάvə. Βγάλνει οὔλα του τα ρόνǰια. Πάλ ρέ galaǰέβγει. Πιάννει του χολή. Παίρει του· παγαίννει čην gremάla. Πάλ ρέ galaǰέβγει. 'Εναίκα του γιουκούννει ὅčι τουν ἄndran ǰης κremâν dounv. 'Αψουčικανάς τρέčει· παγαίννει čην gremάla kondά· baghərdᾶ ὅčι, "Τουν ἄndra μου μή τουν gremάsti· κremάsti danά, κι νάζ γουλτώčῃ ὀπ čη ζουλιά. Γabeéči τουτουνοῦ ρέ νι· danά τ γabeéči νι." 'Andras ποτινgιάν τα γιουκούννει, ὀπ čην gremάla baghərdᾶ· λαεῖ ὅčι, "Danά čύ σέ τα ρίčῃς· čύ galáǰεψις ἀmbrός," degí. Γουλτώσκι.

Συμήστα Στέφανουν 'Ερίσαλη.

Síllı. 6.

'Ητου εἶς πατιčάχης· εἴčι μνιά έναίκα. 'Εναίκα του πέσανι. Σονgρά βλογήσκι. 'Οπ ἀρčινή του έναίκα εἴčι μνιάν gόρη. Τούčη čην gόρη ζαριανή του έναίκα ρέν ǰην ἀγάπησι. Μέρα νύχτα ἤσιλνι τούčη čην gόρη νά čη σκοτώčῃ. Μνιά μέρα čη γιατούχα ἀπέσου σέκνει ένα φίρι. Βιριάννει čην gόρην dou· "Μαρία, Μαρία." Μαρία κι λαγεῖ, "'Ορσι." "'Οπ čιά čη γιατούχα πιέ ένα κιριό νιαρό." Μαρία κι εἴπι ὅčι, "Κόνις τα čην gούπα ἀπέσου κι πιέννου τα." Μάνα čης εἴπι ὅčι, "Μαρί, Μαρί, ὦ Μαρία, χάτρι μι νάς τα χαλάčῃς;" Μαρία κι πήρι čη γιατούχα, ἤπιι ένα νιαρό. Φίρι ἔmbηκι κόρης čην goiliά. Čην goiliάν ǰης ἀπέσου φίρι γέννήσι· νüγού νüγού κόρης κοιliά προύζουτι.

'Εναίκα γράφει του βαβάν ǰης κι[1], "Κόρη σου καλή κόρη ρέ νι· σκρόφα νε· gαστουρώσκι γενιά μηνῶ νι." Βαβάς čης βέπνει ένα χιζματκιάρη του, να πάρῃ čην gόρη, νάς čην bάρῃ τα βουνά, νάς čη σκοτώčῃ.

[1] *V.* ki in Turk. glossary, p. 685.

One day the wife says, "To-morrow morning whichever of us rises up at dawn, and speaks, he shall tie up the calf." The woman rises very early in the morning; she goes to wash the clothes. The man looks and sees that his wife is not there. He sleeps; he does not rise at all for fear of having to tie up the calf. Whilst the man is sleeping, the calf eats up all their bread. Still the man does not rise; he just looks on. As he is looking, his wife's brother comes. He says, "Whither has your wife gone?" The man says not a word. The wife's brother supposes that he has killed his sister, and his blood is roused. He takes him; he goes to the barber's shop. He pulls out all his teeth. Still the man does not speak. Rage seizes him. He takes him; he goes to the gallows. Still the man does not speak. His wife hears that they are hanging her husband. Immediately she runs and goes near to the gallows. She cries out, "Do not hang my husband. Hang the calf, and let him be free from the matter. It is not his fault; it is the fault of the calf." When the man hears her, he cries out from the gallows and says, "You shall tie up the calf; it was you who spoke first." He was set free.

Remember Stephen Erísalis.

6. *The Stepdaughter*[1].

There was a king; he had a wife. His wife died. Afterwards he got married. By his first wife he had a daughter. This daughter his present wife did not love. Day and night she wished to kill this daughter. One day she puts a snake into the bottle. She calls her (step)daughter; "Maria, Maria!" And Maria says, "Please." "Drink some fresh water out of this bottle." And Maria said, "Pour it into the cup and I will drink it." Her mother said, "Maria, Maria, O Maria, will you cross my wishes?" And Maria took the bottle; she drank a draught of water. The snake entered into the girl's womb. The snake produced young inside her womb. Little by little the girl's womb swells.

The woman writes to the girl's father, "Your girl is not a good girl; she is a harlot; she is nine months with child." Her father sends one of his servants to take the girl, to take her to the mountain, to kill her.

[1] *V.* p. 269.

Παιρί ἔρ̆ιτι νύχτα κόρης του σπίčι· dώννει čη σύρα. Κόρη ἀνοίξει του. Πόταν εἴρι τηṇ gόρη, σεβdαλάνj̆ησι. Ρώčησι čηṇ gόρη νάχαλα ἐνήκαδ̆ι τούτα. Κύρη κι οὔλα εἴπιν da. Παίρει čηṇ gόρη κρυφά· baίνουδ̆ι τένα ἀραbά. Παγαίννουδ̆ι του βαβάν j̆ης κονdά. Κεί οὔλα ἀνλαdοῦν da. "Ως τα ἀνλαdοῦδ̆ι, ἔρ̆ιτι εἶζ χιζῦρης· ρώννει čηṇ gόρη ἕνα ιλάj̆ι. Ξεβαίννουδ̆ι τα φίṛια. Κόρη ἐνίσκιτι καλά. Βαβάς čης πόταν εἴρι τούτα, bοσαdᾷ čην ἐναίκα του. Ρώννει čηṇ gόρην dου του χιζματκιάρη του. Φčάνουδ̆ι γάμου, bόγου· κονώννουδ̆ι πολλά πιλάβια. Ἐναίκα του κι πόταν γιουκούγει τούτα, ὅπ čη χολήν j̆ης πέσανί.

Taken with revision from the Schoolmaster's MS.

Síllı. 7.

Μνιά φορά ἤτου εἶζ ἄρτουπους· εἴδ̆ι μνιά ἐναίκα πολύ πολύ χοδ̆άσσα. Γουrbέčι ρέν πεγαιννίνόνj̆ισκι· φοβινόσκι čην ἐναίκα. Ἐναίκα του κι γροίσκιν da. Νάβρι ἕνα μήλου· ρώννει τα του ἄνdραν j̆ης· λαεῖ του ὅčι, "Μά τιά τ μήλου· σκάμα πούταν σέλ̆ης· μή φοβησῇς. Πόταν τούτου μήλου čουρουdᾷ, τότι σουπελένj̆ης, ἀψά γέλα σπίči σου." Ἄνdρας čης παίρει μήλου, πεγαίνύει τένα baδ̆κά χουριό· dιρλέβει μνιά ζουλιά. Κεί τ χουριό ἤβρι χökιουμέči, μνιά καλή ζουλιά· ἔνήκι χökιουμečoῦ μέγας. Ἀψά ἀψά, ὅπ κασινόνj̆ισκαδ̆ι τ' ὀdά, ξεβινόσκι ὄξου, τρανίνόσκι μήλου, πάλ baιννίνόσκι ἀπέσου. Ἀrqadάδ̆ης του εἶς σουπελένj̆ησι, νάč ξεβαίννει τούτους ἀψά ἀψά ὄξου. Κρυφάς ἀφήννει ἕνα ἄρτουπου ὄξου νάς του τανθγίδ̆ῃ. Τούτους ἄρτουπους γροικᾷ τα· λαεῖ τα του ἀrqadάδ̆ην dου. Ἀrqadάδ̆ης λαεῖ του ὅčι, "Γροίξα τα νάč ξεβαίννεις ὄξου. Τρανᾷς ἕνα μήλου. Ὅπ τουṇ gόλφου σου ξεβάννεις τα, τρανᾷς τα μνιά, πάλ bάννεις τα." Κείνους κι οὔλα ἀνλαdᾷ τα.

Βέπνει σοṇgρά ἕνα χοδ̆ά ἄρτουπου ὀπ πολλά φλουριά νάς köτülεγίδ̆ῃ čην ἐναίκα του dεγί. Πόταν τούτους ἄρτουπους παιγαίννει, čabaladᾷ να qandουrj̆ήδ̆ῃ čην ἐναίκα. Ἐναίκα του κι φčάνει μνιά χρώστα πολύ dερίνίσσα, qαπάχιν j̆ης bελουσούζη. Τούτου του χοδ̆ά ἄρτουπου λαεῖ ὅčι, "Dερά γρύστα κι, να πέσουμι." Ὡς γρύννίτι, dώννει čη χρώστα ἀπέσου. Κεί παρακαλᾷ čην ἐναίκα,

The lad comes in the night to the girl's house; he knocks at the door. The girl opens it. When he saw the girl, he fell in love with her. He asked the girl how these things happened. And the girl told it all. He takes the girl secretly; they go into a carriage. They go up to her father. There they make known everything. Whilst they are making it known, there comes a holy man; he gives the girl a remedy. The snakes come out. The girl becomes well. When her father saw this, he puts away his wife. He gives his daughter to his servant. They make a wedding; bundles of clothes: they spread much pilaf. And when his wife hears of this, she died of rage.

From the Schoolmaster's MS.

7. *The Magic Apple of the Faithful Wife*[1].

Once there was a man; he had a very beautiful wife. He used not to go away from home; he was afraid for his wife. And his wife became aware of this. She got an apple; she gives it to her husband; she says to him, "Take this apple; go wherever you please; do not be afraid. When this apple rots, then be alarmed; come at once to your house." Her husband takes the apple; he goes to another village; he looks for work. In that village he found a court of justice, a fine occupation; he became the head of the court. Immediately, whilst they were sitting in the room, he used to go outside, look at the apple, come inside again. A companion of his wondered why he goes outside immediately. He secretly sets a man outside to find him out. The man discovers the matter; he tells it to his companion. His companion says to him, "I have discovered why you go outside. You look at an apple. You take it out of your bosom; you look at it once; you put it back again." And he explains to him the whole matter.

Afterwards he sends a handsome man with plenty of money with the intent that he should do evil to the man's wife. When this man goes, he tries to seduce the woman. And the woman makes for a snare a very deep pit, the cover of which is concealed. To this handsome man she says, "Now undress, that we may go to bed." Whilst he is undressing, he falls into the pit. There he intreats the woman, "Pardon, pardon!" And the woman says,

[1] *V.* p. 237.

"Ἤμαρτον, ἤμαρτον." Ἐναίκα κι λαεῖ ὅčι, "Κεί σε κάτ̆ῃς, ἀμμά boδ̆ά μή στασῇς. Νά ζ ρώσου μαλί· ποίς τα ὄργου. Ἔγερ να στασῇς boδ̆ά, φάγιμα ρέ σε ζ ρώσου· σε πομύῃς νηδ̆κός, σε πεσάύῃς." Κείνους κι ποίκιν da qaboύλι· εἴπι, "Ἰναί."

Γέβκαδ̆ι ἐπεγί μέρες. Σοŋgρά ἔρδ̆ιτι ὀπ χουρ̣ό ἄνdρας čης ὄπ του ἀρqadάδ̆ην dou dάμα. Ἐναίκα του ρείχνει čη χρώστα ἀπέσου. Φčύνουν dou ὀπ ρώρεκα φοράς ἄνdρας κι ἐναίκα. Ἀρqadάδ̆ης του φοβήσκι να γειπῇ doγρού. Πόταν ἔύηκι ύύχτα, ἤρτι γ̣ιούπινους τους· ἄνdρας κι ἐναίκα ἔπισαδ̆ι τένα ὀdά, ἀρqadάδ̆ης κι τένα baδ̆κά τ ὀdά. Ρώκαδ̆ι του ἀρqadάδ̆ην dou κείνου τ μήλου. Čη ύύχτα κείύη μήλου čουρ̣ίγισι. Ἀβόπουρμα πόταν εἴρασι μήλου čουρου-ǰιμένου, δ̆άδ̆čησαδ̆ι.

Taken with revision from the Schoolmaster's MS.

B. TEXTS FROM CAPPADOCIA.

Delmesó. 1.

Ἤτο ἕνα πατιδ̆άχος. Εἶχεν ἕνα παιδί. Το παιδί τ ἤτο σανό. Και σο βαβά τ και λέχ, "Ἔη θύρα μας ἐmbρό νά με βγάλῃς ἕνα πεγάδις, και σabάχλαϊνά ὅčις κ' ἔρč gαι ἐμώδ̆ το λαήνι, νά το πάρω." Ἔκώθην σabάχλαϊνά· πήρεν ἕνα σανdάλ̣α και ἔκασεν σο πεγάδιν ἐmbρό. Και ἤρτεν ἕνα qoǰά qαρά, να γεμώδ̆ το λαήνι τ. Το παιδί ὅσον g' εἰδέν čην, ἐπήρεν čην μέ τα qαϊγέδ̣α. Κ' ἐκείν gαι λέχ, "Čί νά σε πῶ; ἀdερέ να ἔρčῃς σα τρία güζελ̣οῦ σο χəδ̆ίμ ἰρέσ̣α." Και το παιδί ἔτρεξεν και παρακάλσεν το qoǰά qαρά, και λέχ, "Ἐκεί τα τρία güζέλ̣α πούθε ndαι;" G' ἐκείν gαι λέχ, "Κείndαι σο φιλάν σον dόπο." Gαι το παιδί ἤρτεν σο σπίč τουν, ἔθεκεν ἕνα στρώδ̆, και κοιμήθην. Ἤρτεν και μάνα τ, gαι λέχ, "Ἀμά, čί κοιμᾶσαι; ἄν εἶσαι ἀστενάρ, ἀς φέρουμ το χεκίμ." Κ' ἐκείνο και λέχ, "Ἀστενάρ dέ εἰμαι· μαναχό πέ τα σο βαβά μ, ἄς με ποίκ ἕνα dεμιρ̣όνας ραβǰί και ἕνα ǰιγάς dεμιρ̣όνας čιζμέδ̣α, και να βγῶ να πέγω, να βρῶ τα τρία güζέλ̣α, τά εἶπεν το qoǰά qαρά." Και βαβά τ ἐποίκεν do. Και ἐξέβην και πήγεν σα βουν̣ιά.

"There you shall stop, but you shall not stay idle. I will give you wool; you must work it. If you stay idle, I will not give you food; you will remain fasting; you will die." And he accepted; he said, "Yes."

Some days passed. Afterwards her husband comes from the village with his companion. His wife shews him inside the pit. The man and his wife spit upon him twelve times. His companion was afraid to tell the truth. When it became night, sleep came upon them. The man and his wife lay down in one room, and his companion in another room. They gave that apple to his companion. In that night the apple went rotten. In the morning when they saw the apple rotten, they were astonished.

From the Schoolmaster's MS.

TEXTS FROM CAPPADOCIA.

Delmesó.

1. *The Three Oranges*[1].

There was a king; he had a son. His son was mad. And he says to his father, "Dig me a well in front of our door, and in the morning whoever comes and fills her pitcher, I will marry her." He rose up in the morning, took a chair and sat down in front of the well. And an old woman came to fill her pitcher. When the boy saw her, he threw stones at her. And she says, "What shall I say to you? Now may you fall into infatuated desire for the three Fair Ones[2]." And the youth ran, and besought the old woman, and says, "Where are those three Fair Ones?" And she says, "They are in such and such a place." And the boy came home, laid down a mattress, and went to bed. And his mother came and says, "Come, why are you abed? If you are ill, let us fetch the doctor." And he says, "I am not ill. Only tell my father to make me an iron rod and a pair of iron boots, and I will go forth to travel, to find the three Fair Ones, of whom the old woman spoke." And his father did it. And he went forth, and went to the mountains.

[1] *V.* p. 271. [2] *V.* p. 228.

Μί το παίνιšκεν, ἤρτεν 's ἕνα σπίč ἰρέσι̯α. Σέmbην ἀπέσω, και εἴδεν ἕνα ναίκα. Ναίκα ὅσοη gαι εἴδεν do, gαι λέχ, "Παιδί μ," λέχ, "ἐšύ čίχαλο ἤρτες ἐδού;" Κ' ἐκείνο και λέχ, "'Ηρτα νἄβρω τα τρία güζέλι̯α." Κ' ἐκείν gαι λέχ, "'Adερέ ἔχω ἔξ παιδι̯ά. 'Αν ἔρτουν το σόν το ἐσέρ, dέν d' ἀφήνουν· τρών σε." Κ' ἐκείνο και λέχ, "'Αμάν, γι̯αβρού μ, ὅči και ποίκη̯ς, ποίκε, ἐμένα νά με γουλτώη̯ς." Κ' ἐκείν φάϊσεν do ἕνα τοqáč, και γέννεν μήλο. Κ' ἔθεκέν do σο ράφ. 'Ηρταν do βραδύ τα παιδι̯ά čης. Και šη μάνα τουν και λέν, "'Εδού βρωμεῖ ἰνσανι̯οῦ κιρι̯άς." Κ' ἐκείν και λέχ, "Γι̯αβρούδι̯α μ, πλόμα ἐγώ. Φάτε κ' ἐμένα, και ἄζ γουλτώσω." Κ' ἐκείνα και λέν, "Φέρ ἕνα čŏπ." Κ' ἐκείν ἤφερεν ἕνα čŏπ. Και γλούμσαν τα ζόνǰι̯α τουν. Κ' ἐξέβην ἕνα νϋη̯gι̯á qadάρ κιρι̯άς. Κ' ἐφάγαν do. Και μάνα τουν gαι λέχ, "Νά σας πῶ ἕνα gελεǰί· ἀμά νά το πι̯άσετε." Κ' ἐκείνα και λέν, "Πέ τα· ἀšουροῦμ č' ἔν." Κ' ἐκείν gαι λέχ, "'Εδού ἤρτεν ἕνα γαϊρίπ, gαι ἀradάš τα τρία güζέλι̯α. 'Εšεῖς φώšκι κλώθετε, το πού εἶνdαι νούτλακα ξέβρετέ το." Κ' ἐκείνα και λέν, "'Ας ἔρč, ἀšουροῦμ, čίχαλο ἄθρωπός νε." Και ναίκα κατέβασεν το μήλο ἄσο ράφ, και δέκεν do ἕνα τοqáč. Και γέννεν πάλ ἄθρωπος. Και ἤφερεν do σα παιδι̯ά čης ἐmbρό. Κ' ἐκείνα του μάνα τουν το χατὅρ dέν do χάλασαν· και ἔγραψαν ἕνα πούσλα, και δέκαν do σο φšάχ, και λέν, "'Εμεῖς ἐκεί τα τρία güζέλι̯α το πούθε νdαι dέν da ξέβρουμ. Ἔπαρέ τα το πούσλα, και šύρε ἕνα σπίč· ἐκεί σο σπίč εἶνdαι δώδεκα παιδι̯ά. 'Ετό το πούσλα δές το 's ἐκείνα· κ' ἐκείνα δείχνουν σε τό." Και πήρεν do, και πήγεν.

Μί το παίνιšκεν šη στράτα, ἤνοιξέν do, κ' ἔψαλέν do. Και το χαρčί λέϊšκεν, "'Ετό τŏρχεται το παιδί, ἐμεῖς dόμουšκαμ νά το φâμ· ἐσεῖς φâτε το." Και το παιδί ξινίšκει το χαρčί, και λέχ, "'Ετό το γαϊρίπ ἀradάš τα τρία güζέλι̯α· κ' ἐμεῖς το πούθε νdαι dέν do ξέβρουμ. Κρίμα, ἐτά το ζαβαλά· ἐσεῖς ξέβρετέ το· δείξετέ το, και 'šάϊ ἄς τἄβρη̯." Και πήγεν, και σέmbην σο σπίč, και ἤβρεν ἕνα ναίκα. Κ' ἐκείν gαι λέχ, "Βάχ, γι̯αβρού μ, čίχαλο ἤρτες ἐδού; 'Εγώ ἔχω δώδεκα παιδι̯ά· ἀν ἔρτουν το σόν το ἐσέρι ς, dέν d' ἀφήνουν." Κ' ἐκείνο και λέχ, "'Αμάν, γι̯αβρού μ τετέ, ὅči gαι ποίκη̯ς ποίκε· ἐμένα γούλτο με." Κ' ἐκείν φάϊσεν do μνι̯ά, και γέννεν φιρκάλ. Κ' ἔθεκέν do šη θύρα ὀπίσω. Το βραδύ ἤρταν τα παιδι̯ά čης. Και λέν, "'Εδού βρωμεῖ ἰνσανι̯οῦ κιρι̯άς." Κ' ἐκείν gαι

Whilst he was on his way, he came opposite to a house. He went in, and saw a woman. When the woman saw him, she says, "My son," says she, "how have you come here?" And he says, "I came to find the three Fair Ones." And she says, "Now I have six sons. If they come upon your tracks, they will not leave you; they will eat you." And he says, "Come, auntie, do what you can to save me." And she struck him a blow, and he became an apple. And she put him on the shelf. In the evening her sons came, and they say to their mother, "There is a smell of man's flesh here." And she says, "My sons, I alone am here: eat me, and make an end." And they say, "Bring a twig." And she brought a twig. And they picked their teeth, and there came out as much as a measure of flesh. And they ate it. And their mother says, "I will say a word to you, but do you take heed to it." And they say, "Speak, let us see what it is." And she says, "A stranger came here, and he is seeking for the three Fair Ones. Since you move about, without doubt you know where they are. And they say, "Let him come; let us see what kind of man he is." And the woman took the apple down from the shelf, and gave it a blow. And it became a man again. And she brought him before her sons. And they did not cross their mother's wishes. And they wrote a letter, and gave it to the boy, and say, "We do not know where those three Fair Ones are. Take the letter, and go to a house. In that house are twelve youths. Give them this letter, and they will direct you." And he took it and went.

Whilst he was going on the way, he opened it and read it. And the paper was saying, "This youth who is coming, we could not eat him. You eat him." And the boy tore the paper [and writes another letter], and says, "This stranger is seeking the three Fair Ones, and we do not know where they are. Alas, the poor fellow! You know it. Direct him, and let him go to find them." And he went on, and entered the house, and found a woman. And she says, "Oh, my son! how did you come here? I have twelve sons; if they come upon your tracks, they will not leave you." And he says, "Come, granny, do what you can. Save me." And she struck him once, and he became a broom. And she put it behind the door. In the evening her sons came. And they say, "There is a smell of man's flesh here." And she says, "There

λέχ, "Κανείς dé νε. *"Αν θέλετε, ἐmbâτε ἀπέσω και ὄξω· και ἄν ἔβρετε κανείνα, φâτε κ' ἐκείνο κ' ἐμένα."* Κ' *ἐκείνα και λέν*, "Φέρ *ἕνα* čŏπ, *και ἄζ γουλμίσουμ τα ζόνj̆ι̯α μας."* Κ' *ἐκείν ἤφερεν ἕνα* čŏπ· *και γλῦμσαν τα ζόνj̆ι̯α τουν. Και ἐξέβην ἕνα νϋηgι̯ά* qadár *κιρι̯άς.* Κ' *ἔφαγάν* do.

Και μάνα τουν και λέχ, "Γι̯αβρούδι̯α μ, *νά σας πῶ ἕνα* gελεj̆ί· *ἀμά νά το πι̯άσετε."* Κ' *ἐκείνα και λέν*, "Πέ *τα· ἀšουροῦμ čί* gελεj̆ί *νε."* Κ' *ἐκείν* gai *λέχ*, "'Εδά *šήμερα ἤρτεν ἕνα* γαϊρίπ, gai *ἀραdáš τα τρία* güζέλι̯α." Κ' *ἐκείνα και λέν*, "Φέρ *το, ἀšουροῦμ čίχαλο ἄθρωπόζ νε."* Κ' *ἐκείν δέκεν ἰμι̯ά το φιρκάλ· και γέννεν πάλ ἄθρωπος. Και ἤφερεν* do *σα παιδι̯ά čης ἐmbρό.* Κ' *ἐκείνα ρώσαν* do, "'Απαπού *ἤρčες, και čί ἀραdâεις;"* Κ' *ἐκείνο και λέχ*, "*"Ηρτα ἄσο φιλάν σον* dόπο, *και ἀραdâζω τα τρία* güζέλι̯α. 'Ανdά, *ἔχω* g' *ἕνα πούσλα."* Κ' *ἐκείνα πήραν*, g' *ἔψαλάν* do· *και λέν*, "Šύρε, *και νᾶβρης ἕνα μύλος· ἐκεί ἔν ἕνα χίλι̯α χρονοῦ πουλί. 'Εκείνα ρώτα το, και λέ σε τα."*

Και πήγεν, και ἤβρεν το μύλος, και σέmbην ἀπέσω, και ἤβρεν το πουλί. Και λέχ, "Τα *τρία* güζέλι̯α *πούθε* νdai;" Κ' *ἐκείνο και λέχ*, "'Εμένα *ἄν με* batərdâης *τρία φορáς, και βγάλης με σο μύλου σο šιφών, και γέννω δώδεκα χρονοῦ, ἀšάω, και ἄς το δείξω σε."* Κ' *ἐκείνο ἐπήγεν· πήρεν* do *πουλί, και* batárσεν do *τρία φορáς, και ξέβαλέν* do *σο μύλου σο šιφών· Και γέννεν δώδεκα χρονοῦ. Και λέχ*, "Χάϊdε 'šâμ· *ἄ σε το δείξω." Και πήρεν το παιδί, και ἤρτεν 's ἕνα* dεηgiξ̆ι̯οῦ *κενέρ.*

Σο dεηgíš *μέσα ἤτο ἕνα μεϊβά. Και το πουλί σο παιδί και λέχ*, "'Ανdά, *ἐdά σο μεϊβά ἀπάνω* νdai." G' *ἄφκεν*, g' *ἔφγεν.* Gai *το παιδί ἐστάθην šašqέν šašqέν σο* dεηgiξ̆ι̯οῦ *σο κενέρ. Και παρακάσεν σο Θεό, και λέχ*, "Παναγία *μ, να γέννεν ἐτά το* dεηgiξ̆ι̯οῦ *το πρόσωπο ταχτά, και να πήγα και ἀνέβα σο μεϊβάν ἀπάνω."* Gai *ἄνι*dε, *γέννεν ταχτά. Και πήγεν, και ἀνέβην σο μεϊβάν ἀπάνω. Και ἤβρεν τρία πορτακάλι̯α.* Κ' *ἄς τό* qanέχσεν, *ἔκοψεν τ' ἄν μέγα, και νά το φάη. Ράνσεν, και čί να ἰδῆ;* 'Εξέβην *ἕνα* Dουνι̯ά Güζελή. "Νερό, *νερό,"* *λέχ. Και πήγεν. "Ασο να φέρ ἄσο* dεηgíš *λίγο νερό,—ἤρτεν, gai ἤβρεν το* Dουνι̯ά Güζελή *πεθαμένο.*

bου *σεφέρ γέμωσεν το φέσι τ νερό, κ' ἔθεκέν* do *κουdά τ. Και*

is no one. If you wish, come inside and outside, and if you find anyone, eat both him and me." And they say, "Bring a twig, and let us pick our teeth." She brought a twig, and they picked their teeth; and there came out as much as a measure of flesh. And they ate it.

And their mother says, "My sons, I will say a word to you; but do you pay heed to it." And they say, "Speak. Let us see what word it is." And she says, "To-day a stranger came here, and he is seeking for the three Fair Ones." And they say, "Bring him; let us see what kind of man he is." And she struck the broom once. And it became again a man. And she brought him before her sons. And they asked him, "Whence are you come, and what are you seeking?" And he says, "I am come from such and such a place, and I am seeking for the three Fair Ones. See, I have also a letter." And they took it and read it, and say, "Go, and you will find a mill. There is a bird a thousand years old. Ask it, and it will tell you."

And he went, and found the mill, and went inside, and found the bird. And he says, "Where are the three Fair Ones?" And it says, "If you dip me and take me out three times in the mill-stream, and I become twelve years old, I will go and I will shew you." And he went; he took the bird, and dipped it and took it out three times in the mill-stream. And it became twelve years old. And it says, "Come, let us go. I will direct you." And it took the boy, and came to the shore of a lake.

In the midst of the lake was a fruit-tree. And the bird says to the boy, "See, they are up on the tree here." And it left and went away. And the boy stood wondering and wondering on the shore of the lake. And he prayed to God, and says, "Holy Virgin, would that the surface of this lake became planks of wood, and I could go and climb up the fruit-tree." And behold (?) it became planks. And he went and climbed up the fruit-tree. And he found three oranges. And because he was thirsty, he cut the biggest one, and will eat it. He looked, and what will he see? There came out of it a Fair One of the World. "Water, water!" says she. And he went off. Before he could bring a little water from the lake,—he came and found the Fair One of the World dead.

This time he filled his fez with water, and put it down near.

καθέρσεν και τ' ἄλο το πορτακάλ. Κ' ἐξέβην ἄλο 'να Dουνι̯ά Güζελή, και, "Νερό, νερό," λέχ. Ράνσεν σο φές, και νερό dέν ἤβρεν· čụ̆νκι ἄσο να το καθερίς̆, το νερό ἄσο πüσgülι̯ŭ σο τυρπί σüζụ̆λσεν. 'Εξέβαλεν ἄσο πüσgülụ̆ τ ἕνα τρόθ, κ' ἔσιξεν και το τυρπί· ἕναι̯ gαλό ἔδεσέν do. Και πήγεν, ἐγέμωσέν do ἄσο deι̯gίς̆ νερό, και ἤφερεν do, g' ἔθεκεν do κονδά τ.

Και καθέρσεν και τ' ἄλο το πορτακάλ. Και ἐξέβην ἕνα Dουνι̯ά Güζελή· και ἄσ' ἄλα 'σα δυ̯ό dαχά güζέλ τον. Και, "Νερό, νερό," λέχ. Κ' ἐδέκεν do λίο νερό ἄσο φές. Κ' ἔπι̯εν, και dιρίλσεν. Και gελέj̆εψεν μέ το παιδί.

Το παιδί και λέχ, "Νά σε πάρω, να πέγω σο βαβά μ." Και το κορίč και λέχ, "'Εμένα ἄν με παρs̆ᾶς, μί το παίνουμ, νά με πάρουν ἄσα χέρι̯α ς." Και το παιδί και λέχ, "'Εs̆ύ κάσε ἐδού, και ἐγώ ἀs̆άγω, ἄσο βαβά μ ἄς πάρω ἀσκέρι̯α, κ' ἄς ἔρτω, κ' ἄ σε παρs̆άω." Και το παιδί ἄφκεν το κορίč ἐκεί, και πήγεν σο βαβά τ, και λέχ, "'Επήγα, και τα τρία güζέλι̯α ἤβρα τα· και ἄν dŏφερα, να το πάρουν ἄσα χέρι̯α μ. Και ἄφκα το ἐκεί, κ' ἤρ-α να πάρω ἀσκέρι̯α, και να πέγω νά το φέρω." Και βαβά τ δέκεν do ἀσκέρι̯α. Και πήγεν, πήγεν και πέρνασεν.

Το κορίč μί το καθότουν σο μεϊβάν ἀπάνω, ἤρτεν ἕνα čυφλό χəζμεκέρ, να ἐμώς̆ λαήνι̯α. Ράνσεν σο deι̯gίς̆, και εἴδεν ἕνα s̆άφκ· ἄν do ἔλι̯ο παρλάdιζεν. Και το κορίς̆, ἄς πανdέχ του γι̯αφτοῦ τ το s̆άφκ τουν, κ' ἐδέκεν τα λαήνι̯α s̆η γή, και σάκωσέν da· και λέχ, "'Εγώ να ἦμαι ἄσον ἐτό güζέλ, και να γεννῶ χəζμεκέρ." Μεγέρ το s̆αφκə̆ του Dουνι̯ά Güζελιδι̯οῦ τουν, τού καθότουν σο μεϊβάν ἀπάνω. Και πήγεν σου οὐσταδι̯οῦ s̆η ναίκα, και λέχ, "'Εγώ να ἦμαι ἄσον ἐτό güζέλ, και να γεννῶ το σόν χəζμεκέρ." Κ' ἐκείνο gαι λέχ, "Σο čυφλό σο μάč güβένσες κ' εἴπες τα." Και πήγεν το κοριč σο

And he peeled the next orange. And there came out another Fair One of the World, and "Water, water!" says she. He looked to his fez, and found no water, because, before he had peeled it, the water ran out of the hole for the tassel. He took a thread from its tassel, and tied up the hole; he bound it up tight[1]. And he went and filled it with water from the lake, and brought it, and put it down near him.

And he peeled the next orange. And there came out from it a Fair One of the World, and she was still fairer than the other two. And she says, "Water, water!" And he gave her a little water from the fez. And she drank and revived. And she talked with the boy.

The boy says, "I will take you, and go to my father." And the girl says, "If you take me away, whilst we are on the way, they will take me from your hands." And the boy says, "You stay here, and let me go to bring soldiers from my father, and let me come, and I will bring you away." And the boy left the girl there, and went to his father, and says, "I went, and found the three Fair Ones, and if I had brought her, they would take her out of my hands. And I left her there, and am come to get soldiers, and to go and bring her." And his father gave him soldiers. And he went, and went his way.

Whilst the girl was sitting up in the fruit-tree, a blind serving-girl came to fill pitchers[2]. She looked at the lake, and saw a brightness, as if the sun were shining. And the girl, because she thinks it was her own brightness, dashed her pitchers to the ground, and broke them, and says, "That I should be fairer than she, and become a servant!" But the brightness was that of the Fair One of the World, who was sitting up in the fruit-tree. And she went to her master's wife, and says, "That I should be fairer than she, and become your servant!" And she says, "In your blind eye you trusted and spoke so!" And the girl[3] went to the shore of the lake, and says, "See up in the

[1] The tassel of a Turkish fez is fastened into a short tube which comes from the centre of the crown, and, unless this tube be tied up, the fez is naturally not watertight. I saw a little Turkish boy at Nevshehir carrying water in this way to make mud pies.

[2] As the story shews that she sees, at least to some extent, purblind would be a better word.

[3] The mistress of the blind servant.

dɛŋgiξ̱ioû so φκάλ, και λέχ, "Ράνα το σο μεϊβάν ἀπάνω το Dουνι̱á Güζελή." Και qουβαλάσεν το χəζμεκέρ. Και ἄφκεν και πήγεν.

Και το χəζμεκέρ ἀνέβην σο μεϊβά σο Dουνι̱α Güζελή κονδά, κ' ἔκασεν. Και gελέ̄̆ɛψαν τα δυ̱ό. Και το ἴυφλό και λέχ σο Dουνι̱á Güζελή, "Το σόν το güζελίχ πούθε νε;" Κ' ἐκείνο και λέχ, "Σο φκάλι μ ἔχω ἔνα*, και το μόν το güζελίχ ἐκεί νε." Γελέ̄̆ɛψαν καλό. Και το ἴυφλό και λέχ σο Dουνι̱á Güζελή, "Πέσε, ἄζ ρανήσω σο φκάλι ς." Και τράφσεν κ' ἐξέβαλεν ἄσο Dουνι̱á Güζελιδ̱ioû σο φκάλ το*. Και το Dουνι̱á Güζελή ἐγέννεν πουλί, και οὔσεν, και ἀνέβην σου μεϊβαδιοû ὄη μύτα.

Και του πατιδ̆άχου το παιδί, φώδ̆κι πήρεν ἄσο βαβά τ ἀσκέρι̱α, ἤρτεν ἐκεί σον dόπο. 'Ανέβην σο μεϊβάν ἀπάνω, και ἤβρεν ἐκεί το ἴυφλό. Και λέχ, "Čί ἔννες;" Και το κορίč και λέχ, "'Αφκεζ με μαναχό μ και πήγες· qαργάδε ἐξέβαλαν τα μάčι̱α μ, κ' ἔλι̱ος μάβρωσεν το πρόσωπο." Και το παιδί ἐπήρεν ἐκεί το ἴυφλό, και ἤρτεν σο βαβά τ. Και βαβά τ και λέχ, "Τό ἐgűνdüζες το κορίč, ἐτό νε;" Και το παιδί και λέχ, "'Ετό dέ νε· ἀμά čί να ποίκω; ἐτό ἤβρα." Και ἔπκαν το gάμο. Και το κορίč gαστρώθην.

Μί το ἐρχόσαν, το πουλί ἤρτεν, και σέμbην σο παιδ̱ioû σο χούφτα. Και το παιδί πήρεν το πουλί, κ' ἤρτεν σο σπίξ̱ τουν, και σέμασέν do 's ἕνα qαφές. Και το ναίκα τ ἐγένησεν ἕνα παιδί. Πούρμι να ἐνήξ̱, και λέχ, "Να φάξ̱ης το qαφεδ̱ioû το πουλί, και νά το φάγω." Κ' ἐκείνο ἔφαξέν do· κ' ἔφαέν do ναίκα τ. Και του πουλιδ̱ioû τ' ὄϊμα τ' ἄχσεν dον dόπο, ἐφύτρωσεν ἕνα μεϊβά[1]. Το μεϊβά bόϊσεν. Ναίκα φώδ̆κι γένησεν, και λέχ, "Το μεϊβά νά το κόψ̱ης, νά το βγάλ̱ης ταχτάδ̱α, και ἄσα ταχτάδ̱α να ποίκ̱ης σο φδ̆άχə μ ἕνα νανούδ." Και ἤφερεν παλταǰής. 'Εκοψέν do και ὄη θύραν ἐmbρό. Παλταǰής ἄνdo και dογράdəζέν do, πέρνανεν ἕνα qοǰά qαρὸ. Και μί το πέρνανεν, səčəράσεν σου qοǰά qαρəδ̱ioû σο παράφτερο ἕνα γι̱ουγά. Και ναίκα ἐπήεν σο σπίči čης· και ξέβαλέν τα κüνűρι̱α

[1] For order *v.* § 382.

fruit-tree the Fair One of the World!" And she drove away the servant. And she left and went off.

And the servant climbed up the fruit-tree to the Fair One of the World, and sat there. And the two talked. And the blind woman says to the Fair One of the World, "In what does thy beauty reside?" And she says, "On my head I have a *[1], and my beauty is in that." They talked pleasantly. And the blind girl says to the Fair One of the World, "Lie down; let me look at your head." And she pulled and drew the * from the head of the Fair One of the World. And the Fair One of the World became a bird, and flew off, and went up to the top of the fruit-tree.

And the king's son, when he had got soldiers from his father, came to that place. He climbed up the fruit-tree, and found that blind girl. And he says, "What has happened to you?" And the girl says, "You left me alone and went away. The crows plucked out my eyes, and the sun blackened my face." And the boy took that blind girl, and came to his father. And his father says, "Is this the girl you said was fair?" And the boy says, "This is not she. But what can I do? It was she I found." And they made the wedding. And the girl became with child.

Whilst they were coming, the bird came, and perched on the palm of the boy's hand. And the boy took the bird, and came to their house, and put it into a cage. And his wife bore a child. Before she bore it, she says, "Kill the bird in the cage, and I will eat it." And he killed it, and his wife ate it. And in the place where the bird's blood fell, a fruit-tree grew up. The fruit-tree grew tall. When the woman had borne the child, she says, "Cut down the fruit-tree; make it into planks, and from the planks make a cradle for my child." And he brought a wood-cutter. He cut the tree down in front of the door. Whilst the wood-cutter was chopping it, an old woman was passing by. And as she was passing, a chip flew into the old woman's skirt. And the woman went to her house, and took off her new clothes, and

[1] The teller of the story could not remember the word. It was probably some kind of pin, for the incident of the heroine turning into a bird owing to the pushing in or drawing out of a pin in her hair is common in variants of this tale, *e.g.* Kúnos, p. 25, Pedroso, p. 12 and similar episodes in other stories, *e.g.* Legrand, p. 140, Rivière, p. 53, Stokes, p. 12, Cosquin, *Contes de Lorraine*, I, pp. 234, 235.

čης τα καβάδ̣ια, και φόρεσεν τα παλι̣ά. Και τα küvŭ̈ρ̣ια ἔθεκέν da σο σανdούχ. "Ανdo και πήγεν, νά το φορώš ἀλαμνι̣ά, ράνσεν, gαι ἄσο γι̣ουνι̣gά τό πέτασεν το παραφτερό čης, ἐγέννεν σο σανdούχν ἐμέσα ἕνα Dουνι̣ά Güζελή.

Ναίκα ὅσον̣ g' εἴδεν do, ἐšάϊσεν. Και το κορίš gαι λέχ, "Μή φοβᾶσαι· ἐγώ σένα dιλέβω σε." Και ἐκεί σα σəράδ̣ια πατιšάχος daghάčιζεν ἀλόγατα· ἄνdo να σεραvdώš το 'ν̣gόνι τ, θά τα φέρουν, και να βγοῦν σο dιζgίν. Και το Dουνι̣ά Güζελή και λέχ čη ναίκα, "Šύρε και šύ, και ἔπαρ ἕνα ἄλογο, και ἔλα· και ἄς το bεσλαdάσουμ κ' ἐμεῖς." Και το qoǰά qαρə̀ πήγεν· και δέκαν čην ἕνα γεραζμένο ἄλογο. Και ἤρτεν. Και το κορίč ἐdίλεψέν do, και ἔπκεν do ἕν' ἄλογο σ' ἐκείνο κονdά ἄσο κορίč μεdέ κανείνα dέν ἀφήνišκεν[1]. Και ἄνdo κ' ἤρταν να παρšᾶν τ' ἄλογο, dόμουšκαν νά το πάρουν. Και πήγαν σο πατišάχο, και λέν, "Dόμουšκαμ νά το πι̣άσουμ." Και πατišάχος dέν ἐϊνάνσεν. Και πήγεν γι̣αφτό τ, και ράνσεν do. Και ἀφτό τ dόμουšκεν νά το πι̣άš. Και σο qoǰά qαρə̀ šη ναίκα gαι λέχ, "'Ετο το bεΐρ čίς το ἔπκεν[2] ἀούča;" Κ' ἐκείν και λέχ, "Ἔχω ἕνα κορίč, κ' ἐκείνο τŏπκεν," λέχ. Και το κορίč πέτασεν σο πρόσωπό τ ἕνα πλού, και ἤρτεν. Και μί το ἐρχότουν το šάφκə τ ἄν d' ὅλι̣ο ἔπεφτεν šη γή. Και πι̣άσεν τ' ἄλογο, και δέκεν do σο πατišάχο.

Και πατišάχος πήρεν το κορίč, και πήγεν σο σπίči τ, και λέχ, "Ράψε του 'ν̣gονι̣οῦ μ τα μέč̣ια και τα βρακι̣ά." Και το κορίš σέmbην 's ἕν' ὀdά. Και μί το ράφčινišκεν da, τραγώδινεν και λέϊšκεν, "'Ετούτα μέč̣ια και τα βρακι̣ά το μόν το φšάχου να ἐνοῦν dουν." Και το πατišάχος ἀνακρούšκην šη θύρα. Και bagháρσε το παιδί τ, και λέχ, "'Εšύ τό ἤβρες το κορίč, ἐτά dέ νε;" Κ' ἐκείνο και λέχ, "'Ετό νε," λέχ. 'Εκεί τότες πήγεν šη ναίκα τ, και λέχ, "Σεράvda μαχαίρ̣ια gρέβεις, γι̣όξα σεράvda ἀλόγατα gρέβεις;" Και ναίκα τ και λέχ, "Τα μαχαίρ̣ια čί νά τα πκῶ; ἐγώ σεράvda ἀλόγατα gρέβω." Και ἔdεσεν čη ναίκα τ και το φšάχə τ σε σεράvda ἀλόγου πράδ̣ια, και δέκεν τ' ἀλόγατα σο dιζgίν. Και παρčαλάσαν čη ναίκα τ και το φšάχə τ. Κ' ἐκείνο πήρεν το Dουνι̣ά Güζελή.

'Ιωακείμ Κ. 'Ωκεανίδης.

[1] For order *v.* § 382.

[2] *V.* § 177.

put on her old ones. And she put the new ones into the chest. And when she went to put them on another time, she saw that from the chip, which had fallen on her skirt, there had come inside the chest a Fair One of the World.

When the woman saw her, she was amazed. And the girl says, "Do not be afraid; I will find you food." And on that occasion the king was distributing his horses; when his grandson should be forty days old, they will bring them, and they will go out led by the bridle. And the Fair One of the World says to the woman, "Go you, and get a horse, and come again. And let us train it up ourselves." And the old woman went; and they gave her an old horse. And she came back. And the girl fed the horse, and made it a horse which would allow no one near it except the girl. And when they came to lead off the horse, they could not take it. And they went to the king and say, "We could not catch it." And the king did not believe it. And he went himself, and saw it, and was himself unable to catch it. And he says to the old woman, "Who made this stallion like this?" And she says, "I have a girl, and she did it," says she. And the girl threw a veil over her face, and came. And whilst she was coming, her brightness fell upon the earth like the sun. And she caught the horse, and gave it to the king.

And the king took the girl, and went to his house, and says, "Sew my grandson's shirts and trousers." And the girl went into a room. And whilst she was sewing them, she was singing and saying, "These shirts and trousers would have been my child's." And the king was listening at the door. And he called his son, and says, "Is not this the girl you found?" And he says, "It is," says he. Then he went to his wife, and says, "Do you wish forty knives, or do you wish forty horses?" And his wife says, "What shall I do with the knives? I wish forty horses." And he tied his wife and her child to the hooves of forty horses, and he gave the horses their heads. And they tore his wife and her child in pieces. And he married the Fair One of the World.

YOAKÍM K. OKEANÍDHIS.

DELMESÓ. 2.

Ἤτουν ἕνα ναίκα· εἶχε τρία κορίčι̯α· ἤραφταν ράψες. "Ἄχ· να πήρα του πατιδάχου το παιδί, και να ποίκα ἕνα χαλί και κόζμος να ἔκασεν, και πλόμην το ἥμσο τ." Και το ὀρτανjά και λέχ, "Να πήρα γώ του πατιδαχοῦ το παιδί, και να ποίκα ἕνα ταντέλλα, και κόζμος να ἔκασεν, και πλόμην το ἥμσο τ." Και το μικρό και λέχ, "Να πάρ και σάς το δι̯άβολος. Του πατιδάχου το παιδί ἐγώ νά το πήρα, και τόνgι πᾶν ἐνι̯ά μήνες, να ποίκα ἕνα παιδί και ἕνα κορίč, και ἄνdo ἔκλαιαν, να κουπόσαν ἰνjίρι̯α, και ἄνdo γέλαναν, να κουπόσαν gῦλι̯α."

Και του πατιδαχοῦ το παιδί, ἄνdo πέρνανεν, γι̯ούκσεν του κοριčι̯οῦ το gελεjί, και ἀνέβην ἀπάνω σο σπίč, και ὄη ναίκα και λέχ, "Ἐτό το gελεjί čίς τα εἶπεν;" Και ἐκείν gαι λέχ, "Ἐτά το μικρό το κορίč εἶπεν da. Ἔπ να ἔρčη σο ἰμουρjάχ ἰράσι̯α." Και του πατιδαχοῦ το παιδί και λέχ, "Ἐτό το κορίč νά το πάρω γώ," λέχ. Και πήγε σο βαβά τ, και εἶπεν da. Και βαβά τ και λέχ, "Ἔπαρ το," λέχ. Και σεράνda μέρες και σεράνda νύχτες čάλσαν čalghήγι̯α, και το κορίč πήρεν do. Και του κοριčι̯οῦ τα ἀδέλφι̯α δέκεν da σα παδάδες.

Του κοριčι̯οῦ τ' ἀδέλφι̯α qəσčάνσαν· "Βάχ, ἀπ ἐμᾶς το μικρό το κορίč να πάρ του πατιδάχου το παιδί, και μεῖς μή το πάρουμ." Και ἀπεκεί πήγαν ὄη μαμή, και λέν, "Ὄci qadάρ λίρες και ἄν θέλῃς, ἄ σε δέκουμ. Ἄνdo και γενῆς ἀδελφή μας, να πές να πάρῃς ἐδυ̯ό ὄκϋλι̯ῦ γι̯αβρούδι̯α, πούρμι να νοίξουν τα μάčι̯α τουν, και ἄν γενῆς ἀδελφή μας, τα φδάχα νά το κρύψῃς, και να πῇς κι σο πατιδάχο, 'Ναίκα ς γένησε ἐδυ̯ό ὄκϋλι̯ῦ κουλάκι̯α.'" Και ἀbέσε πήγεν σο πατιδάχο, και λέχ, "Ναίκα ς γένησε ἐδυ̯ό ὄκϋλι̯ῦ κουλάκι̯α." Και πατιδάχəς ὄη ναίκα τ πήρεν do, και πήγεν do σο μεϊδέν γερί, και qάσεν ἕνα qουγι̯ούς, και ὄη ναίκα τ ἄσα μέσα κάτω πίχωσέν do σο χώμα μέσα. Και δείξεν ἐδυ̯ό ζαπτι̯έδες, και gελέν gečέν ἐφčυνίδκεν jην ἕνα baχλάμ.

Και τα μικρά τα φδάχα σέμασέν da ς ἕνα qουčί, και ἔριψέν da σο dεvgίῖ̈ μέσα. Ἐκεί το qουčί üζέ üζέ πήγεν ς ἕνα μικρό χωρι̯ός· και ἐκεί χωρι̯ό σο dεvgίῖ̈ κουvdά τουν. Ἐκεί σο χωρι̯ό ἤτουν ἕνα χερίφος, και το σπίči τ σο dεvgίῖ̈ ἐmbρό τουν. Και εἶχεν ἕνα μικρό φδάχ· και ναίκα τ πέθανεν. Και εἶχεν ἕνα πρόβατο, και ἤλμεξέν

2. *The Two Sisters who envied their Cadette*[1].

There was a woman. She had three daughters. They used to sew seams. "Ah! I would marry the king's son, and make a carpet for the world to sit upon, and half of it to remain over!" And the middle daughter says, "I would marry the king's son, and make a piece of lace for the world to sit upon, and half of it to remain over!" And the youngest says, "May the devil take you! The king's son, I would marry him, and when nine months pass, bear a son and a daughter, and, when they cried, pearls should pour out, and when they laughed, roses should pour out."

And the king's son, as he was passing, heard the girl's words, and he went up to the house, and says to the woman, "Who spoke this word?" And she says, "The youngest girl said it. May she come to the plague!" And the king's son says, "I will marry this girl," says he. And he went to his father, and told it. And his father says, "Take her," says he. And for forty days and forty nights they played upon instruments of music, and he took the girl in marriage. And he gave the girl's sisters to the pashas.

The girl's sisters envied her. "Alas, that the youngest girl of us should marry the king's son, and we not to marry him." And then they went to the midwife and say, "As many pounds as you want we will give you. When our sister is delivered, go and take two dog's pups, before they open their eyes, and when our sister is delivered, do you hide the children and say to the king, 'Your wife has given birth to two puppies.'" And the vile woman went to the king, and says, "Your wife has given birth to two puppies." And the king took his wife, and led her to the public place, and dug a pit, and buried his wife in the ground from her middle downwards. And he appointed two policemen, and coming and passing by he used to spit upon her.

And the little children she put into a box, and threw them into the sea. That box by floating and floating came to a little village; and that village was by the sea. In that village there was a man, and his house was on the sea. And he had a little boy; and his wife was dead. And he had a sheep, and he milked

[1] *V.* p. 271.

do *και δίνιὅκέν* do *σο φὅάχ, και πίνιὅκέν* do. *"Ενα μέρα ξέβην ὅη θύρα τ ἐμbρό, και ράνσεν σο* dεvgιξ̱ιοῦ *σο κενέρ ἕνα* qουčί. *Ἤνοιξέν* do *και ράνσεν, ὅη μεὅού τ ἤσαν ἐδ̱ύ φὅάχα, και ἀγλαΐ ἀγλαΐ το* qουčί *γ̱ομώθην ἰνϳίρ̱α. Και χερίφος τα φὅάχα πήρεν* da, *και,* "Παναγία μ," λέχ, "*ναίκα μ πέθανεν, και ἐγώ ἔχω 'να φὅάχ, και ἔχω κ' ἕνα πρόβατο, και ἀλμέζω και δίνω το και τρώγει το. 'Ετό τα φὅάχα čί νά τα ποίκω;*" *Και πέρασε ἕνα μέρα, και το γ̱αφτό τ το παιδί πέθανεν, και πλόμαν* do *τα δ̱ύ φὅάχα. Και ἤλμεζεν* do *πρόβατο, και δίνιὅκέν* da *και ἔτρωγαν. 'Αγούča ἀγούča* büγ̱ü-*dΰρσεν* da, *και ἐποίκεν* da *ἀπο δέκα πένde χρόνω.*

Και ἤρτε να πεθάν, και σα φὅάχα τ και λέχ, "Παιδ̱ιά μ, *ἐγώ ἄλο να πεθάνω. 'Εγώ φώὅκι πεθάνω, σο ἀμbαρ̱ιοῦ σο κενέρ ἕν ἕνα ἀλόγου λέρ. Ἐπαρέτε το, και 'μέτε σο* dεvgίš, *και* batə́rdəsétε *το τρία φορά, και ἐβγαλέτε το, και να βγῇ ἕνα* qάρ *ἄλογο. Και ἄς το καλdέψ̔ ἀδελφό ς, και ἀὅέϊχ σο πατιὅάχου σο* baχčά, *και ἄς φέρ λαγούδ̱α και* bερdίκ̱α, *και ὅύ ψ̔ήσε τα, και φατέστε τα.*" *Φώὅκι πέθανεν βαβά τουν, ἐπήγαν τα δ̱ύ φὅάχα, και πίχωσάν* do *σα μορμούρ̱α, και ἤρταν. Και ἔκασαν και ἔκλαιάν* do. *Και το κορίč και λέχ,* "Μαρό *ἀδελφέ,*"—*ἔκλαψάν* do *ἕνα μέρα, ἐδ̱ύ μέρες,*—"qəγ̱αμέτdεν *σονgradάν νά το κλάψουμ γ̱ιά;*" *Ἀνdo ἔκλαψάν* do *ἕνα μέρα, ἐδ̱ύ μέρες,* "Σών *ἄλο· ἄς ρανήσουμ το* gečί *μας. Και ἐὅύ κάλdεψε το ἄλογό μας, και ὅύρε σο πατιὅάχου το* baχčά, *και, ὅčιχαλο μάς τα εἶπεν βαβά μας, ἄμε, φέρε λαγούδ̱α και* bερdίκ̱α, *και ἄς τα ψ̔ήσουμ, και ἄς τα φâμ. Ἄν εἶχαμ gαι λίγο γονιά, τέλε̱ιοσάμ* do." *Και το παιδί παίνιὅκεν και φέριὅκεν λαγούδ̱α και* bερdίκ̱α, *και ἔτρωγαν.*

"*Ενα μέρα, ἐδ̱ύ μέρες, ἐκεί* ǰadə́σες *το παιδί ἀν̱λάσαν* do. *Πήγαν ὅη μαμή, και λέν,* "'Επ *να λέξ̱η μάνα μας και βαβά μας. Ἐκεί του ἀbέσας τα ἀνίκ̱α ἐbόϊσαν, και ἐγέναν μέ το bόϊ μ* baraбάρι. *Ἄμε, ἐτά τα φὅάχα ἔπκε τα ἕνα χάλ. Και ἄdεμεν ἐbίσεν το χάλ μας.*" *Και ἐκεί το* ǰadə́ *ἀbέσε ἐπήγε, ἐπήρεν ἕνα φουčί, και κάλεψεν ὅη μεὅού τ, και πήγεν σα φὅάχα, και ἤbρεν* da, *και λέχ,* "'Αμε, *γ̱ιαβρού μ, ἀδελφό ς βγαίν και παίν, και ἄσο νά βραδύν,* dέν *ἔρχεται. Και ἐδού εἶσαι μαναχό ς σο βουν̱ιοῦ σο φκάλ, και κανείς* qabούλις dé *νε· και ἐδού μαναχό ς* dé *φοβâσαι; čΰ̱νκι το σόν τ ἀqə́λ* dé

it, and he used to give it to the boy, and he drank it. One day he went out in front of the door, and he saw at the edge of the sea a box. He opened it and saw, inside it were two children, and with their weeping and weeping the box was full of pearls. And the man took the children and says, "Holy Virgin! my wife is dead, and I have a boy, and I have also a sheep, and I milk it and give it him and he eats. What shall I do with these children?" And a day passed, and his own son died, and the two children were left. And he used to milk the sheep and give it to them, and they ate. In this way he reared them up and brought them to the age of fifteen.

And he came to die, and he says to his children, "My children, I now shall die. When I die, in the corner of the granary is a horse's bridle. Take it and go to the sea and dip it in three times, and take it out again, and a snow-white horse will come forth. And let your brother mount it, and let him go to the king's garden, and bring hares and partridges, and you cook them and both eat them." When their father died, the two children went and buried him in the tombs, and came again. And they sat and were lamenting him. And the girl says, "My poor brother,"—they had lamented him one or two days,—"Shall we lament him even beyond the day of doom forsooth?" When they had lamented him one or two days, "It is enough; let us look to our way of life. And do you mount our horse, and go to the king's garden and, as our father told us, go, bring hares and partridges, and let us cook them and eat them. If we had a little food, we have finished it." And the boy used to go and bring hares and partridges, and they ate.

In a day or two those witches learned about the boy. They went to the midwife, and say, "May our mother and father howl like dogs (if we will endure this)! That vile woman's whelps have grown up and become as tall as I am. Go, put those children into some evil hap. And otherwise our good hap is ended." And that vile witch went off, took a barrel, and mounted on the middle of it and went to the children, and found them, and says, "Go to, my chick! your brother goes and is off, and does not come again until it is evening. And here you are alone on the top of the mountain, and there is no one to be pleasing to you; and are not you frightened here alone by yourself? For has your heart no

γερdίς; dé λές κι, ἔρχεται ἕνα λύκος και τρώει σε, γιαχούτ ἔρχονdαι γιαbανούδια χαϊβάνια και τρών σε. Το βραδύ ἄνdο και ἔρč ἀδελφό ς, και πέ, "'Εγώ ἐδού σο βουνί σο φκάλ μαναχό μ φοβοῦμαι, και dé στέκνω. Φέρ με ἕνα ἀρqadάς και ἄζ γενοῦμ γερένια, και ἄς κάσουμ.'" Και ἀούča ἐqανdάρσεν do κορίč, και ἄφκεν και πήγεν.

Και το βραδύ ἄνdο και ἤρτεν ἀδελφό τ, dέν ἐπήγεν και qαρšλάσεν do. Ἤρτεν σο σπίč, και čάλσεν čη θύρα, και dέν ἐπήγεν και ἤνοιξε. Και φώšκι čάλσεν do ἐδυό τρία φοράς, ἐπήγεν και ἤνοιξεν. Και ἤρτεν ἀδελφό čης· και λέχ, "'Εγώ ἐδού σο βουνί σο φκάλ ἀφήνειζ με μαναχή μ, και κανείνα dέ θωρῶ, και μαναχό μ φοβοῦμαι. Φέρ με ἕνα ἀρqadάς, και ἄζ γενοῦμ γερένια, και ἄς κάσουμ." Και ἀδελφό τ και λέχ, "Čίνα νά σε φέρω;" Και κείν gαι λέχ, "Σο φιλάν σο χωριό ἔν ἕνα κορίč, και ἀγαϊγιατdάν πολύ güζέλ νε."

Και ἀδελφό τ ξέβην να πέϊχ νά το φέρ. Και τ' ἄλογο και λέχ, "'Αδελφέ, πού νε πέμ;" λέχ. Και το παιδί και λέχ, "Νε πέμ να φέρω šην ἀδελφή μ ἕνα ἀρqadάς, να κάσουν baραbάρι και να šηκωθοῦν." Και τ' ἄλογο και λέχ, "Ἔϊ, ἀδελφέ, ἐσένα σαλdοῦν σε σα τεχλικαλάδια σα τόπους, νά σε öλdürdίσουν. 'Εκεί ἄν bές, σο κοριčιοῦ šη θύραν ἐμbρό ἔν ἕνα μέγα čaĕρ, και γούλο ξουράφια και μαχαίρια νε. 'Εκείνο το čaĕρ ξουράφια και μαχαίρια dέ εἶνdαι· σα μάčια ς ἀούča φαίνονdαι. Νε πές σο čaĕρ, και να κυλιšκῆς τρία φοράς, και να πῆς, 'Čίαλα čaĕρ σαι.' Και ἔν ἕνα πεγάϊδ, και γούλο ὄϊμα και ὅλκοζ νε. 'Εκείνο ὄϊμα και ὅλκος dέ νε, ἀμά ἀούča φαίνεται. Ἄμ πές σο πεγάϊδ, πήγε τρία χούφτιες νερό. Και ἄνdο κι πᾶς šη θύραν ἐμbρό, ἔν ἕνα ἀσλάνος και ἕνα qαπλάνος, και στέκνουν šη θύραν ἐμbρό. Και σο ἀσλάνον ἐμbρό εἶνdαι λίγα dικένια, και σο qαπλάνον ἐμbρό εἶνdαι λίγα γαλγάνια. Και ἔπαρ ἄσο ἀσλάνον ἐμbρό τα dικένια, και θές τα σο qαπλάνον ἐμbρό, και ἔπαρ τα γαλγάνια ἄσο qαπλάνον ἐμbρό, και θές τα σο ἀσλάνον ἐμbρό, και ἔmba και šύρε. Και το κορίč σο καριόλαν ἐμέσα κοιμᾶται, και τα μεγάλα τ τα μαλιά κρεμοῦνdαι κατακέφαλα. Πιάσ' το ἄσα μαλιά, και ἔβγαλ το ὄξω και κάλdεψε με, και ἔπαρ και το κορίč ἐπίσως, και ἀšᾶμ." Και το παιδί, ὅči και εἶπεν do το ἄλογο, ἀούča ποίκεν do. Και πήρεν το κορίč ἄσα μαλιά, και ἔθεκέν do το ἄλογο ἀπάνω, και κάλdεψεν και γιαφτό τ, και πήρεν do, κ' ἤρτεν šη ἀδελφή τ.

longings? Do you not say [to yourself] that a wolf is coming to eat you, or strange beasts come and eat you. In the evening, when your brother comes, say to him, 'I am afraid here alone on the top of the mountain, and I will not stay. Bring me a companion, and let us become friends and live here together.'" And thus she convinced the girl, and left her and went her way.

And in the evening when her brother came, she did not go and meet him. He came to the house and knocked at the door. And she did not go and open it. And when he had knocked two or three times, she went and opened. And her brother came. And she says, "Here on the top of the mountain you leave me alone, and I see no one, and I am afraid all by myself. Bring me a companion, and let us become friends and live here together." And her brother says, "Whom shall I bring you?" And she says, "In such and such a village there is a girl, and she is beyond all measure most beautiful."

And her brother went out to go to fetch her. And the horse says, "Brother, where are we going?" says he. And the boy says, "We are going to bring my sister a companion, that they may sit down and rise up together." And the horse says, "Well, brother, they are sending you to the dangerous places to kill you. When you go there, in front of the girl's door is a great meadow, and it is all razors and knives. That meadow is not razors and knives. To your eyes they seem so. You will go to the meadow and roll yourself on it thrice, and say, 'What a meadow you are!' And there is a well, and it is all blood and gore. It is not blood and gore, but it seems so. When you go to the well, take three handfuls of water. And when you go in front of the door, there are a lion and a leopard, and they stand in front of the door. And in front of the lion are a few thorns, and in front of the leopard are a few thistles (?). And take the thorns from in front of the lion and put them in front of the leopard, and take the thistles from in front of the leopard and put them in front of the lion; and enter and go forward. And the girl is sleeping inside on the bedstead, and her long hair is hanging down from her head. Take her by the hair, and bring her out, and mount me, and take the girl also and let us go." And the boy did as the horse had told him. And he took the girl by the hair, and put her on the horse, and mounted himself, and took her and came to his sister.

Και πέρνασαν ἐδύ τρία μέρες, και πήγεν πάλ σο πατισ̆άχου σο baχčά. Και φέριs̆κεν λαγούδι̯α και berdíκι̯α.

Και ἐκεί ǰadάσες πάλ το εἴδαν, και πήγαν s̆η μαμή, και λέν, "Πάλ ἐκεί το παιδί ἔρχεται και παίν. S̆ύρε και ρίψε το s ἕνα καλό douzάχ, και ἄλο μή πορῇ να ἔρč. Και ἄdεμεν, τ᾽ ὄργο μας bίσεν." Και πάλ ἡ μαμή ἐπήγεν, ἐκάlδεψεν s ἕνα φουčί, και čalqaΐ̈ čalqaΐ̈ ἐπήγεν σα κορίčι̯α κουdά, και λέχ, "Βάχ, γι̯αβρούδι̯α μ, ἄμε, ἐs̆εῖs ἐδού σο βουνί σο φκάλ čίχαλο στέκνετε; dέ φοβᾶστε; το σέτερο d᾽ ἀqάl dε γερdίs̆; ἀκόμα ἀǰεμίδι̯α στε, και ἄσο κόζμος σο χιλέs̆ι dεν ἀι̯ladάζετε; Το βραδύ ἄν ἔρč ἀδελφό σας, πέτε τα, και ἀs̆έϊχ, και σο φιλάν σον dόπο ἔν ἕνα κορίč. Και το σπίči τ γούλο ἄσο ǰάμ νε, και ἔχ ἔν᾽ ἀϊνάs, και ἄν do γυρίs̆, τοῦ gόζμος δείχνει σε το. Πέτε τα, και ἀs̆έϊχ, και ἄs το φέρ, και τα τρία σας γενᾶτε γερένι̯α και κάσετε. Και ἐκείνο γυρίs̆ το ἀϊνάσə τ και δείχνει σας το ἰστεdίζετε το χωρι̯ό, και ἀούča ἀι̯ladəρdί σας[1], και dέν μουι̯galdoύζετε." Και ἀούča πάλι qandάρσεν da, και ἄφκεν και πήγεν.

Και το βραδύ ἄndo ἤρτε ἀδελφός τουν, dέν ἐπήγαν σο qars̆lάdəζμα τ. Και ἤρτεν σο σπίč. Και ἄndo να φᾶν, dέν ἔφαγαν. Και ἀδελφό τουν gαι λέχ, "῾Αμαčί dέν dρώτε;" Και ἐκείνα και λέν, "Gρέβουμ το φιλάν το κορίč." Και ἀδελφό τουν gαι λέχ, "῾Ας φωčίs̆, και ἀs̆άγω, ἄs το φέρω."

Και ἐφώσεν· και πήρεν το ἄλογο, και πήγεν νά το φέρ. Και το ἄλογο και λέχ, "Πού νε πές;" λέχ. Και ἐκείνο και λέχ, "Να πέγω και ἄσο φιλάν σο χωρι̯ό να φέρω ἕνα κορίč." Και το ἄλογο και λέχ, "῾Εϊ, ἀδελφέ, ἐσένα πάλ σε σάλσαν s ἕνα batάχ τόπος, και ἄλο dέ να πορόῃs νἄρčῃs." Και το παιδί και λέχ, "῾Οči κ᾽ ἔν, ἀs ἔν. Να πέγω νά το φέρω. ᾽Εγώ ἄσα derέ του ἀδελφή μ το χατήρ dέν do χάλασα, και derέ dέν do χαλάνω." Και πήγαν. Μί το παίνιs̆καν s̆η στράτα, το ἄλογο και λέχ, "῾Αμ bέμ ἐκεί σο σπίč κουdά, λέω σε τα. Το σπίči τ γούλο ǰάμ νε, και ἄν γυριs̆κῇ και ρανήs̆ μας, να κοποῦμ qαϊγέδι̯α. ῾Αμ bέμ ἐκεί, γι̯αβάs̆α γι̯αβάs̆α ἔπαρ ἕνα qαϊγι̯ά, και πάč ἀπάνω, και πέτα το χερσλάν, και ἄν borόῃs να σακώῃs το ǰάμ, παίρεις το. Και ἄdεμεν, και γυριs̆κῇ και ρανήs̆ μας, να κοποῦμ qαϊγέδι̯α."

[1] For ἀι̯ladəρdίs̆ σας.

And two or three days passed, and he went again to the king's garden. And he used to bring hares and partridges.

And those witches again saw him, and went to the midwife and say, "Again that boy is coming and going. Go and cast him into a fine snare, and let him not be able to come any more. And otherwise our work is at an end." And again the midwife went, mounted on a barrel, and bestirring herself came to the girls, and says, "Alas, my chicks, go to! Here on the top of the mountain how can you stop? Are you not afraid? Has your heart no longings? Are you still innocents? And do you know nothing of the wiles of the world? In the evening when your brother comes, tell him, and let him go; and in such and such a place there is a girl. And her house is all made of glass, and there is a looking-glass, and when she turns it, it shews you all the world. Tell him, and let him go and bring her, and the three of you be friends and live together. And she shall turn her looking-glass and shew you the village you wish, and thus she will make you see it, and you will not be vexed." And thus again she convinced them and left them and went off.

And in the evening when their brother came, they did not go to meet him. And he came to the house. And when they would eat, they ate nothing. And their brother says, "Why don't you eat?" And they say, "We want such and such a girl." And their brother says, "Let it become light, and let me go and bring her."

And it became light, and he took his horse and went to bring her. And his horse says, "Where are you going?" says he. And he says, "I am going to bring a girl from such and such a village." And the horse says, "Well, brother, they have sent you again to a slippery place, and you will not be able to come back any more." And the boy says, "What is, let it be. I will go to bring her. Until now I have not crossed my sister's wishes, and I will not cross them now." And they went off. As they were going on the road, the horse says, "When we get near to the house there, I will tell you. Her house is all of glass, and if she turns and sees us, we shall be turned into stones. When we get there, gently gently, take up a stone and walk up, and throw it with all your might, and if you can break the glass, you will have her. And if not, and she turns and sees us, we shall be turned into stones."

Και ἄνdo και πήγαν σο σπίč κονdά, πήρεν ἕνα qαϊγι̯ά, και ἄνdo δέκεν σο σπίč χερσλάν, του σπιčι̯οῦ το ἥμσο qəρə́λσεν, και κατέβην και φανέθην το κορίč. Ἐδι̯ό χəζμεκάρι̯α χτένιζαν τα μαλι̯ά τ. Και το κορίč και λέχ, "Φώšκι σάκωσες το ǰάμ και dé σε εἴda, ἐγώ να 'νῶ μετ' ἐσένα." Και ἐπήρεν το ἀϊνάσə τ, και κάλdεψεν το παιδί ὀπίσω, και ἤρταν σο σπίč.

Ἐκεί σο σπίč ἕνα μέρα ὕρσεν το ἀϊνάς, και ἔδειξεν σο παιδί čη μάνα τ σο μεϊdέν γερί ἄσα μέσα gömülmΰš, και λέχ, "'Αμε ἐdά šη ναίκα, και ἔπαρ δέκα παραδι̯οῦ dερί και δέκα παραδι̯οῦ ψωμί, και δές το ἄς φάῃ· και μέ το γι̯αλə́χə ς σόν̯gρα το πρόσωπο čης σούν̯gα το, και φίλα čην ἰμι̯ά." Το παιδί πήγεν, και ὄčιχαλο το κορίč εἴπεν da, ἔπκεν da. Και ἐκεί ἤσαν ἐdι̯ό ζαπτι̯έdε. Και ὅσον κ' εἴδεν το παιδί, τό νά το φčΰš σον dόπο[1], χέμ δέκεν do κ' ἔφαγεν, χέμ φίλσεν ǰην.

Πι̯άσαν do, και πήραν do, και πήγαν σο πατιšάχο. Πατιšάχəς ὅσον g' εἴδεν do, ς ἀqə́λə τ μέσα και λέχ, "'Ετό το παιδί μνι̯έš πατιšάχου παιδί." Και δέκεν do ἕνα τοqάč, και ἔκλαψεν, και κουπόσαν ἰνǰίρι̯α· και εἴπεν ἕνα τοχάφ gελεǰί, και γέλασεν, και κουπόσαν gΰλι̯α. Ἐκουτότες ἀν̯λάσεν do κι του γι̯αφτοῦ τ το παιδί τουν, και ρώσεν do· και το παιδί ὄči και τράβσε, εἴπεν da. Και ἐκουτότες και λέχ, "Šύρε," λέχ, "και τ' ἀδέλφι̯α ς γούλα φέρ τα." Και ἤφερέν da, και ἀν̯λάσεν da. Και ταϊσαν da φšάχα τ. Και το παιδί πήρε τ' ἀδέλφι̯α τ, και ἤφερέν da σο σπίč τουν.

Και ἐκεί το κορίč dιλέσε ἄσυ Θεό, και γ̓ένναν λίγα σεράϊγι̯α. Και σον̯ gόζμο ἐπάνω ἀούča σεράϊγι̯α dέν ἐβρισκόσαν. Ἐκουτότες σάλσεν do παιδί, και πήγεν σο πατιšάχο, και λέχ, "'Εγώ σο σόνα σο σεράϊχ ἤρτα· ἔλα και 'μνι̯ά ἐšύ σο μόνα." Και πατιšάχəς και λέχ, "Να ἔρτω, γι̯αβρού μ. 'Αμά ἔν̯ dεν̯gίš." Και πήγεν σο κορίč, και εἴπεν da. Και το κορίč πάλ ἐσάλσεν do παιδί, και πήγεν, και λεχ, "Γυρίστου, και ράνα σο dεν̯gίš." Και πατιšάχəς γυρίšκην και ράνσεν, και γούλο το dεν̯gίš γεμώθην qαə́χι̯α και βαπόρι̯α. Και σο πατιšάχο και λέχ, "Κάλdεψε ἐšύ, και γούλα τα παšάdες, και 'šâμ σο μέτερο σο σεράϊχ." Και πατιšάχος ἐπήγεν, και ὅσον εἴδεν το σεράϊχ, ἐšάϊσεν.

Και ἐπήγεν, και čη ναίκα τ ἄσο μεϊdέν γερί ἄσο qουγί ξέβαλεν ǰη, και πήρεν čην, και πήγεν σο χαμάμ, και λούσεν čην, και ἔπλυνέν

[1] For use of τόπος, *v.* glossary and § 381.

And when they came near the house, he took a stone, and when he flung it at the house with all his might, half the house was destroyed, and the girl came down, and appeared. Two servants were combing her hair. And the girl says, "Since you have broken the glass, and I did not see you, I will be with you." And she took her looking-glass and mounted behind the boy, and they came to the house.

There in the house one day she turned her looking-glass, and shewed the boy his mother in the public place buried from her middle downwards. And she says, "Go to the woman here, and take ten parás' worth of cheese and ten parás' worth of bread, and give them to her to eat. And afterwards wipe her face with your handkerchief, and just once kiss her." The boy went, and did what the girl had told him. And there were there two policemen. And as soon as the boy saw her, instead of spitting at her, he both gave her food and she ate, and kissed her.

They seized him, and took him, and led him to the king. As soon as the king saw him, he says in his heart, "This boy is like a king's son." And he gave him a blow, and he wept, and pearls poured down, and he told him an entertaining story, and he laughed, and roses poured down. Then he knew him, that he was his own son, and questioned him, and the boy told him what he had endured. And then he says, "Go," says he, "and bring all your sisters." And he brought them; and he recognised them. And they provided food for his children. And the boy took his sisters, and brought them to their house.

And the girl there asked of God, and some palaces came into being. And all over the world such palaces were not found. Then she sent the boy, and he went to the king, and says, "I came to your palace. Come you just once to mine." And the king says, "I will come, my child. But there is the sea." And he went to the girl and told it. And the girl again sent the boy, and he went and says, "Turn and look at the sea!" And the king turned and saw, all the sea was filled with boats and steamers. And he says to the king, "You go on board, and all the pashas, and let us go to our palace." And the king went, and as soon as he saw the palace, he was astonished.

And he went and took his wife out of the public place, out of the hole, and took her, and led her to the bath, and washed her

čην, και ποίκεν čην πάλ ναίκα τ. Και ἐκεί τα baldάζες του και čη μαμή ἔσκαψεν σο μεϊδέν γερί τρία qουγίδ̣α, και πίχωσέν da ἄσα μέσα κάτω, και ἔστεσεν ἐδ̣ύ ζαπτ̣έδες, και gελέν gečέν ἐφčύνiškεν ἕνα baχλάμ.

Ἰωακείμ Κ. Ὠκεανίδης.

Delmesó. 3.

Ἦσανε δύο ἀδέλφ̣α· τ̆όνα τσανό τον, και τ̆όνα ἀqλού τον. Εἴχαν λίγα παλ̣ιά σπίč̣α και λίγα küνŭρ̣α. Εἴχαν ἕνα süρŭ πρόβατα και δ̣ύ βόδ̣α. Το ἀqλού και λέχ, "Ἄς κολήσουμ τα πρόβατα· ἄν μοῦν σα küνŭρ̣α σα σπίč̣α, ἄζ γενοῦν τα μόνα. Ἄς κολήσουμ και τα βόδ̣α· ἄν μοῦν σα παλ̣ιά, ἄζ γεννοῦν τα σόνα." Κόνσαν τα πρόβατα· σέμαν σου ἀqλουδ̣ιοῦ σο σπίč. Κόνσαν και τα βόδ̣α· σέμαν σου τσανουδ̣ιοῦ.

Σabαχdάν το τσανό κόφčει τ̆όνα το βόϊδ· baghəpdậ λίγα ăκυλ̣ιά· γούλο daγουčίš το σα ăκυλ̣ιά. Σabαχdάν παίρ τ᾽ ἄλο το βόϊδ, και παίν σο βουνί. Μί το παίν, ἄσο qαϊγ̣ιαδ̣ιοῦ ăη ρίζα βγαίν ἕνα νυφίτσα, μεζελεdίš το. Το τσανό j̆ινενdίš. Ζέν το ἐκ̣ιού, και ἀφήν, κ᾽ ἔρχεται. Σabαχdάν παίν ἐκ̣ιού σον dόπον. Πάλ βγαίν νυφίτσα ἐμbρό τ, και πάλ μεζελεdίš το. Το τσανό gρέβ τα παράδ̣α. Νυφίτσα dέν da δίν. Τρέχəν ἀπαπάνω. Gυλίš ἕνα qαϊγ̣ιά· ρανậ και ἕνα qαζάν λίρες. Το τσανό γομών čην ἀbλά τ· qαπadίš τα. Μί τ̆όρχεται, ρίφčει ἕνα και λέχ, "Dögüldűk," και ἀφήν do και ρίφč ἄλο ᾽να, κ᾽ ἐκείνο παίρ το. Ἀούča ἀούča ἐπήεν σο σπίč. Δείχνει τα σο ἀδελφό τ.

Ἤηκοῦνdαι σabαχdάν· παίρουν ἕνα beΐρ και düσέκ. Παίρνουν ἐκ̣ιού da λίρες· γεμώνουν da σο düσέκ. Και τ᾽ ἀπάνω τ γεμώνουν do χώμα. Ἔρχουνdαι σο σπίč. Το ἀqλού σαλdậ το τσανό σου ölčüj̆ű σο σπίč, να φέρ το ölčű. Παίν. Ölčüj̆ŭς ἀπέσω γ̣ιαπουστουρdούš λίγο μέλ σο ölčüδ̣ιοῦ ăη ρίζα. Δίν το σο τσανό. Και φέρ το σο σπίč. Ἀπαπίσω τ ἔρχεται και ölčüj̆ŭς, και ρανậ ἄăη κάπιν, καὶ μετροῦν λίρες. Το ἀqλού, σόν και δ̣ῇ το, παίρ το

and cleansed her, and made her again his wife. And for those sisters-in-law of his and for the midwife he dug three holes in the public place, and buried them from the middle downwards, and he set two policemen, and as he came and passed by he would spit upon them.

YOAKÍM K. OKEANÍDHIS.

3. *The Mad Brother*[1].

There were two brothers; one was foolish, and one was clever. They had a few old houses and a few new ones. They had a flock of sheep and two oxen. The clever brother says, "Let us drive the sheep; if they go into the new houses, let them be mine. Let us drive the oxen also; if they go into the old houses, let them be yours." They drove the sheep; they went into the house of the clever brother. They drove the oxen also; they went into that of the foolish brother.

In the morning the foolish brother kills one of the oxen. He calls some dogs; he divides the whole ox among the dogs. In the morning he takes the other ox, and goes to the mountain. Whilst he is on his way, a marten comes out from the foot of the rock. It mocks him. The foolish brother is angry. He ties the ox up there; and goes away and comes back. In the morning he goes to that place. The marten appears again, and again mocks him. The fool asks for the money; the marten gives him none. He runs up the hill. He turns a stone over; sees a pot of gold coins. The fool fills his pocket; covers it up again. On his way, he throws down one coin, and says, "Down with them!" and leaves it, and throws down another, and picks it up. Thus he went home. He shews them to his brother.

They rise in the morning; they take a horse and a saddle-bag; they take those gold coins; they fill the saddle-bag with them. And they fill in the earth above it. They come to the house. The clever brother sends the fool to the scale-maker's house, to fetch the scales. He goes. The scale-maker smears a little honey in the bottom of the scale. He gives it to the fool. And he takes it home. Behind him comes the scale-maker as well, and sees through the chimney that they are measuring gold coins.

[1] *V.* p. 231.

vüṿgi̯á· petậ το ἄšη κάπιν. Δέκεν do *σο μέταπό τ.* Και ἔπεσεν. Βγαίνει *ὄξω το ἀqλού το παιδί· παίρ το* ölčüǰǔ· *ρίφčει το 's ἕνα* qουγι̯ούς. Φάghən *και λίγα πρόβατα· ρίφčει τα σο* ölčüǰǔ *ἀπάνω.* Ἔρχεται *του* ölčüǰǔ *ναίκα· ἀradə́š το·* dέν do *βρίšκ.* Κατεβάζουν *το τσανό σο* qουγί. Παίρ *ἕνα πόστ· petậ το ἀπάνω, και* λέχ, "Του ölčüǰǔ *τα σαqάλι̯α ἄσπρα* ndai *γι̯όξα μάβρα* ndai;" Ἐκείνα *ἀṿglátσαν* do *τό ἔν τσανό, και ξέβαλάν* do *ἄσο* qουγί. Ἄφκεν *και πήγεν σο σπίč του* ölčüǰǔ *ναίκα.*

Πρόδρομος Μερκουρίου Καγεκεϊσίδης.

Ferték. 1.

Ἤτουν *ἕνα παιδί κ' ἕνα ναίκα.* Dέν *εἴχαν ψωμί να φᾶν.* Εἴχανε *κ' ἕνα πισίκα κ' ἕνα* šκυλί. Και *το παιδί παίνišκε,* čalə́štινε, *και φέριšκε ψωμνι̯ά, και τρώišκαν.* Ἕνα *μέρα* dέν *πήγε σ' ὄργο.* Πήγε *'s ἕνα* γιqə́χ· *ἤβρε ἕνα* mö̆χǔr. Γι̯αλάτσεν do· ἔbghən *ἕνα ἄτρωπο* ὀmbró *τ, και εἶπεν* do, "Τί *κρέβεις;*" Κ' *ἐκείνο εἶπε,* "Κρέβω *παράϊγι̯α.*" Ἔdεκέν do *παράϊγι̯α.* Και *πήγε σο σπίτ, και* ἔdεκε *τα παράϊγι̯α σο μάνα τ· και μάνα τ ἀγόρασε κιρι̯άς·* ἔπι̯ασέν do. Κ' ἔφαγάν do.

Ἕνα *μέρα το μάνα τ πήγε σο πατišάχ, σο παιδί τ να* dέκ *το κορίči τ.* Και *το πατišάχ εἶπε,* "Ζέν *γι̯αφτοῦ τα σπίτι̯α ἂν κῇ σπίτι̯α, να* dέκω *το κορίči μ.*" Και *μητέρα τ κλαίϊšκε, και ἤρτε σο σπίτι τ, και εἶπε σο παιδί τ,* "Ἂν *κῇ σπίτι̯α ζέν γι̯αφτοῦ τα σπίτι̯α, να* dέκω *το κορίči μ.*" Κ' *ἐκείνο,* "Καλό," *εἶπε.* Κ' *ἐκείνο ἔκκε ζάμ πατišαχι̯οῦ τα σπίτι̯α.* Και ἔdεκε *το κορίči τ το* mö̆χǔr. Γι̯αλάτσεν do· ὀmbró *τ* ἔbghənε *ἕνα* dεβρίš, *και εἶπε,* "Τί grέβεις;" Κ' *ἐκείνο εἶπε,* "Το *σπίτ νά το* šκώσω· *νά το κῶ εἴκοši* qονάχι̯α." Νύχτα do *παιδί και μάνα τ πάλ πόμαν ἐκεί σα σπίτι̯α.* Πατišάχου *το κορίš πήγε σα* baškάγι̯α *τα σπίτι̯α.* Το *πατišάχ* sabaχdán šκώτην· *τράνσε·* dέν da *ἤβρε* da qονάχι̯α. Čəghərdậ *παιγι̯οῦ* do *μάνα και λέχ σ' ἐτό,* "Τί *ἔνναν* da qονάχι̯α;" Κ' *ἐκείνο λέχ σ' ἐτό,* "Dέν do *ξέβρω.*"

When the clever brother sees this, he takes the weight; throws it through the chimney. He hit him on the forehead. And he fell down. The clever youth goes out; takes the scale-maker; throws him into a well. He kills also a few sheep; throws them in on top of the scale-maker. The scale-maker's wife comes. She searches for him; she does not find him. They let the fool down into the well. He takes a fleece, throws it up, and says, "Is the scale-maker's beard white or is it black?" They understood that he is a fool, and took him out of the well. The scale-maker's wife left and went home.

PRÓDHROMOS MERKURÍU KAYEKEÏSÍDHIS.

FERTÉK.

1. *The Cat and Dog and the Talisman*[1].

There were a boy and a woman. They had not bread to eat. They had also a cat and dog. And the boy used to go and work and bring bread, and they would eat. One day he did not go to work. He went to a ruined house. He found a signet-ring. He licked it. A man appeared before him, and said, "What do you wish?" And he said, "I wish for money." He gave him money. And he went to his house, and gave the money to his mother. And his mother bought meat. She took it. And they ate it.

One day his mother went to the king, for him to give his daughter to her son. And the king said, "If he makes houses like my own houses, I will give him my daughter." And his mother came home weeping, and said to her son, "If he makes houses like my own houses, I will give him my daughter." And he said, "Good." And he made houses like the king's. And he gave his girl the signet-ring. She licked it. A dervish appeared before her, and said, "What do you wish?" And she said, "To carry away the house; to make twenty palaces." At night the boy and his mother still remained in the houses there. The king's daughter went to the other houses. The king in the morning rose up. He looked; he did not find the palaces. He calls the boy's mother, and says to her, "What has become of the palaces?" And she says to him, "I do not know."

[1] *V.* p. 264.

Do πισίκα και το ὄκυλί παίνουνε· ἠβρίὄκουνε ἰπτάχνου τνε τα σπίτι̯α, και ἐκεί πομίὄκουν· μαίνουν ἄπ το περενϳέ. Και νύχτα πατιὄάχου το κορίς πότε κοιμάτουν, το πισίκα ἔπι̯ασε ἕνα πινδικό, και εἶπε 's ἐτό, "Γι̯ά νά σε φάγω, γι̯ά το qουρι̯ούχο ς νά το μάσῃς σο μύτα τ." Κ' ἐκείνο, σάν do εἶπεν, οὔča ἔπκεν do. Πατιὄάχου do κορίς ἔβηχσε, και το μöχῦρ ἄπ το στόμα τ σəčəράτσε. Το πισίκα πήρεν do, και ἔφυγε μέ do ὄκυλί. Ἤρταν 's ἕνα deνι̯ζι̯οῦ do κενάρ. Κ' ἐκεί do πισίκα και do ὄκυλί ἔπκαν qαβγά· "'Ογώ νά το πάρω το μöχῦρ," deἴ. Και το πισίκα εἶπεν σο ὄκυλί, "'Εὄύ τωρεῖς τα ὄκυλι̯ά και χαβλαδᾶς, και το μöχῦρ ἄπ το στόμα ς ρίφτεις το σο deνίς, και dέν boροῦμ νά το πάρουμ." Και do ὄκυλί dέν ἔπι̯ασε da λάqəρdι̯ά τ, και πήρεν do do μöχῦρ do ὄκυλί. Πότε παίνουν ἄπ το deνίς, το ὄκυλί χαβλάτσε, και το μöχῦρ ἔπεσε σο deνίς. Και ἐκεί ἔκačαν da ǰό. Κ' ἐκεί ἤρτε ἕνα ἄτρωπο, και ἀǰίτσεν da. Και ἄπ το deνίς ἔβγαλε ἕνα ψάρ, και bέλσεν do, κ' ἔdεκέν do σο πισίκα και σο ὄκυλί. Do πισίκα εἶπε σο ὄκυλί, "'Ελα, ἀὄâμ· do μöχῦρ ἤβρα το." Το πισίκα και do ὄκυλί πήγανε σα σπίτι̯α τνε, κ' ἐκεί το μöχῦρ ἔριψάν do παιγι̯οῦ do qοǰάχ. Και σόγνα το παιdί γι̯αλάτσε το μöχῦρ· και ἔβghən ἕνα deβρίς, και εἶπε, "Τί gρέβεις;" Και το παιdί εἶπε, "Κρέβω ἰπτάχνου τα σπίτι̯α." Και σόγνα τα σπίτι̯α τ ἤρταν πάλ σο τόποσι τ.

'Ιωακείμ 'Αβραάμ 'Ιωακειμίδης.
Πηνελόπη Κωνσταντίνου.

Araván. 1.

'Ησανε ρυ̯ό φὄέα, ἀdέλφι̯α, τὄνα čανό και τὄνα ἀqουλού. Εἴχαν ἕνα βαβά, και πέρανε. 'Ιτό βαβά τουν ζενίν τουν. Εἴχαν και πολά πρόβατα και ἕνα τανά. Εἴχαν και ρυ̯ό ἀχὄρι̯α, τὄνα τεζέ και τἄλο παλι̯ό.

"Ενα μέρα τ' ἀqουλού σο čανό č' εἶπε, "'Οσα πρόβατα boῦν σο τεζέ σο ἀχὄρ ταμόν dαι· ὅσα mboῦν σο παλι̯ό τασόν dαι." Σόνgρα οὔλα τα πρόβατα ἔmβαν σο τεζέ σο ἀχὄρ, και το τανά ἔmβη σο παλι̯ό σ' ἀχὄρ. Σόνgρα οὔλα τα πρόβατα ἔνdαν ἀqουλουρι̯οῦ, και το τανά ἔνdον čαναρι̯οῦ.

The cat and the dog go; they find the newly made houses, and there they remain. They go in at the window. And at night when the king's daughter was sleeping, the cat caught a mouse, and said to it, "Either I will eat you, or do you put your tail up her nose." As she said, thus the mouse did. The king's daughter sneezed (*lit.* coughed), and the signet-ring jumped out of her mouth. The cat took it and went off with the dog. They came to the shore of a sea. And there the cat and the dog had a dispute. "I will take the signet-ring," said he. And the cat said to the dog, "You will see dogs and bark, and let the signet-ring fall from your mouth into the sea, and we shall not be able to get it." And the dog paid no heed to her words, and the dog took the signet-ring. As they are passing the sea, the dog barked, and the signet-ring fell into the sea. And there the two of them stayed. And a man came there, and pitied them. And he took a fish out of the sea, and gutted it, and gave it (*i.e.* the entrails, among which the ring would be) to the cat and the dog. The cat said to the dog, "Come, let us go; I have found the signet-ring." The cat and the dog went to their houses, and they threw that signet-ring into the boy's bosom. And at once the boy licked the signet-ring. And a dervish came out, and said, "What do you wish?" And the boy said, "I wish the newly made houses." And at once the houses returned again, into their place.

Yoakím Avraám Yoakimídhis and Pinelópi Konstandínu.

Aravánn.

1. *The Mad Brother*[1].

There were two boys, brothers, one stupid and one clever. They had a father, and he died. This father of theirs was rich. They had also many sheep and one calf. They had also two stables, one new and the other old.

One day the clever brother said to the stupid one; "As many sheep as go into the new stable shall be mine; as many as go into the old stable shall be yours." Afterwards all the sheep went into the new stable, and the calf went into the old stable. Afterwards all the sheep fell to the clever brother, and the calf fell to the foolish one.

[1] *V.* p. 231.

'Ετιά ἤνgρεψαν να μοιραστοῦν βαβά τουν τα παρέα. 'Ετό το ἀqουλού σάλσεν το čανό σο ἰμάμ, να gρεψ̌ ἕνα ǒοινίκ. Και 's ἐτό č' εἶπε, "Μή τα λές," τό να μοιραστοῦν τα παρέα. Το čανό πήγε σο ἰμάμ, και ἤνgρεψε το ǒοινίκ. Και ἰμάμης 's ἐτό č' εἶπε, "Čί να το boίκητ;" εἶπε. Και το čανό č' εἶπε, "Να μοιραστοῦμ βαβά μας τα παρέα." Και σο ǒοινίκ μέσα βάφκε μέλ. Σόνgρα ἔdωκεν do, και ἤφερεν do. Σόνgρα μοιράσταν da παρέα, και το ǒοινίκ ἔdωκάν do σο ἰμάμ. 'Αλά το ǒοινίκ ἄς το εἶχε μέλ, τα παρέα γιαπούϊσαν σο ǒοινίκ, και πήρεν da ἰμάμης.

Σόνgρα ἐτιά ἔμαράν do τό πήρε παρέα. Βρεΐσταν do και ἔκοψαν το κεφάλι τ, και ρίψαν do 's ἕνα πλερός. Σόνgρα ἔκοψαν τα κεφάλια ὅλα προβατιοῦν, και ρίψαν da σο πλερός. 'Αργά τ ἤρτε κανείς να βρεϊσčῆ το ἰμάμ, και να ψάλ σο ǰαμί. Και το ἀqουλού σο čανό č' εἶπε, "Κανείνα μή το λές," τό ἔφαξαν το ἰμάμ. Σόνgρα ἤρταν ζαπτιάρε, και ἀράdζαν το ἰμάμ. Και το čανό č' εἶπε, "'Ιμάμης σο μότουρ το πλερόζ νε." Σόνgρα ἤφεραν κανείνα να κατεβῆ σο πλερός και να βγάλ ἰμαμνιοῦ το κιφάλ. Σόνgρα ἐκείνο κατέβη, και ἤρχεψε να βγάλ κιφάλια. Ἔβγαλ' ἕνα κιφάλ· dράνσε, gečιριοῦ. Ἔβγαλε κ' ἕνα ἄλο· dράνσε, προβάτ. Σόνgρα ἐτιά ζαπτιάρε ἐτιά πηρπήαν da σο χάπις. Και το ἀqουλού č' εἶπε σο čανό, "Χαϊdέ, φάλ τα χύρες, κ' ἔλα." Κ' ἐκείνο πήγε, φόρτωσε τα χύρες σο ρέϊ τ, και ἤρτε. Σόνgρα ἐτιά ζαπτιάρε σάλσεν da.

Κ' ἐτιά πήγαν, ἀνέβαν 's ἕνα ὀβάχ. Νύχτα ἤρταν σεράνda κλέφτε. Εἶχαν ἕνα čουβάλ λίρες, και gρέβιǒκαν να τα μοιραστοῦν. 'Ετό τ' ἀqουλού σο čανό č' εἶπε, "Τα χύρες ρίψε τα και ἀνέβα," εἶπε. Κ' ἐκείνο ἔριψεν da, και ἔπεσαν σα κλέφτε ἀπάνω. Σόνgρα οὔλα βάφκαν τα λίρες, και ἔφυγαν. Ἕνα μαναχό πόμνε σα χύρες ἀπκάτω. Σόνgρα κατέβαν, κ' ἔκοψαν το γλώσα τ. Πήραν και τα παρέα και πήγαν.

Κωνσταντῖνος 'Α. Γεωργιάδης Κινεζόπουλος.

These two wished to divide their father's money between them. The clever brother sent the stupid one to the imam to ask for a measure. And he said to him; "Don't tell," that they will divide the money between them. The stupid brother went to the imam and asked for the measure. And the imam said to him; "What will you do with it?" said he. And the stupid brother said; "We will divide our father's money." And inside the measure he left some honey. Afterwards he gave it to him, and he brought it. Afterwards they divided the money between them, and the measure they gave to the imam. But since the measure had honey in it, the coins stuck to the measure, and the imam took them.

Afterwards these two found out that he had taken coins. They called him and cut off his head, and threw it into a well. Afterwards they cut off the heads of all the sheep, and threw them into the well. In the evening a man came to call the imam, and for him to chant in the mosque. And the clever brother said to the stupid one; "Don't tell anyone," that they had killed the imam. Afterwards soldiers came and searched for the imam. And the foolish brother said; "The imam is in our well." Afterwards they brought a man to go down the well and bring up the imam's head. Afterwards he went down, and began to bring out heads. He brought out a head. He looked; a goat's. He brought out yet another. He looked; a sheep's. Afterwards the policemen took them and led them to the prison. And the clever brother said to the stupid one: "Up! shut the doors, and come here." And he went; he took the doors up on his back and came. Afterwards the policeman sent them away.

And they went off; they climbed up a poplar-tree. At night forty thieves came. They had a bag of sovereigns, and they wanted to divide them. The clever brother said to the stupid one; "Throw down the doors and climb up," said he. And he threw them down, and they fell on the thieves. Afterwards they all left the money and fled. One alone was left underneath the doors. Afterwards they came down, and cut out his tongue. They took the money also, and went off.

KONSTANDÍNOS A. YEORYÁDHIS KINEZÓPULOS.

Araván. 2.

Ἰμνιά ἕνα πατιδάχος εἶχε ἰρυό κορίτ͡σια.

Ἕνα μέρα τόνα τ το κορίς πήγε σο βουνί. *Ἐκεί εἶρε ἕνα ναίκα.* *Και ναίκα κ' εἶπε,* "*Ἰμιά φτ͡σείρσε με.*" Φτ͡σείρσεν do. *Σόυgρα κ' εἶπε,* "*Ἂς κοιμερῶ λίγο, και ὅνδεν ἔρτ͡σ το qərμιζί το λερό, gονώσε με.*" *Ἤρτε το qərμιζί το λερό, και ἔgνωσέν* do. batírσεν do *σο λερό μέσα, και ἔννε* qəπ-qərμιζί. *Και ἀπεκεί σόυgρα πήγε σο σπίτ͡σι* dou.

Τότε πατιδάχος σάλσε και τ' ἄλο το κορίς, νά το boík qərμιζί deγί. *Σόυgρα πήγε σο βουνί· εἶρε το ναίκα.* *Και ναίκα κ' εἶπε,* "*Φτ͡σείρσε με.*" *Κ' ἐκείνο φτ͡σείρσεν* do. *Ναίκα κ' εἶπε,* "*Ἂς κοιμερῶ λίγο, και gνώσε με, ὅνδε ἔρτ͡σ το μάβρο το λερό.*" *Και ἔgνωσέν* do. batírσεν do *σο μάβρο σο λερό, και ἔπκεν* do *μας-μάβρο.* *Και πήγε σο σπίτ͡σι* dou. *Πατιδάχος κ' εἶπε,* "*Τ͡σίς σ' ἔπκε μάβρο;*" *Ἐκείνο κ' εἶπε,* "*Πήγα σο βουνί· εἶρα ἕνα ναίκα.* '*Φτ͡σείρσε με,*' *εἶπε,* '*και ὅνδεν ἔρτ͡σ το μάβρο το λερό, gνώσε με,*' *εἶπε.* *Και ἤρτε το μάβρο το λερό, και ἔgνωσά το.* batírσε *με σο μάβρο σο λερό, και ἔννα μας-μάβρο.*"

Ἐκείνο ναίκα σόυgρα ἔννε dιλενῆς. *Ἤρτε και πατιδαχιοῦ το σπίς, και ἤυgρεψε λίδκο ψωμί.* *Και το κορίς κ' εἶπε,* "*Ἐτά μ' ἔπκε μάβρο,*" *εἶπε.* *Και ἔmbασέν* do *σο χάπις.* *Ἐκείνο τ͡σύρπισέν* do *και ἔφυγε.* *Ἀπεκεί σόυgρα πάλ τ' ἔmbασε πατιδάχος σο χάπις.*

Κωνσταντῖνος Χ. Κυριακίδης.

Araván. 3.

Ἰμιά ἤτουν ἕνα ναίκα και ἕνα ἄνdρα. *Ἐτό ἄνdρα πήγε σο βουνί να σωρόψῃ τ͡σόπια, να τ' ἄψουν* deί. *Ὡς τα σωρόφ και στέκεται*[1], *ἤβρεν ἕνα* qουτί. *Ἤνοιξέν* do, *και σο* qουτί *ἀπέσω ἤβρε ἕνα ὀφίρ.* *Το ὀφίρ τ͡σ' εἶπε σο χερίφονα,* "*Νά σε φάω.*" *Και ἄρωπος τ͡σ' εἶπε,* "'*Απερά ἄς περάσουν τρία χαϊβάνια, και τα τρία ἄμ ποῦν,* '*φᾶ με,*' *και τ͡σύνα ἐκτότε φᾶ με.*"

[1] *V.* § 381.

2. *The Two Daughters*[1].

Once a king had two daughters.

One day one of his daughters went to the mountain. There she saw a woman. And the woman said; "Just louse my head." She loused it. Afterwards she said; "Let me sleep a little and when the red water comes, wake me." The red water came, and she woke her up. She dipped her in the water and she became all red. And after that she went to her house.

Then the king sent his other daughter also to make her red, he thought. Afterwards she went to the mountain. She saw the woman. And the woman said; "Louse my head," and she loused it. The woman said; "Let me sleep a little, and wake me, when the black water comes." And she woke her. She dipped her into the black water, and made her jet black. And she went to her house. The king said; "Who made you black?" She said; "I went to the mountain. I saw a woman. 'Louse my head,' she said, 'and when the black water comes, wake me,' she said. And the black water came, and I woke her. She dipped me into the black water, and I became jet black."

That woman afterwards became a beggar[2]. She came also to the king's house, and asked for a little bread. And the girl said; "She made me black," said she. And he put her into the prison. She escaped thence by a hole, and fled. After that again the king put her into the prison.

KONSTANDÍNOS KH. KIRIAKÍDHIS.

3. *The Ungrateful Snake, the Fox and the Man*[3].

Once there were a woman and a man. The man went to the mountain to gather sticks for them to burn. Whilst he is gathering them, he found a box. He opened it, and inside the box he found a snake. The snake said to the man; "I will eat you." And the man said; "Let three animals pass by here, and if three say, 'eat me,' then eat me."

[1] *V.* p. 255, under the heading *Virtue Rewarded.*

[2] *I.e.* a religious mendicant, the female counterpart to the wandering dervish. It is the favourite disguise in the *Arabian Nights* of old procuresses who obtain an entry into respectable houses by means of the reverence paid to their assumed character.

[3] *V.* p. 245.

'Ανομβρό πέρνασε ένα καμήλ. Τ' ὀφίρ č' εἶπε σο καμήλ, "'Εγώ ἐρά σο qουτί μέσα ἤμουν· ἐτό χερίφος ἤνοιξέ με. "Ας το φάγω; μή το φάγω;" Το καμήλ či λέχ, "'Εγ' ὥζ ἤμουν delíqανου, ἀφένǰης μου φορτώνiškε με μέ τα γουμάρια, μέ τα qανδάρια. Φᾶ το, και ἄς πάϊχ."

Σόṇgρα πέρνασε κ' ένα βάλ. Τ' ὀφίρ či λέχ σο βάλ, "'Εγώ ἐρά σο qουτί μέσα ἤμουν· ἐτό ἄρωπος ἐμέ ἤνοιξέ με. "Ας το φάγω μ; μή το φάγω μ;" Το βάλ či λέχ, "Σο ἄρωπονα γιαραδᾶ̆ς ἐϊλίκ μί; ἐγ' ὥζ ἤμουν delίqανου, το ἀφένǰηζ μου qαζανδάρζα το παρέα. Φᾶ το, και ἄς πάϊχ."

Derιά ἤρτε το üčünǰű̆ χαϊβάν, dιλκίς. Το dιλκίς ὅνδεν ἤρτε ἐκεί, deίχνει τα τρία τ da daχčύλια, και χερίφος ἀṇglάčε τρία ὀρνία. Και χερίφος ἔdειξε τα δέκα τ τα daχčύλια τ, demέκ δέκα ὀρνία. Τ' ὀφίρ či λέχ σο dιλκίς, "'Εγώ ἐρά σο qουτί μέσα ἤμουν· ἐτό χερίφος ἤνοιξέ με. "Ας το φάγω μ; μή το φάγω μ;" Και το dιλκίς λέχ, "'Εδύ ἀčού σο qουτί μέσα dέμ borεῖς να χωρέṇς." Και τ' ὀφίρ qουβράνσε· ἔμbη σο qουτί μέσα. Και το dιλκίς εἶπε σο χερίφονα, "Qαπάčε qουτιοῦ το qαπάχ." Κ' ἐκείνο qαπάčεν do. Τ' ὀφίρ ἄλο dέμ bόρσε να βγῇ.

Και χερίφος πήγε να φέρ τα ὀρνία. Πήγε σο ἀβλή τουν. Τα ὀρνία oὐčoύrdουζεν da και στεκότουν[1]. 'Ετό ναίκα τ č' εἶπε, "Τ' ὀρνία čί τα oὐštουρούεις και στέκεσαι;" Κ' ἐκείνο oὗλα τά ἔνδαν εἶπεν da. Και το ναίκα τ č' εἶπε, "Τό να παρπᾷς δέκα ὀρνία και dιλκίς τό να τα φάṇ, γιούμου ένα čουβάλ šκülιά, και ἐτιά τα σκülιά ἄς φᾶν ἐκείνο." Και ἐτό χερίφος γιούμωσε 's ένα čουβάλ šκülιά, και πηρπήγεν da σο dιλκίς. Χερίφος či λέχ σο dιλκίς, "'Ελα και φᾶ τα." Και το dιλκίς či λέχ, "Σάlda τα, και ἐγώ τρώγω τα." Και χερίφος σάλσεν da, και τα šκülιά τράνσαν 's ἀdιμερί τουν, και εἴραν το dιλκίς. "Ετρεξαν κατόψα τ. Το dιλκίς ἔφυγε, και τα šκülιά dέμ bόρσαν νά το πιάσουν. Dιλκίς πήγε 's ένα μέρος, και ἐκεί düšűndüže čί τάβρησε.

Θεοχάρης Ν. Περσίδης.

[1] *V.* § 381.

First a camel passed by. The snake said to the camel; "I was here inside the box; this man uncovered me. Am I to eat him? am I not to eat him?" The camel says; "As for me, when I was in my fresh youth, my master used to load me with burdens and weights. Eat him and let it be."

Afterwards a buffalo also passed by. The snake says to the buffalo; "I was here inside the box. This man uncovered me. Am I to eat him? am I not to eat him?" The buffalo says: "Is there any fitness in kindness to man? As for me, when I was in my fresh youth, I caused my master to win money. Eat him and let it be."

Then there came the third animal, a fox. When the fox came there, she holds up three of her fingers, and the man took her meaning, three fowls. And the man held up his ten fingers, to say ten fowls[1]. The snake says to the fox; "I was here inside the box. This man uncovered me. Am I to eat him? Am I not to eat him?" And the fox says; "You can't get inside that box." And the snake coiled itself up; it went into the box. And the fox said to the man; "Shut up the lid of the box." And he shut it up. The snake could not come out any more.

And the man went to bring the fowls. He went to his courtyard. He was making the fowls fly about. His wife said; "Why are you making the fowls fly about?" And he told her everything that had happened. And his wife said; "Instead of taking away ten fowls and the fox eating them, fill a bag with dogs, and let them eat her up." And the man filled a sack with dogs, and took it off to the fox. The man says to the fox; "Come and eat them." And the fox says; "Let them go, and I will eat them." And the man left them. And the dogs looked round them, and saw the fox. They ran after her. The fox ran away, and the dogs could not catch her. The fox went to a place and there was meditating on what she had suffered.

THEOKHÁRIS N. PERSÍDHIS.

[1] The numbers in the text, three and ten, should be transposed. The fox opened the bargain with the suggestion of ten fowls; the man beat her down to three, and the fox then closed at his price.

GHÚRZONO. 1.

Ἤτου ἕνα φίνικα. Ἤσαν τρία παιρι̯ά κ' ἕνα μητέρα κ' ἕνα πατέρα. Ἕνα μέρα πήρε ἕνα ǰιέρ. Ἐφαέν do το πισίκα. Ἡ[1] *μητέρα ἔκοψε το βυζί τ, και το ἔπι̯ασε. Πατέρα εἶπε, "Čί καλό ἤταν· ἂς πάρουμ ἄνα, κ' ἄς το φᾶμ." Μητέρα λέγει, "Ἐγώ ἔκοψα το βυζί μ, και čί καλό ἤταν λές. Ἄν boίκουμ ἕνα φšάχ, μέ το čί νά το διλέψουμ;" Πατέρα λέχ, "Ἐšύ κόψε το κορίš, κ' †ἐγώ να κόψω† το παιρί."*

Φίνικος ἀνgλάδισε. Πήγε, εἶπε σα φšάχια, "Δώσετ με λίγο ψωμί και λίγο καράκ· ἄ σας πῶ ἕνα λόγος." Τα φšάγι̯α ἔdωκάν da. Κ' ἐκείνο εἶπεν, "Μητέρα ς να φάξῃ το κορίš, και πατέρα το παιρί." Τα φšάγι̯α σάκωσαν τα λαΰνι̯α, και το ράμα ἔdεκάν do ἐπάνω σο šκυλί. Το šκυλί πήγε τα φšάγι̯α. Ἄον παίνišκαν, το παιρί γάνωνε. Ἤβρε ἕνα λερό· ἐπάνω τ ἦσαν gαϊχι̯οῦ πράγι̯α. Το παιρί, "Ἂς πι̯οῦμ," εἶπε, και ἔπι̯ε. Ἔννε gαϊχ. Πήγαν· ἤβραν ἕνα qαβάχ. Το κορίš νανέβη σο qαβάχ. Πατišαχι̯οῦ το παιρί πήγε να ποčίš τ' ἀλόγατα. Τ' ἀλόγα[2] *dέν ἔπι̯ε· ἤτουν ἕνα šκιάρης. Τράνσε ἐπάνω· σο qαβάχ ἤτουν ἕνα κορίš. "Κατέβα," εἶπε. Και dέν κατέβη.*

Τότε πι̯άσαν boudaχčήρε να κόψουν το qαβάχ. Κόφτουν το qαβάχ. Dέν πλεροῦται· πλεμνίšκει λιγόčικο. Το παλτά σακοῦται. Τότε πι̯άνουν ἕνα ǰadə̀ qαρά· ἔdωκάν do ἕνα πολά σταφίρες νά τα πλύν. Τα καλά ἐπέτανέν da, και τα κötία βαήνεν da. Το κορίš λέχ το, "Čί ζάεις; τα καλά πετάνεις τα, και τα κötία στέγνουν." "Čί να ποίκω; Dέ χι̯ωρῶ." Σόṇgρα πι̯άνουν ἕνα bašκά ǰadə̀ qαρά, και dίνουν do, να ξυμῶš ξυμάρ. Ξύμωνέν do μέ το πράϊ τ. Čί ζάεις;" λέχ το κορίš. "Μέ το πράχ ξυμοῦται ξυμάρ μί;" λέχ. Τότε το κορίš κατέβη και ξύμὼσέν do. Σόṇgρα νανέβη. Dέν do βάκε· πι̯άσεν da ἄς τα μαλι̯ά τ. Τότε ἤρτε πατišαχι̯οῦ το παιρί· πήρεν do. Και σεράνda μέρες ἔπκαν γάμος.

[1] The *ἡ* is non-dialectic; *v.* § 106.

[2] The *-τα* of *ἀλόγατα* dissimilated with the following *d* (§ 103). The sg. verb may be a Turkism.

Ghúrzono.

1. *Sophía and Konstandín*[1].

There was a puppy. There were three children and a mother and a father. One day he got a liver; the cat ate it. The mother cut off her breast, and took it instead. The father said, "How good it was! Let us get another, and eat it." The mother says, "I cut off my breast, and you say, 'How good it was!' If we have a child, with what shall we feed it?" The father says, "You kill the girl, and † I will kill † the boy[2]."

The puppy understood them. He went, he said to the children, "Give me a little bread and a little butter, and I will tell you something." The children gave it. And he said, "Your mother will kill the girl, and the father the boy." The children broke the water-pots, and laid the rope upon the dog. The dog took the children away. Whilst they were on the way, the boy was thirsty. He found a water; by it were the foot-marks of a stag. The boy said, "Let us drink," and he drank. He became a stag. They went on; they found a poplar-tree. The girl climbed up the poplar. The king's son went to water his horses. The horses did not drink; there was a shadow. He looked up; in the poplar there was a girl. "Come down," he said. And she did not come down.

Then they took wood-cutters to cut down the poplar. They are cutting down the poplar. It is not cut through; there remains a little. The axe breaks. Then they take a witch-wife. They gave her a great many raisins to clean. She was throwing away the good ones, and leaving the bad ones. The girl says, "What are you doing? You are throwing away the good ones, and the bad ones remain." "What can I do? I cannot see." Afterwards they take another witch-wife, and give her dough to leaven. She was leavening it with her foot. "What are you doing?" says the girl. "Is dough leavened with the foot?" says she. Then the girl came down, and leavened it. Afterwards she climbed up. She did not allow her; she caught her by the hair. Then the king's son came. He took her. And for forty days they kept the wedding.

[1] *V.* p. 261.

[2] The teller said, "you kill the boy." The text is an emendation.

Σόγρα ἔμαχέν do μάνα τ, και ἤρτε και λέχ, "Ἔλα, ἄ σε λούσω." Παιρπαίν do κουνδά σο δεγίς. Ρίφčει το κάτω. Σόγρα δίν γιαφτοῦ τ το κορίς σο πατιδαχιοῦ το παιρί. Σόγρα πατιδαχιοῦ το παιρί πιάσε το γαΐχ· παιρπαίν do 's το σπίς. Σόγρα νά το φάξῃ τουν. Σόγρα το γαΐχ εἶπε πατιδαχιοῦ σο παιρί, "Βάηζ με ἰμιά, ἄς πάγω και ἀς ἔρτω." Βαήν do. Παίν σο δαγίς και λέχ, "Ἀδελφή, τα μαχαίρια čαλəνδάζουν, νά με φάξουν." Σόγρα το κορίς λέχ, "Čί να ποίκω; κούρče με το ψάρ." Σόγρα πήγε πατιδαχιοῦ το παιρί· "Βάηζ με, ἀς πάγω και ἀς ἔρτω." Πάλ το βαήν. Και λέχ, "Τα μαχαίρια čαλəνδάζουν νά με φάξουν." Σόγρα πατιδαχιοῦ το παιρί εἶρεν do, και λέχ, "Čί ἔν ἐκεί, και λές οὔča;" Δέν da εἶπε. Σόγρα πατιδαχιοῦ το παιρί εἶπε, "Νά σε φάξω, ἄν δέν da εἰπῇς." Σόγρα το γαΐχ εἶπε, "Ἔν ἀδελφή μ." "Čίγαλ ἀδελφή ἔχεις;" εἶπε. "Το σό ναίκα ς." Σόγρα πατιδαχιοῦ το παιρί πιάσε bαλəqčήρε, να πιάσουν το ψάρ. Ἔπιασαν το ψάρ, και ἔβγαλαν το κορίς.

Ἀναστάσιος Ἀζαρίου.

Ghúrzono. 2.

Ἕνα πατιδάχος εἶχε τρία παιριά. Τα ρυό δίκισέν da. Ἄν το μικρό νά το δικίς. Πέτασαν ἕνα γούρα· ἔπεσε 's ἕνα βάρτλακα. Το βάρτλακα τουλουσουμλού χτου. Πατισαχιοῦ το παιρί παίνιδκε σο σεράχ. Το βάρτλακα βγαίνιδκε ἄς το γαbί τ· νίδκοτουν ἕνα Δουνιά Güζέλ. Φουκάλινε, ψήνιδκε, ἔmbη σο γαbί τ. Πατιδαχιοῦ το παιρί γείρεν do, και εἶπεν σο πατέρα τ. Πατέρα τ qəsqάνσεν do και gρέβιδκε νά το πάρ.

Πατιδάχος εἶπε σο παιρί τ, "Ἔχω τρία τεκλίφια. Ἄν da φέρῃζ με, νά σε δώκω ς' ἐσέ. Ἄσο čaἔρ να βγάλῃς τρία χιάρια." Το παιρί παίν σο čάχ, και čəghəρdᾷ, "Βάκ, βάκ, ἀνά. Ὕč χιάρ ἰστέρ." Ἐκείνο δίν do. Παιρπαίν da σο πατέρα τ.

Ἤgρεψε ἕνα μικρό čadəρ· "Γούλο μ το ἀσκέρ να χωρίς, και να πλεμνῇ ἤμπσο μέρος." Το παιρί παίν σο čάχ, και čəghəρdᾷ, "Βάκ, βάκ, ἀνά. Gρέβω ἕνα μικρό čadəρ." Ἐκείνο δίν do. Παιρπαίν do σο πατέρα τ.

Afterwards her mother heard of it, and came, and says, "Come, let me wash you." She takes her close to the sea; she throws her over. Afterwards she gives her own daughter to the king's son. Afterwards the king's son took the stag; he brings it to his house. Afterwards he was about to kill it. Then the stag said to the king's son, "Loose me for once; let me go and come again." He looses him. He goes to the sea and says, "Sister, the knives are being sharpened to kill me." Then the girl says, "What can I do? the fish has swallowed me." Afterwards he went to the king's son. "Loose me, let me go and come again." Again he looses him. And he says, "The knives are being sharpened to kill me." Afterwards the king's son saw him, and says: "What is there there, that you speak thus?" He did not tell him. Afterwards the king's son said, "I will kill you, if you do not tell." Afterwards the stag said, "It is my sister." "What sister have you?" He said, "Your own wife." Afterwards the king's son took fishermen to catch the fish. They caught the fish, and brought out the girl.

ANASTÁSIOS AZARÍU.

2. *The Frog Bride*[1].

A king had three sons. He married two of them. He will marry the youngest. They threw a lot. It fell on a frog. The frog was enchanted. The king's son used to go to the palace. The frog used to come out of her skin, and become a Fair One of the World. She used to sweep, to cook, go into her skin again. The king's son saw her, and told his father. His father was jealous that he wanted to marry her.

The king said to his son, "I have three matters. If you bring me them, I will give her to you. From the meadow you must bring three cucumbers." The boy goes to the river and cries, "Quack, Quack! He wants three cucumbers." She gives them. He takes them to his father.

He asked for a little tent. "All my army must find space in it, and the half of it must be left to spare." The boy goes to the river, and cries, "Quack, Quack! I want a little tent." She gives it. He takes it to his father.

[1] *V.* p. 259.

Εἶπε, "Ἄνα τεκλίφ· ἕνα σουφρά, νά το χπῶ, και να ἀνοιγῇ." Το παιρί παίν σο čάχ, και čəghərdậ, "Βάκ, βάκ, ἀνά. Γρέβω ἕνα σουφρά." Ἐκείνο ἔdωκέν do. Πηρπήεν do σο πατέρα τ.

Πατέρα τ πέρανε. Το κορίς ἔκαψε το γαbί τ και ἔννε ἕνα Dουνιά Güζέλ. Čάλσαν, ἔπαιζαν, και ἔπκαν πάλ γάμος.

Ἀβραάμ Θεολόγου.

Ghúrzono. 3.

Ἐς ἕνα μάγαρα ἤσαν σεράνda κλέφτε. Ἐτιά παίνισκαν κ' ἐρχόσαν· σόϊdουζαν νομάτε. Και ἐτιά νυμάτε πήγαν σο πατιšάχο, και λέϊšκαν da. "Ἡμεῖς čί να ποίκουμ;" Τότε πατιšάχος σάλσε ἕνα πολύ ἀσκέρ, να σκοτώσουν τα σεράνda κλέφτε. Ἐτιά ἀσκέρ πήγαν, κι οὔλα κλέφτε σκότωσάν da. Τότε πατιšάχος σάλσε ἄνα taboúρ ἀσκέρ, γιά να σκοτώσουν τα σεράνda κλέφτε. Τότε σκοτώχαν κ' ἐτιά ἀσκέρ. Τότε πατιšάχος εἶχε τρία κορίčια. Το πατιšάχος ἔκačε, düšűvdüζε, čίγαλ να σκοτῶς τα κλέφτε.

Τότε ἤρτε τὄνα το κορίς σο πατέρα τ. "Čί düšüvdűεις, πατέρα;" Τότε πατέρα εἶπε σο κορίči τ. Τότε το κορίči τ πήρε· εἶπεν da σο πατέρα τ, "Dόζ με σεράνda κορίčια και σεράνda ἀλόγατα και σεράνda σατούρια." Τότε το κορίς πήρεν da, και πήγε γιά να σκοτώς τα κλέφτε. Ξύφτασαν σο βουνί, κ' ἐκεί σάλσαν τ' ἀλόγατα σο βουνί. Πατιšαχιοῦ το κορίς ἤρτε. Στάγη σο τυρπί ὀmbρό, και ὅσα ἔβγαιναν, σκότωνέν da. Τότε πλέμμη ἕνα μαναχό, κ' ἐτό ξέβη γιά να τρανής čί ἔνναν d' ἄλα τ' ἀρqadάšα τ. Ἐτό ὥζ ἤτουν σο τυρπί, ἔκουρε και τουτοῦ τ το κεφάλι τ. Πλέμνη ἕνα χατρά να κοπῇ. Τότε ἐτό sűρινü sűρινü ἐπήγε ἐκεί σο σπίči τ· και ἐκεί ἤβρε ἕνα šišέ maš̌liάm. Γιαβλάčεν do σο γουργούι τ, και γιάρωσε. Και ἤρτε,—φόρσε ἕνα šάλ σο γουργούι τ,—και να σκοτώς patišαχιοῦ το κορίς. Ξέβην ὄξω, και dέν do ἤβρε. Πήγε σο patišάχο, και εἶπεν, "Να πάρω το κορίči ς." Τότε patišάχος ἔdωκε το κορίči τ, και σάλσε ἐρυό taboúρια ἀσκέρ, γιά να μή ἔννουν ἕνα σέχ. Τότε ἤρταν στρατοῦ σ' ὀλταλὸχ, κ' ἐτό κλέφčης τὄνα το taboúρ σάλσεν do ὀπίσω. Πλέμνη τὄνα το taboúρ. Ἄμα šύφτασαν σο μαγαρά, σάλσε και τ' ἄλο το taboúρ.

He said, "(I have) another matter: a napkin,—when I tell it, it must be spread." The boy goes to the river, and cries, "Quack, Quack! I want a napkin." She gave it. He took it to his father.

His father died. The girl burned her skin, and became a Fair One of the World. They made music, played, and made a marriage.

AVRAÁM THEOLÓGHU.

3. *The Robber and the Princess*[1].

In a cave there were forty robbers. These used to go and come. They used to strip men. And these men went to the king, and were telling him. "For us, what are we to do?" Then the king sent a great many soldiers, to kill the forty robbers. These soldiers went, and the robbers killed them all. Then the king sent another regiment of soldiers to kill the forty thieves. Then these soldiers also were killed. Then the king had three daughters. And the king sat pondering, how he shall kill the robbers.

Then one daughter came to her father; "What are you pondering, father?" Then the father told his daughter. Then the daughter took and said to her father, "Give me forty girls and forty horses and forty knives." Then the girl took them and went to kill the robbers. They reached the mountain, and there they let their horses loose on the mountain. The king's daughter came. She stood in front of the hole, and killed as many as came out. Then there remained one only, and he came out to see what had become of the rest of them, his companions. Whilst he was in the hole, she was hacking at his head also, and it was all but cut off. Then he dragging himself along went to his house there, and there found a bottle of medicine. He anointed his neck with it, and cured it. And he came,—he wore a cloth on his neck,—and will kill the king's daughter. He went out, and did not find her. He went to the king, and said, "I will marry your daughter." Then the king gave his daughter, and sent two regiments of soldiers to prevent their union. Then they came to the midst of the army, and the robber drove one regiment back. There remained the other regiment. When they reached the cave, he drove away the other regiment also.

[1] *V.* p. 248.

Τότε σόṇgρα ἐτό κλέφčης πήρε το κορίς̆· ἔdεσέν do ἄς τα μαλi̯ά τ σα χaj̆άρi̯α. Τότε ἐτό κλέφčης πήγε σο Κάστρο, νά φέρ ἕνα ὄίς̆. Πήγε, και ἤφερε το ὄίς. Τότε τράνσε σο bαπούλα τ, να ἔβρῃ ἕνα κιρbίς̆, γi̯ά να κάψ̆ῃ το κορίς̆. Τότε εἶπε σο κορίς̆ να σωρόψ̆ῃ ξύλα. Τότε το κορίς̆ σώροψε τα ξύλα. Ἀπεκεί πέρνασε dεβεj̆ήρε, και εἴραν το κορίς̆. Τόνα dεβεj̆ής ἤτου κουφός και τόνα čυφλό. Το čυφλό εἶπε σο κορίς̆, "Ἐρά ἔν ἕνα čəγλάχ." Και τότε πήγαν, και τράνσαν· ἤβραν ἕνα κορίς̆, Dουνi̯ά Güζελή. Τότε το čυφλό πήρε το κορίς̆, ἔμασέν do σο čουβάλ, πηρπήεν do σο χωρi̯ό.

"Ως το παιρπαίνιs̆κε, qαρs̆ουλάče το κλέφčης. Ρώčεν do, ἀπαπού ἔρχονdαι. Τότε κλέφčης πήγε, τράνσε do μάγαρὰ· το κορίς̆ dέν τουν. Πήγε πάλι ὀπίσω· ρώče σα dεβεj̆ήρε. Τότε dεβεj̆ήρε πάρ πήγαν. Ἐτό κλέφčης čəghάρσε. Σταλιγό τ πήγε· τράνσε σα čουβάλi̯α. Και το κουφό το καμήλ dουρλανdούρτιζαν do σ' ἄλα σα καμήλ μέσα. Ἐτό κλέφčης πήγε, τράνσε· πάλ το κορίς̆ dέν τουν. Πάλ čəghάρσε σα dεβεj̆ήρε. Σταλιγό τ dεβεj̆ήρε πάρ στάχαν. Και τράνσε πάσα čουβάλi̯α, και dέν το ἤβρε.

Ἐτi̯ά dεβεj̆ήρε πηρπήγαν do το κορίς̆ 's ἕνα jadə̀ qαρά. Ἐτό jadə̀ qαρά ἔκρυψέν do το κορίς̆ σο σπίčι τ μέσα. Σόṇgραdαν ἤρταν dεβεj̆ήρε· πηρπήγαν do σο πατiς̆άχο. Και πατiς̆άχος ἔdωκεν da πολά παράγi̯α. Σόṇgραdαν πατiς̆άχος dίκισέν do 's ἕνα bαs̆κά πατiς̆αχi̯οῦ παιρί. Το κορίς̆ εἶπε σο βαβά τ, "Ἂν με dικίṇς, σο σπίς̆ κουνdά να βαήκṇς ἔν' ἀσλάνης και καπλάνης." Το κορίς̆ και ἄνdρα τ ὥς κοιμόσαν, ἤρτε το κλέφčης, γi̯ά να πάρ το κορίς̆. Κουνdά τ ἤφερε και ἐlüü̆ χώμα. Πέτασέν do σο ἄνdρα τ ἀπάνω, και πήρε το κορίς̆ να ὑπάṇ. "Ω πήγαινε, το κορίς̆ čίνσε το ἄνdρα τ, γi̯ά να ὄηκωχῆ να σκοτώς̆ το κλέφčηνα. Τότε το κορίς̆, ὥς πήγαιναν,—σο χύρα κουνdά ἤτουν ἕνα σατήρ, και πήρε σα χέρi̯α τ, κ' ἔκουρi̯ε κλεφči̯οῦ το κεφάλ. Και ἐdώκεν do σο ἀσλάν και σο καπλάν· και ἔφαάν do.

Κυριακός Νικολάου Τουρσουνίδης.

Then afterwards that robber took the girl; he tied her by her hair to the rafters. Then the robber went to the Castle[1] to get a spit. He went and brought the spit. Then he looked in his pocket, to find a match to burn the girl. Then he told the girl to collect wood. Then the girl collected wood. After that camel-drivers passed by, and saw the girl. One camel-driver was deaf, and one was blind. The blind man said of the girl, "Here is a voice (?)." And then they went and looked, and found a girl, a Fair One of the World. Then the blind man took the girl; he put her into the saddle-bag; he brought her to the village.

Whilst he was bringing her, the robber met him. He asked, whence they are coming. Then the robber went on; he saw the girl was not in the cave. He went back again; he questioned the camel-drivers. Then the camel-drivers went away again. The robber called to them. After a little he went and looked in their bags. And the deaf man's camel they were putting in the middle of the other camels. The robber went, looked; again the girl was not there. Again he called to the camel-drivers. After a little the camel-drivers again halted. And he looked in every bag, and did not find her.

Those camel-drivers brought the girl to a witch-wife. The witch-wife hid the girl inside her house. Afterwards the camel-drivers came; they brought her to the king. And the king gave them much money. Afterwards the king married her to the son of another king. The girl said to her father, "When you give me in marriage, leave a lion and a panther near the house." When the girl and her husband were sleeping, the robber came to take the girl. With him he brought also churchyard earth[2]. He cast it upon her husband, and seized the girl to go away. As she was going, the girl nudged her husband, for him to get up to kill the robber. Then, as they were going, near the door there was a knife, and the girl took it in her hands, and cut off the robber's head. And she gave it to the lion and the panther. And they ate it.

KIRIAKÓS NIKOLÁU TURSUNÍDHIS.

[1] In all the neighbouring villages the Castle (*τὸ Κάστρο*) means Nigde, which is the market town and administrative centre of the district.

[2] The earth from the grave of a dead man, which plays a part also in the story from Cyprus, quoted p. 249, is the Levantine equivalent of the "Hand of Glory." It does not open doors, as far as I know, but it is supposed to produce the same effect of throwing the victim into a deep sleep.

GHÚRZONO. 4.

Ένα μέρα ἤσαν ἐρχό συνύσες, τόνα ζεγίν και τόνα φουqαράς. Ένα μέρα ἠνέβη σο dώμα, *και κάμνισκε κλωχάρα.* Απο qαρσού *σε* Μουχαήρ Αρχάγγελο *εἶρε ἕνα* čιράκ. *Και πήρε το κλωχάρα τ, και πήγε, και ἔκατσε σο* čιράκ qαρσού, *και κάμνισκε ρόκα. Σόγρα* daghάλσαν *ἄγιοζια· και εἶπαν σ' ἐτό σο ναίκα, "Čί κάρεσαι ἐρού;" "Να κάμω κλωχάρα, και νά το πουλήσω σο Κάστρο, και να πάρω σα φσάχια λίγο ψωμί." Σόγρα εἶπαν σ' ἐτό σο ναίκα, "Άνοιξε τογ* gόφλο ς." *Σόγρα ἄνοιξε τογ* gόφλο τ. *Και εἶπε, "Όσο να ὑπᾶς, μή τα τρανᾶς· κόνο τα ἄς το καπνί κάτω, και ὡς ταχύ σα*baχdάν *μή τα τρανᾶς." Ταχύ σα*baχdάν *σηκώχη, και ἤβρε λίρες.*

Ζήλεψε και τ' ἄλο συνύφσα. Πήγε κ' ἐτό σο dώμα, *και κάμνισκε κλωχάρα. Σόγρα* dράνσε qαρσού *σο* Μουχαήρ Αρχάγγελο, *και εἶρε ἕνα* čιράκ. *Πήγε ἐτό ἐκεί, και ἔκαče σο* čιράκ qαρσού. *Σόγρα* daghάλσαν *ἄγιοζια. Και εἶπαν σ' ἐτό σο ναίκα, "Čί κάρεσαι ἐρού;" "Ήρτα να κάμω κλωχάρα, και νά το πουλήσω σο Κάστρο, και να πάρω ψωμί σα φσάχια." Σόγρα εἶπαν, "Άνοιξε τογ* gόφλο ς." *Ήνοιξεν τογ* gόφλο τ. *Και εἶπε, "Όσο να ὑπᾶς, μή τα τρανᾶς· κόνο τα ἄς το καπνί ς κάτω. Ταχύ σα*baχdάν dράνα τα." *Κόνωσέν* da *ἄς το καπνί τ κάτω, και ταχύ σα*baχdάν *πήγε, και τράνσεν* da· *οὔλα* baρτλάκες, *σίγρες, ὀφίρια, χελώνες και ἄλα.*

Σοφία Ελεφθερίου.

ULAGHÁTSH. 1.

Άνdρα *ναίκα ἔγισgαν* dώγιοκα *φσάγια.* Da *φσέα τ ἔπαν κι, "*Baβά, *ἐμεῖς να πάρουμ το κεφάλ μας, να πᾶμ τα πλάγια." Έπαν*

4. *The Two Brides*[1].

One day there were two brides, one was rich and one poor. One day she went up on the roof and was spinning[2]. Opposite her at Michael the Archangel[3] she saw a light. And she took her spindle, and went and sat facing the light, and was spinning with the distaff. Afterwards the saints dispersed, and they said to the woman, "Why are you sitting here?" "To spin, and to sell it at the Castle[4], and to get a little bread for the children." Afterwards they said to the woman, "Open the bosom of your dress." Afterwards she opened her bosom. And he said, "Whilst you are on your way, do not look at it. Pour it out below the chimney, and do not look at it until the morning." In the morning she rose up and found gold coins.

And the other bride was jealous. She too went on the roof, and was spinning. Afterwards she looked to Michael the Archangel opposite, and saw a light. She also went there, and sat facing the light. Afterwards the saints dispersed. And they said to the woman, "Why are you sitting here?" "I came to spin, and to sell it in the Castle, and get bread for the children." Afterwards they said, "Open the bosom of your dress." She opened her bosom. And he said, "Whilst you are on your way, do not look at it. Pour it out below your chimney. In the morning look at it." She poured it out below her chimney, and in the morning she went and looked at it. It was all frogs, toads, snakes, tortoises and other creatures.

Sophía Eleftheríu.

Ulaghátsh.

1. *Little Snow-white*[5].

A man and his wife had twelve sons. His sons said, "Father, we will take ourselves off; we will go to the mountain." They

[1] *V.* p. 254.

[2] The text here is "spinning with the *klokhára*," the cross-shaped spindle used for spinning wool and cotton. The distaff (*róka*) mentioned below is used in spinning flax, the spindle used with it being the ordinary type (*adhrákhti*) weighted with a whorl. Flax is no longer spun locally, and this disuse accounts for the confusion of the two operations in the text. See in glossary κλωθάρα and ρόκα.

[3] An old church on the hill which rises to the east behind the village.

[4] *I.e.* Nigde. See note above, p. 345.

[5] *V.* p. 269.

κι, "Ἔγερ, ὄν γενήῃς, ἕνα κορίς [νε], dίκ da ἕνα baρι̯άq, να ἔρτουμ. Ἔγερ, ὄν γενήῃς, ἕνα παιί [νε], να ἔρτουμ dέ νε. Ἀπαπέρα να τρανήσουμ. Ἔγερ tüφέκ *, να ἔρτουμ dέ νε." Ἀπαπέρα τράνσαῃ κι do tüφέκ *, να ἔρτουν dέ νε. Do πλάϊ ἔπκαν ἕνα πολά qονάκι̯α. Ἐκού τρώϊ̈ŏgαν, ψ̆ήνιŏgαν.

Σόι̯α do κορίς ἔπε κι, "Μάνα," ἔπε κι, "qαrdάŏα dέν ἔχω μού;" ἔπε. Μάνα τ ἔπε κι, "Ἐγιŏges dώγι̯οκα qαrdάŏα· ἔπεραν do κεφάλι τ, και ἄφηκαν, πήγι̯αν." Do κορίς ἔπε κι, "Γώνα να πάρω το κεφάλι μ, να πῶ γώ το πλάϊ." Ἔπερεν do κεφάλι τ, και πήγε do πλάϊ. Ἐκού τράνσ', ἐκεί ἔν ἕνα πολά qονάκι̯α. Ἔμη τα qονάκι̯α μέσα· κιρύŏde το γι̯ασdάq πίσω. Τράνσὲ κι το μέϊdαν ἔν ἄβι̯α. Ἐψ̆ησέν da, γι̯άρəsə τ ἔφαεν da, d' ἄλα ἄφηκέν da, σίλσε, σüπΰρσε, ἔμη μέσα το γι̯ασdάq. Ἤρταν, τράνσαν da qαrdάŏα τ σüπΰρμüŏα. Ἔπαῃ κι, "Τίς do φκάλσε;" Τŏνα το qαrdάς ἔπε κι, "Ἂς πᾶμ, baqαλέμ τίς νε 'τό." Πήγι̯αν τ' ἄβι̯α πάλι. Ἔφεραν ἄβι̯α. Do κορίς ἄπ το γι̯ασdάq πίσω ἔβghə. D' ἄβι̯α ἐψ̆ησέν da, ἔφαέν da, gαι γι̯άρəsə τ ἄφηκέν da.

Ἤρταν da qαrdάŏα, gαι ἔπαν, "Τίς νε ἰτό; τŏνα μας ἄ σταῃ ἰγι̯ού." Ἔν do μέα do qαrdάς ἔσταγε. Γύπνωσε. Σόι̯α do κορίς ἔβghə, σίλσε, σüπΰρσε, d' ἄβι̯α γι̯άρəsə τ πάλ ἔφαέν da, ἔμη do γι̯ασdάq πίσω. Σόι̯α ἤρταν da qαrdάŏα. Οὐγι̯άνdəρσαν το qαrdάŏι τ· ἔπαῃ κι, "Τίς τον ἰτό;" ἐκεινό ἔπε κι, "Χαbάρ dέν ἔγιŏga, čΰῃκι γύπνωσα." Σόι̯α da qαrdάŏα ἔπαῃ κι, "Ἄ σταγῇ do ὀρτανϳά." Ἐκεινό gαι γύπνωσε. Do κορίς πάλι ἔβghə, σίλσε, σüπΰρσε, d' ἄβι̯α ἔφαέν da γι̯άρəsə τ, ἄφηκέν da. Σόι̯α ἤρταν da qαrdάŏα, και ἔπαν, "Τίς τον ἐκεινό;" Ἐκεινό ἔπε κι, "Χαbάρ dέν ἔχω, čΰῃκι γύπνωσα." Σόι̯α ἐστάγε do μικρό. Ἄπ da ψέματα γύπνωσε· τα μάτι̯α τ τράνινιŏgαν. Do κορίς ἔβghə· να ψ̆ήŏ τ' ἄβι̯α ἤτον. Ὁ ψ̆ήνιŏgε τ' ἄβι̯α, do παιί ŏηκώγε, ἔπι̯ασέν do ἀπ τα μαλι̯ά τ, gαι

said, "If, when you have a child, it is a girl, put up a flag, for us to come. If, when you have a child, it is a boy, we would not come. From over there we shall see; if [the sign be given with] a gun[1], we would not come." From over there they saw that [the sign was given with] a gun, for them not to come. In the mountain they made many houses. There they used to eat and cook.

Afterwards the girl said, "Mother," said she, "have I no brothers?" said she. Her mother said, "You used to have twelve brothers. They took themselves off, and left us, went away." The girl said, "I too will take myself off; I too will go to the mountain." She took herself off, and went to the mountain. There she looked; there are a great many houses. She went into the houses. She hid behind the cushions. She saw that in the yard is some game. She cooked it, ate half of it, left the rest, cleaned up, swept, went in again among the cushions. Her brothers came. They saw that the place had been swept. They said, "Who has swept it?" One brother said, "Let us go, let us see who this is." They went hunting again. They brought back game. The girl came out from behind the cushions. She cooked the game, ate it and left half of it.

The brothers came and said, "Who is this? Let one of us remain here." The eldest brother remained. He went to sleep. Afterwards the girl came out, cleaned up, swept, again ate half the game, went in again behind the cushions. Afterwards the brothers came. They woke up their brother. They said, "Who was this?" He said, "I had no knowledge, because I went to sleep." Afterwards the brothers said, "Let the middle brother remain." He too went to sleep. The girl again came out, cleaned up, swept, ate the half, left it. Afterwards the brothers came and said, "Who was it?" He said, "I have no knowledge, because I went to sleep." Afterwards the youngest brother remained. He pretended to go to sleep; his eyes were on the watch. The girl came out; she would have cooked the game. Whilst she was cooking the game,

[1] It is a common practice in the Levant to let off firearms on occasions of rejoicing, and the birth of a son is often thus heralded (see Bent, *The Cyclades*, p. 180; Ferriman, *Home Life in Hellas*, p. 139). Although women do most of the work both out-of-doors and in, the birth of a girl is not an occasion of rejoicing, for when she reaches the early marriageable age of these regions she must be provided with a dowry and then works of course for her husband's family. She is thus an expense without being any considerable economic asset to her parents.

ἔπε κι, "Ἴν μι σιν, J̌ίν μι σιν;" Ἐκεινό ἔπε κι, "Νέ Ἴν μαι, νέ J̌ίν μαι. Ἐσέ ὅτι σε γιαράτσε, g' ἐκεινό γιαράτσε με." Σόνα ἤρταν da qardάšα τ. Ἔπαν κι, "Ἰšύ τί σαι;" ἔπαν. Ἐκεινό ἔπε κι, "Ἐσᾶς ὅτι σας γένσε, g' ἐκεινό γένσε ἐμέ. Ὀγώ το σότιρ do qardάš μαι." Σόνα οὔλα ἔφααν, ἔπιαν.

Ἰčά παίνιšgαν τ' ἀβια. Ἰτό το κορίš ψήνιšgε· τρώιšgαν. Ἔγιšgαν gαι ἕνα * * * * *[1]. Πήγε· ἔπε κι do ναίκα, "Dές με λίο νιšτά· σόνα, ὄν ἔρτης το σπίτ, ὅτι κρές νά σε dέκω." Do κορίš ἔφερε do νιšτά. Ἔψησε da γεμέκια και ἔφααν. Ἤρτε do ναίκα και ἔπε, "Ἄνοιξε do τύρα. Ὀν κλάσω, σακώνω το." Το κορίš φόγε· πααίνσε. Ἤρταν da qardάša τ, και ἔπαν, "Ἀτί το bενίζι ς σαράρσε;" Ἐκεινό ἔπε κι, "Ἤρτε ἕνα ναίκα και qorqούτσε με." Da qardάša τ κρυβίšdαν. Ἤρτε do ναίκα, gαι ἔπε, "Ὀν κλάσω, do τύρα ς σακώνω το." Da qardάša ἔβγαν· Το ναίκα ἔπιασάν do· gebέρτσαν do.

Το κορίš ἕνα μέρα ὄπ φκάλινιšgε το νεβλή, πάτσεν ἕνα κεμίκ, και πααίνσε. Τα qardάša σάνσαν, χάγε. Ἔdεκάν do da dεβεǰήα· ἔπαν κι, "Ἂς το dέκουμ ἐσᾶς· dέσετ μας γένημα." Το κορίš ἔπηραν do· πήγιαν. Τα dεβεǰήα ἔπαν κι, "Ἂς ἔρτουν gαι το γένημα ἄς το dέκουμ." Σόνα το κορίš πάασέν do. Ὄτλα do πάασαν να gömdŭσουν do, τράνσαν κι το qəčί τ ἔν ἕνα κεμίκ. Ἔβγαλάν do· do κορίš ἀγίκσε. Ἤρταν da qardάša τ, να πάρουν γένημα. Do κορίš, ὄτλα da χώρσε da qardάša τ, ἔμαέν da. Σόνα τα qardάša τ το κορίš dέμ borσα νά το μαγιοῦν. Το dεβέ ἀπκάτω πέτασε ἕνα κόčιλο, gαι ἔπε, "Ἔκ, ἰνέϊ μ, ἔκ! Ὀγώ da qardάša μ ἔμαγια τα· ἐκεινιά ἐμέ dέμ borσαν νά με μαγιοῦν." Σόνα τα dεβεǰήα λάλσαν, και ἔμαάν do. Ἔφεραν το qardάši τ. Ἔφααν, τράνσαν το κέφι τ.

Ἀντόνιος Παπα-Λαζάρου.

[1] I have to omit about 17 words, the general sense of which is given in the translation.

the boy rose up. He caught her by the hair, and said, "Are you an In or are you a Jin[1]?" She said, "I am neither an In nor am I a Jin. Whoever he was who begat you, he also begat me." Afterwards her brothers came. They said, "Who are you?" they said. She said, "Whoever begat you, he also begat me. I am your own sister." Afterwards they all ate and drank.

They used to go hunting. The girl used to cook. They used to eat. They had also a....[The girl broke her oven and had some difficulty with the fire, and asked her neighbour for fire[2].]...She went; she said to the woman, "Give me a little fire. Afterwards, if you come to the house, whatever you desire, I will give you." The girl brought the fire. She cooked the food, and they ate. The woman came, and said, "Open the door. If you don't[3], I will break it." The girl was frightened; she fainted. Her brothers came, and said, "Why is your face pale?" She said, "A woman came and frightened me." Her brothers hid themselves. The woman came and said, "Beware[3], I will break your door." The brothers came out. They seized the woman; they killed her like a dog.

The girl, one day when she was sweeping the courtyard, trod on a bone, and fainted. Her brothers thought she was dead. They gave her to the camel-drivers. They said, "Let us give her to you. Do you give us corn." They took the girl; they went away. The camel-drivers said, "Let them come, and let us give them the corn." Afterwards they took the girl away. When they took her to bury her, they saw that there is a bone in her foot. They took it out. The girl came to her senses. Her brothers came to take the corn. When the girl saw her brothers, she recognised them. Afterwards the brothers could not recognise the girl. She threw a knucklebone underneath the camel and said, "Knuckle bone, knuckle bone![4] I recognised my brothers; they could not recognise me." Afterwards the camel-drivers told them, and they recognised her. They took their sister away. They ate; they enjoyed their health.

ANDÓNIOS PAPA-LAZÁRU.

[1] *V.* p. 229, note 2, and *ἴν* in glossary.

[2] *Cf.* the Kabyle variant cited p. 270.

[3] The translation is modified.

[4] The translation is uncertain, but the words would seem to be something said by children playing a game.

ULAGHÁTSH. 2.

Ἄνδρα ναίκα ἔγιὅγαν ἕνα παιί. Do παιί τ ἔγιὅγε ἕνα čəráq. *Mέ do* čəráq *κλώνιὅγε. Μάνα τ ἔπε κι*, "*Παιί μ*," *ἔπε κι*, "*ἄμε το βαβά ς κουνδά.*" *Ἰčά ὅπ da λέϊὅγε, το* čəráq *τασλάτσε. Μάνα τ ἔπε κι*, "*Μά ἰτά do χατέμ γιουσούκ, gαι ἄμε do βαβά ς.*"

Do παιί ὅπ παίνιὅγε, ἀπαπίσω τ ἤρτε gαι do čəráq. *Το παιί ἔπε κι*, "*Πούγι να πᾶς;*" *Do* čəráq *ἔπε κι*, "*Να πῶ γώ, ἰὅύ ὁπούγι παίνεις.*" *Ἐκεινό ἔπε κι*, "*Να πῶ γώ do βαβά μ.*" *Do* čəráq *ἔπε κι*, "*Γώ να πῶ*," *ἔπε.*

Ὅπ παίνιὅγαν, λίψασαν. Do παιγί ἔπε κι, "*Καδέβα do qουγιού μέσα, gαι φέρ λερό, και να πιοῦμ.*" *Ἔπε κι*, "*Ὦνα dέμ borῶ. Ἰὅύ καδέβα.*" "*Ἀμά, να καδεβῶ γιά, πάλ νά με βγάλῃς.*" *Το παιί καδέβη. Ἔβγαλε λερό· ἔπιαν. Do* čəráq *dέν do ἔβγαλε.* "*Do χατέμ γιουσούκ ὄν do dέκῃς ἐμέ, νά σε βγάλω. Ἀμά, ὅμ πᾶς do βαβά ς, 'Το μό νε,' degί, μέ λαλής. Πgέ ἕνα γεμίν.*" *Πήγιαν do βαβά τ κουνδά. Ἔπε κι το* čəráq, "*Βαβά*," *ἔπε*, "*ἰτά do* čəráq *μας νε*," *ἔπε.* "*Ἂς σταγῇ κουνδά μας·*" *čŭνκι ἰτό do* čəráq *do παιγί τ τον.*

Ἦτον ἕνα Dουνιά Güzελή. *Κρέϊὅγεν do ἰτό. Do βαβά τ ἔπε κι*, "*Ὡς dερέ κανείς dέμ bόρσε νο πάρ, g' ἰὅύ νο πάρῃς μί;*" *Do παιγί ἔπε κι do βαβά τ*, "*Do* čəráq *μας borεῖ νο φέρ.*" *Ἀπεκοῦ bίνσε do ἄλογο, και πήγε.*

Ὅπ παίνιὅγε, ἤταν ἕνα πολά qαρəνǰάγια. *Ἔπε κι*, "*Τιλέda ὅτι κρές· νά σε dέκω.*" *Do παιί ἔπε κι*, "*Ἕνα ὅέ dέ κρέω.*" *Do* qαρəνǰά *ἔπε κι*, "*Ἂπ do* qανάτə *μ ἔπαρ ἕνα* qανάτ. *Ἐσέ νίὅγεται ἰλαζόμ.*" ⟨*Πήγε, πήγε g' ἄλο λίο τόπος, gαι ἐκού χάη.*⟩

Πήγε ἕνα χωριό να πάρ το Dουνιά Güzελή. *Do ἰχdιάρ ἔπε κι*, "*Ἰτό*," *ἔπε*, "*ἔχ ἕνα dεστάν. Ἂν do πκῆς, νά το πάρῃς. Ἂν dέν do πκῆς, do γουργούρι ς do ǰελάτ νά do κόψῃ.*" *Ἔπε κι do ἰχdιάρ*, "*Ἕνα μισόρπο πιλιάρ και ἕνα μισόρπο ἰζgὅν.*" *Ἰτό ἔπgεν do. Qαρəνǰαγιοῦ το qανάτ πέτασέν do ἰčιαρῶ μέσα, gαι πεκλένσε. Το Dουνιά* Güzελή *ἔπερέν do. Ἐφερέν do do σπίτι τ. Ἐdεκέν do do*

2. *The King's Son and his Treacherous Servant*[1].

A man and wife had a son. The boy had a servant. He used to go about with the servant. His mother said, "My son," said she, "go to your father." Whilst she was saying this, the servant was vexed. His mother said, "Take this signet ring, and go to your father."

Whilst the boy was on his way, behind him came also the servant. The boy said, "Where are you going?" The servant said, "I will go wherever you go." He said, "I will go to my father." The servant said, "I will go," said he.

As they were on their way, they became thirsty. The boy said, "Go down into the well, and bring water, and we will drink." He said, "I cannot. You go down." "But if I go down, you will pull me up again." The boy went down. He brought up water. They drank. The servant did not pull him out. "If you give me the signet ring, I will pull you out. But when you go to your father, don't say, 'It is mine.' Take an oath." They went to his father. The servant said, "Father," said he, "this is our servant," said he. "Let him stop with us," because the servant was his son.

There was a Fair One of the World. He desired her. His father said, "Until now no one has been able to get her in marriage, and will you get her?" The boy said to his father, "Our servant is able to bring her." Then he mounted the horse and went off.

As he was on his way, there were a great many ants. He said, "Ask what you want. I will give it." The boy said, "I don't want anything." The ant said, "From my wing take a feather[2]. You will need it." ⟨He went, he went a little space further, and there he died[3].⟩

He went to a village to take the Fair One of the World. The elder said, "Here," said he, "is a trial (?). If you perform it, you shall take her. If you don't perform it, the executioner shall cleave your neck." The elder said, "A half-measure of rye and a half-measure of ∗." He performed it. He threw the ant's wing into the middle of it, and it was set in order. He took the Fair One of the World. He brought her to his house. He gave her to his

[1] *V.* p. 268. [2] *Lit.* from my wing take a wing.
[3] The narrator grew tired and wanted to end the tale.

βαβά τ. Do βαβά τ ἔπε κι, "Βαβά," ἔπε, "ὀγώνα," ἔπε, "το παιί ς μαι, και ἐκεινά do čəρά ζ νε." Σόṇα το Dουνiά Güζελή ἔπερέν do ἰτό, gαι σΰρσαν σεφά.

'Αντόνιος Παπα-Λαζάρου.

Ulaghátsh. 3.

"Ενα βαqə̀τ ἤταν τρία παιά και τρία κορίčiα και ἕνα βαβά. 'Ιτό το βαβά ἕνα μέρα χασταλάνσε, και čəghə́ρσε το μικρό τ το παιί, gαι ἔπε, "'Οτiα χάνομαι," ἐγίπ, "ὅτις ἔρεται, dές το da κορίčiα· πούλ da."

"Εμ bάš ἤρτε ἕνα dεβρίš. 'Ιτό ἔπε κι, "Do μέα ς το qαρdάδι ς κρέω το." 'Ιτό ἔdεκέν do. Σόṇα ἤρτε κ' ἄλνα dεβρίš. "Edεκε το ὀρτανǰά qαρdάδə τ. Σόṇα ἤρτε κ' ἄλνα dεβρίš. "Edεκε και το μικρό το κορίš. "Εννε το βραΰ. T' ἄλα da qαρdάδα τ čəghə́ρσαν το μικρό το παιί. "Επε κι, "Da qαρdάδα πούγiι εἶνdαι;" ἔπε. G' ἐκεινό ἔπε κι, "Πούλσα τα," ἔπε. 'Ičά ürκελάνσαν, gαι φάϊσαν do.

Σόṇadαν bίνσαν d' ἀλόγατα, και πήγiαν. "Ηρταν ἕνα qονάq ἐκού. Τα ἐρṵό da qαρdάδα ἔβγαν do qονάq, και το μικρό το qαρdάš ἔμασάν do do στάβλο, και να φυλάξ τα ἀλόγατα. 'Ičά ἔφααν d' ὀdά ψωμί. Το qαρdάδι τ dέν do čəghə́ρσαν. "Εννε γiάρə gεǰέ, και ἤρτε ἕνα dέβ. Το dέβ ἔμη το στάβλο, ἀλά το παιί φόγε. Σόṇα μέ το qαμά τ σκότωσέν do ἐκού το dέβ. "Εννε σabαχdάν· πάλ πήγiαν ἕνα qονάq. 'Εκού πάλι ἔβγαν qαρdάδα τ d' ὀdά. 'Εκού ἔφαγαν, ἔπiαν, και το qαρdάδι τ dέν do čəghə́ρσαν. Σόṇα πάλι ἔννε γiάρə gεǰέ, και ἤρτε ἰκιbάδlə dέβ. Do παιγί ἰτό σκότωσέν do. Σόṇα ἔννε πάλι σabαχdάν, και πάλι πήγiαν ἕνα qονάq. 'Εκού ἔφαγαν, ἔπiαν· το qαρdάδι τ dέν do čəghə́ρσαν· bου σέϊλ ἤρτε üčbάδlə dέβ. 'Εκεινό πάλ do παιί gεbέρτσεν do.

'Εκού το κεφάλ πήγε το čιρέ, κ' ἔβυσέν do. Σόṇα ἰτό do παιγί ἔπε κι, "Dερέ ἄν βγοῦ," ἔπε, "τα qαρdάδα μ, ürκελενdοῦν," ἔπε. 'Ιτό ἔβghə το dώμα, gαι χώρσε ἕνα νιδτά. Σόṇα ἰτό το παιγί πήγε· τράνσε ἐκεί, ἕνα ναίκα qαϊνατᾷ qαζάν ἐγίπ. 'Ιτό το παιγί ἔπε κι, "Dές με ἕνα νιδτά," ἔπε. 'Ιτό do ναίκα ἔπε κι, "'Ιτό do qαζάν," ἔπε, "ἄν do ὅηκώῃς, και ἄν do σέκῃς ἐκά," ἔπε, "ἔπαρ," ἔπε,

father. To his father he said, "Father," said he, "I," said he, "am your son, and that one is your servant." Afterwards he took in marriage the Fair One of the World and they lived happily.

ANDÓNIOS PAPA-LAZÁRU.

3. *The Magic Brothers-in-law*[1].

Once there were three boys and three girls and a father. The father one day fell ill, and called his youngest son and said, "My son, when I die, whosoever comes, give him the girls; sell them."

First came a dervish. He said, "I ask for your eldest sister." He gave her. Afterwards came yet another dervish. He gave him his second sister. Afterwards came yet another dervish. He gave away also the youngest girl. It became evening. His other brothers called the youngest boy. He said, "Where are the sisters?" said he. And he said, "I have sold them," said he. They became angry, and struck him.

Afterwards they mounted the horses and went away. They came to a house in that place. The two brothers went forward to the house, and they put the youngest brother into the stable, to look after the horses. They ate bread in the room. They did not call their brother. It drew to midnight, and a Dev came. The Dev went into the stable, but the boy took fright. Afterwards with his dagger he killed that Dev. It became morning. Again they went to a house. There again his brothers went to the room. There they ate, they drank, and did not call their brother. Afterwards again it drew to midnight, and there came a Dev with two heads. The boy killed him. Afterwards it became again morning, and again they went to a house. There they ate, they drank; they did not call their brother. This time a three-headed Dev came. To that one again the boy dealt a dog's death.

The head there went to the light and put it out. Afterwards the boy said, "Now if my brothers come forward," said he, "they will be angry," said he. He came out on the flat roof, and perceived a fire. Afterwards the boy went; he looked there; a woman is boiling a cauldron. The boy says, "Give me some fire," said he. The woman said, "This cauldron," she said, "if you lift it up, and if you put it over there," said she, "take," said she, "some

[1] *V.* p. 272.

"νιδτά." Ἰτό το παιγί δήκωσέν do, gαι ἔαψε do čιρέϊ τ. Σόṇα ἄπ do qαζάν μέσα ἔπηρε ἕνα dιρέμ κιρι̯άς, και ἔφαεν.

Σόṇα ἀπεκού ἤρτε ἕνα qονάq. Ἐκού ἔμη· τράνσε ἤτον, ἕνα κορίδ κοιμâται. Ἐκού do ὅαμdάν ἔπηρέν do ἄπ το κεφάλι τ, ἔσεκέν do κάτ dečέ da qəčι̯á τ κουνdά. Σόṇα ἔφαε και το μέλι τ, ἔπι̯ε και το ὅερbέτι τ, κ' ἐκεινό το μέταπο τ γι̯άσε, "Ἰτό μέα qαρdάδə μ do νιδάνə νε."

Σόṇα τράνσεν· ἕνα qoǰά χερίφος κοιμâται ἐγίπ, και το στόμα τ ἄχσε γιλάν.

Σόṇα πήγε baδqά ἕνα qονάq. Ἐκού και τράνσε, κοιμâται ἕνα κορίδ. Κ' ἐκεινι̯αρῶ do ὅαμdάν ἔσεκέν do da qəčι̯á τ κουνdά. Σόṇα γι̯άσε do μέταπο τ do ὄνομα, "Ἰτό ὀρτανǰά qαρdάδə μ do ναίκα νε."

Σόṇα πάλι πήγε ἕνα qονάq. Ἐκού και πάλι το ὅαμdάν γύρσεν do da qəčι̯á τ κουνdά. Σόṇαdαν πήγε.

"Οπ παίνιδgε, χώρσε ἕνα ναίκα· ἐκεινό σάρdινε ράμα. Do παιγί ἔπε κι, "Ἰτό do ράμα ἀτί do σαρdâς;" Do ναίκα ἔπε κι, "Να φωτίδ," dεγί, "το σαρdῶ," ἔπε. Το παιγί γι̯αλβάρσεν το ναίκα, "Ας με φωτίδ λίγο," dεγί. Σόṇα ἰτό do παιί ἔπηρέν do, και ἤρτε do σπίτι τ.

Σόṇαdαν σαbαχdάν ἔννε. Ἔηκώαν, πήγι̯αν, ἤρταν ἐκού do τόπος. Do βαβά τ ἔπε κι, "Τα ὅαμdάνι̯α τίς τ' ἄλαξε;" ἔπε. Gαι το μικρό do παιί ἔπε κι, "Ὀγώ d' ἄλαξα," ἔπε. Gαι σόṇα νιδανάνσαν, gαι πήραν da ναίκα τνε. Σόṇα πήγι̯αν do χωρι̯ό τνε, και σῦρσαν σεφά.

Εὐθύμιος Παπα-Ἰωσήφ.

fire." The boy lifted it up, and lit his pine-splinter. Afterwards from out of the cauldron he took a dirham of meat, and ate[1].

Afterwards from there he came to a house. He went in there. He had seen a girl sleeping. The candlestick there he took it from her head, he set it down by her feet[2]. Afterwards he both ate her honey and drank her wine, and on her forehead he wrote, "This is my eldest brother's pledge of betrothal."

Afterwards he saw an old man sleeping, and a snake crawled into his mouth[3].

Afterwards he went to another house. There too he saw a girl sleeping; and he put her candlestick also by her feet. Afterwards he wrote the words on her forehead, "This is the wife of my second brother."

Afterwards again he went to a house. There again he moved the candlestick and put it by her feet. Afterwards he went away.

As he was on his way he saw a woman. She was winding yarn. The boy said, "Why are you winding this yarn?" The woman said, "With the intent that it may give light I am winding it," said she. The boy implored the woman, "Let it give me a little light[4]." Afterwards the boy took it and came to his house.

Afterwards it became morning. They rose up, they went, they came to that place. The father said, "Who has changed the candlesticks?" said he. And the youngest boy said, "I changed them," said he. Afterwards they were married and took their wives. Afterwards they went to their village, and lived happily.

EFTHÍMIOS PAPA-YOSÍPH.

[1] Evidently the incidents of the old woman who spins out the day and that of the robbers with the forty-handled cauldron (see p. 273) have been telescoped into one. The release of the woman who makes the day is narrated in the sequel, but has become muddled with the hero's search for a light. He should meet the old woman, tie her up to prevent Day breaking before his adventures are over, then meet the robbers with the cauldron who take him off to the palace, and release the old woman on his way back.

[2] To change the candlesticks and to drink up the drink by the princess's side is the regular mode of procedure and one of the tokens of their presence that heroes under these circumstances leave behind, *e.g.* Paton, No. 5, *Folk-Lore*, XI, p. 113; Groome, No. 26. In an Indian story the moving of sticks from head to feet or from feet to head of the princess brings her to life or sends her into a death-like trance, Stokes, p. 186.

[3] In some of the stories the hero kills a big snake which he sees crawling up the wall of the king's palace and leaves his sword sticking in the wall. This obscure sentence may be a reminiscence of the incident.

[4] *V.* note 1.

ULAGHÁTSH. 4.

Ἄνδρα ναίκα· ἔγιὄγε ἕνα φὄάχ. Ἰτό do *παιγί ἔπε κι*, "*Ὦνα*," *ἔπε*, "*να ἐννῶ πατιὄάχ*," *ἔπε*. "*Βαβά μ*," *ἔπε*, "*να κονώ̆ς*," *ἔπε*, "*τα χέρια μ λερό, και μάνα μ*," *ἔπε*, "*να* dέκ *το πεὄκίρ*." Ἰčά *ὄτλαα ἄκουσαν*, *ürκελένσαν*. *Και* do *ναίκα ἔπε κι*, "*Ἄς φέρουμ ἕνα σανdə̂q· ἄς το μάσουμ ἰτό* do *παιγί ἰγιού, και το πετάσουμ το* daγίς."

Σόγαdαν ἰτό üζερέκdεν üζερέκdεν *ἤρτε* deγιζιοῦ *το στόμα. Σόγαdαν ἐκού χώρσεν* do *ἕνα χαλαγιə́q, και πήγε, λάλσε* do *ἀγά τ*. Ἀγά *τ και ἔπε κι*, "*Ἔγερ ἰτό ἄν ἔν κανείς*," *ἔπε*, "*να γέν το μό. Ἄν ἔν μάλ*," *ἔπε*, "*ἄς ἔν το σότιρ*," *ἔπε*. *Ἀνοιξάν* do· *τράνσεν ἕνα μίčικο φὄάχ*, üzdə̂ *και κάϊγεται*[1]. Ἰτό *το παιγί ἔπηρέν* do *ἀγά τ, και ἔπγεν* do *ἐβλάδι τ*.

Ἰτό do *παιγί παίνιὄγε ἔροτον* d' *ἰσκόλιον. Σόγα* do *πατιὄαχιοῦ* do *σπίτ ἤρταν ἐργό čίνες*. Ἰčά da *čίνες* döγiŭ̆dιναν. Ἰτό do *πατιὄάχ* čəghə́ρσε *κ' οὔλα* da *χαλαγιούκια τ, και ἔπε κι*, "'Ἰčά da *čίνες ἀτί* döγiŭ̆dŭ̆ν;" *ἐγίπ*, *ἔπε*. Ἐκειγιά dέν d' *ἔμααν*. Ἰτό *ἔπε κι*, "Τρία *μέρες ἔν μουσa*dé," *ἔπε*.

Σόγαdαν ἰτό do *χερίφος ἤρτε* do *σπίτι τ*. Düŭ̆ündüνiŭ̆γε *κάγοτον*[1]. *Σόγαdαν το παιγί ἤρτε ἀπ* d' *ἰσκόλιον*. Ἔm báš *το πατιὄάχ ἔπε κι*, "'Οτις do *μαγίν ἰτό*," *ἔπε*, "*να* dέκω *το πατιὄαχλəghə́ μ*," *ἔπε*. Ἰτό do *παιί ἔπε κι*, "'Ατί düŭündâς;" *ἔπε*. Do *βαβά τ λέ κι*, "Νε *γῆς το ἰŭ̆να;*" *ἔπε*. Do *παιγί λέ κι*, "Τί *γέν;* Ἰŭ̆ *ἰμιάς λάλ*," *ἔπε*. *Βαβά τ λέ κι*, "Παί *μ*," *λέ*, "*ἕνα μέρα πατιὄαχιοῦ το σπίτ ἤρταν ἐργό čίνες, και* döγiŭ̆dιναν." Do *παιί λέ κι*, "'Εmé *πάαζ με, βαβά*," *λέ*. Do *βαβά τ πάασεν* do. Ἔmη *πατιὄαχιοῦ* do qονάq· *ἔπγε τεμενάχ*. Ἔπε *κι το πατιὄάχ*, "'Ατί döγiŭ̆dŭ̆ν;" *ἐγίπ*, *ἔπε*. Do *παιγί λέ κι*, "Τὄνα *νε βαβά, γαι τὄνα νε μάνα*. Ἰčά döγüŭ̆dŭ̆ν *ἐγίπ*, *čŭ̆γκι χάσαν* do *παιγί τ*." Ἰτό do *παιί ὄτλαγα λάλσε ὄčά, da čίνες οὔσαν. Σόγαdαν ἰτό το πατιὄάχ ἔdεκε το πατιὄαχλə́q ἰτό* do *παιί*. Ἰτό do *παιί ἔdεκε γαι* do *κορίči τ* Ἔφααν, *ἔπιαν, σὔρσαν μιράτια*.

Εὐθύμιος Παπα-Ἰωσήφ.

[1] For idiom *v.* § 381.

4. *The Dream*[1].

A man and his wife; he had a son. This boy said, "I," said he, "will become a king," said he. "My father," said he, "shall pour," said he, "water on my hands, and my mother," said he, "shall present the towel." When they heard it, they grew angry. And the woman said, "Let us fetch a chest; let us put the boy into it, and throw it into the sea." They put him into the chest; they threw him into the sea.

Afterwards floating and floating he came to the edge of the sea. Afterwards a female servant saw him there, and went and told her master. Her master said, "If it be a man," said he, "it shall be mine; if it be a thing," said he, "let it be yours," said he[2]. They opened it. They saw a little boy, who is floating in it. Her master took the boy and made him his child.

The boy used to go to and fro to school. Afterwards two sparrows came to the king's house. These sparrows were quarrelling. The king called all his female servants, and said, "Why are these sparrows quarrelling?" said he. They did not know. The king said, "Three days are granted," said he.

Afterwards the man came to his house. He was ever pondering. Afterwards the boy came from the school. In the beginning the king said, "Whoever finds out this," said he, "I will give him my kingdom," said he. The boy said, "Why are you pondering?" said he. His father says, "Will you do this?" said he. The boy says, "What is it? Just tell me," said he. His father says, "My boy," says he, "one day two sparrows came to the king's house, and were quarrelling." The boy says, "Take me there, father," says he. His father took him. He went into the king's house. He made the salutation. The king said, "Why do they quarrel?" said he. The boy says, "One is the father, and one is the mother. They quarrel, because they have lost their child." When the boy had spoken thus, the sparrows flew away. Afterwards the king gave his kingdom to the boy. To the boy he gave also his daughter. They ate, they drank, they attained their desires.

EFTHÍMIOS PAPA-YOSÍPH.

[1] *V.* p. 256. [2] *V.* p. 228.

Ulaghátsh. 5.

Ἤτον ἕνα ἄνdρα ναίκα· ἔγιŏgαν ἕνα παιί και ἕνα κορίč. Ἰčά πολύ φιqαρέα. Ἐγιŏgαν κ' ἕνα πρόατο. Χέρ do *μέρα ἀλμέϊŏgαν* do, *και παίριŏgαν γi̯ŭζ* dirém *γάλα. Σέκνιŏgάν* da *ἰτό* do *τενǰιρέ.* Χέρ do *μέρα ἔροτον ἕνα φίχ· πίνιŏgε το γάλα,* gai *σέκνιŏgε ἕνα λίρα. Οὔča οὔča ζενgινέτσε, και ἔκρεψεν να πᾶν* do *χaǰəλάq.* Do *παιί ἔπερέν* do *κουνdά τ, και το κοριč ἄφηκέν* do do *κŏι χoǰασə́ κουνdά.* Ἰča *πήγi̯αν* do *χaǰəλə́q.*

Do *χóǰa γi̯άσε κι,* "To *κορίči ς σεβdậ γi̯ουρούκ."* Ba*βά τ ἀπεκού* dén *ἰνάνσε. Σόṇa πάλι το χóǰa σάλσε χαρτί.* Do *χερίφος σόṇa σάλσε* do *παιί τ, και ἔπε κι, να πậ νὰ φέρ κοριč̣i̯oῦ τ το ŏïμαλə το μέτι τ.* To *παιί ἤρτε το χωρi̯ó τ.* Tράνσε *το κορίč, και γi̯ουρούκ σεβdậ.* Čəghə́ρσε *ν' ἀνοίξ̌* do *τύρα,* gai dén do *ἄνοιξε.* Do *παιί λάλσε κι,* "'Ω qardáši *ς μαι.* Ἄνοιξε *το τύρα."* To *κορίč πάλι* dén d' *ἄνοιξε. Σόṇa το παιί λάλσε κι,* "'Εμέ *γi̯ού βαβά μ με σάλσε· ἄνοιξε* do *τύρα."* To *κορίč σόṇa ἄνοιξε* do *τύρα.* To *παιί ἔπε κι,* "'Ἰšύ *μέρμησε· ἰšύ σεβdậς γi̯ουρούκ. Νά σε κόψω,* gai *νά πάσω ŏïμαλə ς το μέτ."* To *κορίč γi̯αλβάρσε.* Και *το παιί ἔπηρεν· πήγεν ἕνα* binár. Ἐκού do *κορίč ἔπε,* "Mé *το* tüféγi *ς φάϊσε ἕνα* qarγá, bátəra *το μέτι μ, και πάς το το βαβά μ."* Oὔča *ἔπεν* da, gai *γύπνωσε.* Do *παιί ἔπηρε* do *μέτι τ·* batə́rsen do qarγagi̯oῦ do *ŏïμα, και ἄφηκε· πήγε.* Do *κορίč ὄτλαα ὀγi̯άνσε,* dém bórse *να γήβρῃ το* qardáš̌ə *τ, και ἔκλαψε. Σόṇa ἔβghə ἕνα* söütı̯oῦ *κεφάλ, και ἐκού κοιμήγε.*

Sabaχdáν *πατιŏαχi̯oῦ* do *παιγί ἤρτε να φαΐš ἄβi̯α.* Ἀπαπίσω *χώρσε* do *κορίč ἤτον.* Da *ἀrqadáša τ ἔπε κι,* "'Ἔγερ *ὄν ἔν μάλ, ἄς ἔν το σότιρ· ἔγερ ψ̆ή ἄν ἔν, ἄς ἔν το μό."* Do *πατιŏαχi̯oῦ* do *παιί ἔπερέν* do, *gai πήγε* do *χωρi̯ó τ.*

5. *The Beautiful Girl Sweetmeat-maker*[1].

There were a man and a woman. They had one son and one daughter. They were very poor. They had also a sheep. Every day they used to milk it, and take a hundred dirhams of milk. They used to put it into the cauldron. Every day a snake used to come, drink the milk and put down a gold piece. In this way he grew rich, and wanted them to go on the pilgrimage. He took the boy with him, and the girl he left with the village schoolmaster. They started on the pilgrimage[2].

The schoolmaster wrote that, "Your daughter is in love with a vagabond." Her father there did not believe it. Afterwards again the schoolmaster sent a letter. The man afterwards sent his son, and told him to go and bring his daughter's shift with blood on it. The boy came to her village. He saw the girl in love with the vagabond. He called her to open the door, and she did not open it. The boy said, "I am your brother. Open the door." Again the girl did not open it. Afterwards the boy said, "My father has sent me here. Open the door." The girl afterwards opened the door. The boy said, "Just fancy it! you are in love with a vagabond. I will kill you, and take your blood-stained shift." The girl besought him. And the boy took her; he went to a spring. There the girl said, "Kill a crow with your gun. Dip my shift and take it to my father." Thus she said, and went to sleep. The boy took her shift; dipped it into the blood of the crow and left her. He went away. When the girl woke up, she could not find her brother and cried. Afterwards she went up to the top of a willow tree, and there went to sleep.

In the morning the king's son went to kill game. He had seen behind him the girl. He said to his brothers, "If this be a thing, let it be yours; if it is a living soul, let it be mine[3]." The king's son took her, and went to his village[4].

[1] *V.* p. 267.

[2] Here is a lacuna omitting the cause of the schoolmaster's calumny, *viz.* his unsuccessful attempts to seduce the girl.

[3] *V.* above, p. 228.

[4] Here occurs a further lacuna. The married life of the girl, her journey to visit her parents and the treachery of the official escorting her (? the police-officer of the sequel; police in Turkey are of course military police), have dropped out of the story. See p. 267.

'Εκού ἀπ ἕνα ἐρ̣ὸ μέρες σόṇα ἔφυγε. Πήγεν ἕνα čobán kouvdá, και ἔπε κι, "Da φορčές μας ἄς τ' ἀλάξω." Μέ το čobán ἄλαξέν da. 'Έπηρε κ' ἕνα ριφ̣ιοῦ boqlouqar̥iá, και φόρσεν do το qαφά τ. Σόṇα πήγε βαβά τ do χωριό. 'Απεκού πήγε και ἐστάγε ἕνα čəráq και λέϊ̈ŏge μετέλι̥α. 'Εκού do χωρ̥ιό ἤρτεν βαβά τ τον· čəghársan do να λαλήσ̆ μετέλι̥α. "'Ωνα λαλῶ μετέλι̥α, ἀμά να ζανdώητ da τύρες." 'Εκού ἤτον χόj̆as και πατισ̆άχ το παιί. "Οπ λάλινισ̆ge do μετέλ, χόj̆as λέ κι, "Derέ χέζω ἀπάνω." Το παιί λέ κι, "'Ων ὅπ dέν do bιτιρῶ do μετέλ, do τύρα dέν do ἀνοίζ̆." Το χόj̆a πάλι λέ κι, "Derέ χέζω ἀπάνω." Do κέλ ὀγλάν λέ κι, "Γύρσε do qάς· ἔqαψές το." Σόṇα do oŭzbaŭə λέ κι, "Derέ σακονdῶ ἀπάνω." Do παιί λέ κι, "'Ιστέρ čatlaδât· "Ω do τύρα dέν do ἀνοίζω. "Ας bιτιρίσω do μετέλ, και ὁπούχ να πât, ἀμέτ."

bιτίρσε do μετέλ· ἄπ το qαφά τ ἔβγαλεν do boqlouqar̥iá, και φάϊσεν do eiŭ̆ τη γή. Και güστέρσε ἐνιπdέ το βαβά τ, σόṇα το μάνα τ, σόṇα do oŭzbaŭə, σόṇα το χόj̆a. Και τό ἔπκε do ἰφτιρά λάλσεν do. Και βαβά τ ŭηκώγε· do χόj̆a σκότωσέν do. 'Απ ἐκεινό σόṇα το κορίči τ ἔdεκέν do πατισ̆άχ do παιί. Και ἔπgαν σεράνda μέρες γάμος. 'Απ dεκεινό σόṇα ἔπερέν do· πήγε do χωρ̥ιό τ.

Σάββας Κωνσταντίνου Δζιμρόγλους.

Ulaghátsh. 6.

"Ητον ἕνα doύλ ναίκα. "Εγισ̆ge ἐρ̣ὸ φŭ̆ἐα. 'Ičά dίνισ̆gέν da čəráq, και φέρισ̆gαν čəρακ̥ιοῦ τ da παράγ̥ια, gαι bεσλέτdινισ̆gαν. Σόṇα do μέα τ do παιί ἔπε κι, "'Εμέ κόλα με ἐρ̣ὸ τρία ŭεπέα, και να πάρω το κεφάλι μ να πάω." Πήγε, πήγε.

"Ηρτε ἕνα χτέρ ἰράς, και ἐκού κοιμήγε. Σόṇα τράνσ' ἐκεί, ἀπ ἕνα κελέρ ἔβγαν ἕνα πολά ἀσκέρ̥ια. Μέρτσεν da ὅ βghάνισ̆gαν· σεράνda ἦταν. "Οπ μίνισ̆gαν, πάλι μέρτσεν da· σεράνda ἦταν. Σόṇα πάλι ἔβγαν d' ἀσκέρ̥ια· πήγ̥ιαν. Γ̥ιαβάσ̆ γ̥ιαβάŭə πήγε, ἔμη

Then after one or two days she went away. She went to a shepherd and said, "Let me exchange our clothes." She changed with the shepherd. She took too a goat's stomach, and put it over her head[1]. Afterwards she went to her father's village. There she went and remained as a servant and used to tell stories. Her father had come to that village; they summoned her to tell stories. "I will tell stories, but shut the doors." There were the schoolmaster and the king's son. Whilst she was telling the story, the schoolmaster says, ["I want to go out[2]."] The boy (*i.e.* the girl disguised), says "When I have not finished the story, he shall not open the door." The schoolmaster again says, ["I want to go out[2]."] The hairless youth says, "Return the goose; you stole it." Afterwards the police-officer says, ["I want to go out[2]."] The boy says, "Burst if you please; I won't open the door. Let me finish the story, and wherever you want to go, go."

She finished the story; took the goat's stomach off her head and dashed it on the ground. And she shewed the matter first to her father, afterwards to her mother, afterwards to the police-officer, afterwards to the schoolmaster. And she told the calumny which he had uttered. And her father rose up; he killed the schoolmaster. Afterwards he gave his daughter to the king's son. And they celebrated the wedding for forty days. Afterwards he took her; he went to his village.

Sávvas Konstandínu Dzimróghlus.

6. *The Forty Thieves*[3].

There was a widow-woman. She had two sons. These she used to send out to work and they would bring the money for their work, and support her. Afterwards her eldest boy said, "Bake me two or three loaves and I will take myself off." He went and went.

He came up to a rock and there fell asleep. Afterwards he looked there: a great number of soldiers came out from a cave[4]. He counted them as they were going out; they were forty. When they were going in, he again counted them; they were forty. Afterwards again the soldiers went out; they went away.

[1] *V.* p. 223. [2] The translation is a little modified. [3] *V.* p. 241.
[4] Clearly one of the Cappadocian artificial caves or rock-cut dwellings.

do κελέρ. Τράνσε, ἤτον ἕνα νιὄτά και ἕνα ϳιγαρά ἀγζό. Σόṇα τράνσε ἐκού ἐčέ. Τράνσε, ἤτον ἕνα μάαζα, και ἤταν ἕνα πολά μάλι̯α και παράγι̯α. Σόṇα ἔπερε λία παράγι̯α· γίμωσε da čουβλέ τ, και ἄφηκε· πήγε. Πήγε ἕνα χωριό· ἔπερε σεράνda qατούρια, και ἤρτε πάλι ἐκού do χτέρ κουνdά. "Οπ μίνιὄgαν, μέρτσεν da· πάλ ἤταν σεράνda. "Οφ βgηένιὄgαν, μέρτσεν da· πάλ ἤταν σεράνda. "Εφερεν da qατούρι̯α· γι̯ουκλάτσεν da· ἔπερέν da· πήγε. Σόṇα πήγε 'να χωρι̯ό. 'Εκού ἐβλένσε. 'Εκού ἔπκε ἕνα πολά qονάκι̯α. Κάϊοτον.

"Οπ κάϊοτον, düšűνσε τ' ἄλο do qαρdάšə τ, και ἔπε κι, "Τί χι̯ωρεῖ[1];" dεγί. Do ναίκα τ ἔπε κι, "'Ατί düšüνdᾱ̂ς;" 'Εκεινό ἔπε κι, "'Εχω ἕνα φιqαρέ qαρdάš, και düšüνdῶ κεινό." Σόṇα qαρdάšə τ ἤρτε γι̯ού, και ρώτσε do qαρdάšə τ, "Κλά ζεṇgινέτσες;" 'Ιτό ἔπε κι, "Πήγα ἕνα qαγι̯αγι̯οῦ κουνdά, μέρτσα d' ἀσκέρι̯α· σεράνda ἤταν ὅφ βgηένιὄgαν και μίνιὄgαν. 'Ιšύ οὔča πgέ τα. Καλά ὅπ dέν da μετρᾱ̂ς, μέ μῆς."

'Ιτό πήγε. Τράνσε· μέρτσεν da τριάνda ἐνι̯ά. "Οφ βgηένιὄgαν, πάλι ἤταν τριάνda ἐνι̯ά. 'Αμά da μάτι̯α τ qαμάϊσαν· τία σεράνda νdαι. "Εμη. "Επι̯ασάν do, και ἔφαξάν do. Τ' ἀλό τ do qαρdάš φυλάγνει να ἔρτ, και dέν ἔρεται. Σόṇα πήγε. Τράνσε κεί, το qαρdάšə τ φάϊσαν do. Σόṇα ὅτιαdακ μάλι̯α ἤταν, ἔπερέν da· πήγε. Σόṇα da χəρσόζι̯α ἔβγαν. Παράτσαν dα, ἀράτσαν da, και dέν bόρσαν νά τα ἤβρου.

Σάββας Κωνσταντίνου Δζιμρόγλους.

Ulaghátsh. 7.

"Ενα χερίφος ἔγιὄgε ἕνα φὄάχ. 'Ιτό do φὄάχ ἔdεκέν do να doυλέψ̌ το ὄαπqαλάq. "Οπ dέν do μάχε το ὄαπqαλάq, ἤρτε πίσω. Βαβά τ ρώτσεν do, "'Εμαχές το μί;" deί. Gαι do φὄάχ ἔπε κι, "Καλά ἔμαχά το." Do χερίφος ρώτσε do ἐφένdη τ, g' ἐκεινό ἔπε κι, "Dέν do ἔμαχε." Το χερίφος ürκελένσε. "Edεκέν do baὄqά ὄργο. 'Ιτό πάλι ἔφυγε. Σόṇadαν ἔπε κι, "'Ας το dέκω οὐζάq τόπος, μέ πορίς̌ να φύγῃ."

[1] "Οργο (= ἔργον) understood. For phrase θεωρῶ ἔργον, *v.* § 381.

Gradually he advanced; he went into the cave. He looked; there was a fire and a cigarette mouth-piece. Afterwards he looked here and there. He saw it was a storehouse, and there were a great many things and money. Afterwards he took a little money; filled his bags, and left. He went off. He went to a village, took forty mules, and came again there close to the rock. As they were going in, he counted them; again they were forty. As they were going out, he counted them; again they were forty. He brought the mules, loaded them, took them, went away. Afterwards he went to a village. There he married. There he built many houses. He lived there.

Whilst he was living there, he thought of his other brother, and said, "What is he doing?" His wife said, "Why are you thoughtful?" He said, "I have a brother in poverty, and I am thinking of him." Afterwards his brother came here, and asked his brother, "How did you become rich?" He said, "I went to a rock. I counted the soldiers. They were forty, when they were going out and when they were coming in. You do the same. If you do not count them exactly, do not go in."

He went. He looked, counted thirty-nine. When they were going out, again they were thirty-nine. But his eyes were dazed, for there are forty. He went in. They seized him and killed him. The other brother waits for him to come, and he does not come. Afterwards he went. He saw there they had killed his brother. Afterwards he took everything that was there. He went away. Afterwards the thieves came out. They sought for him, they searched for him, and could not find him.

Sávvas Konstandínu Dzimróghlus.

7. *Master and Pupil*[1].

A man had a son. He put the boy to work at hat-making. Since he failed to learn hat-making, he came back. His father asked him, "Have you learned it?" And the boy said, "I have learned it well." The man asked his master, and he said, "He did not learn it." The man grew angry. He put him to another trade. The boy again went away. Afterwards the man said, "Let us send him to a distant place, that he may not be able to go away."

[1] *V.* p. 265.

"Οπ το πάϊŏgε, ἤρτε ἕνα bιναρ *κουνδά. "Επιε ἕνα λερό, gαι "'Οφ!" ἔπε. Οὔča ὅτλαγα λάλσε, ἤρτε ἕνα κανείς, και ἔπε κι, "'Ατί με čəghə́ρσες;" Gαι το χερίφος ἔπε κι, "'Ογώ dέν σε čəghə́ρσα." K' ἐκεινό, "Το μό do ὄνομα "Οφ νε," ἔπε. Σόṇadαν ρώτσε κι, "Πού παίνεις;" "Παίνω να dέκω το φŏάχ do čəraqlə́q." K' ἐκεινό ἔπε κι, "'Εμέ dίνεις το μί το čəráq;" "Dίνω το," ἔπε. "'Ενα χρόνος ἄ σταῆ. "Ελα· ἄν do ἤβρῃς gιαρό, ἔπαρ το και ἄμε. "Αν dέν do ἤβρῃς, τί να πκῶ;"*

'Ιτό do *παιί στάχη* čəráq, *και ἀπ* d' *ἐφένδη τ ἔμαε πολά* ŏέa. *Γέτσε* do *χρόνοσι τ. "Ηρτε βαβά τ· νά* do *παάš τον. "Οφιοῦ* do *κορίš* čəghə́ρσε *το παιί*,—*πολύ* do *σέβ*dινιŏgε,—*gαι ἔπε κι ἄπ το σεβδούσι ἰčίν*, "Dερέ *βαβά μ να ἔρτ, gαι νά σε ρωτήš*, 'baqαλə́μ *ἔμαέζ μι*,' dεΐ. '"Εμαχα,' *ἄν πῆς, το κεφάλι ς νά* do *κόψ, gαι νά το σέκ ἰčά* da qαφάγια *μέσα. "Αν σε ρωτήš*, 'dέν *ἔμαχα*,' *πέ, gαι νά σε πετάš ὄξω νά σε παάš.*"

Σόṇα ἤρτε βαβά τ. Ρώτσε do *φŏάχ*, g' *ἐκεινό*, "dέν *ἔμαχα*," *ἔπε. Και* qουβαλάτσεν do. *Βαβά τ πήρεν* do, *gαι πήγε. "Οπ παίνιŏgε, το φŏάχ πόμνε πίσω. "Εννε ἕνα καλό ἀρνί. "Ηρτε το βαβά τ κουνδά, gαι βαβά τ ἔπε κι, "'Ας το πιάσω, ἄς το κόψω, και καλά ἄς το φόγω." Gαι* dέν bόρσε *νά το πιάš. Σόṇα ἔννε φŏάχ· ἤρτε* do *βαβά τ κουνδά. Και βαβά τ ἔπε κι, "Κουνδά μ να ἤτοσαι, το ἀρνί νά το πιάσουμ τον, και νά το φâμ τον."*

Σόṇα do *φσάχ πόμνε πίσω· ἔννε ἕνα καλό* gαïdούρ. *"Ηρτε* do *βαβά τ κουνδά. Βαβά τ νά το πιάš τον, νά το* bινδίš, *και να πάῃ το σπίτ, πολύ* qοǰά *ἄπ το ἤτον. Σόṇα* dέμ bόρσε *νά το πιάš. Πήγε πίσω· γέτσε· ἔννε φŏάχ. "Ηρτε* do *βαβά τ κουνδά. Βαβά τ ἔπε κι, "Να ἤτοσαι κουνδά μ, το* gαïdούρ *νά το πιάσουμ τον, νά το πουλήσουμ τον, να πάρουμ λίο κιριάς. Πολύ φικαρέγια μιστι. Νά το ἔφαγάμ τον."*

As he was taking him, he came near a spring. He drank a draught of water, and cried, "Of!" When he had said this, there came a person and said, "Why did you call me?" And the man said, "I did not call you." And he said, "My own name is Of." Afterwards he asked him, "Where are you going?" "I am going to put my son into apprenticeship." And he said, "Will you give me the apprentice?" "I give him," said he. "Let him remain a year. Then come; if you find him well, take him and go. If you don't find him, I won't be held responsible."

The boy remained as apprentice and learned many things from his master. His year came to an end. His father came; he would have taken him. The daughter of the Of called the boy,—she loved him much,—and because of her love she said, "Now my father will come and will ask you, 'Let us see; have you learned anything?' If you say, 'I have learned,' he will cut off your head, and will put it amongst these heads here. If he asks you, say 'I have not learned,' and he will drive you out for your father to take you away[1]."

Afterwards her father came. He asked the boy, and the boy said, "I have not learned." And he drove him out. His father took him, and went away. Whilst he was on his way, the boy stayed behind. He turned into a fine lamb. He came close to his father, and his father said, "Let me catch it, let me kill it, and let me eat it right up." And he could not catch it. Afterwards he became a boy. He came up to his father. And his father said, "Had you been by me, we should have caught the lamb, and we would have eaten it."

Afterwards the boy remained behind. He turned into a fine donkey. He came up to his father. His father would have caught him, to mount him and to go to his house, because he was very old. Afterwards he could not catch him. The boy went back; he came to the place; he became a boy again. He came up to his father. His father said, "Had you been by me, we would have caught the donkey; we would have sold it, to get a little meat. We are very poor. We would have eaten it."

[1] The pupil must always make this reply to the magician until he has really mastered the whole of his master's book by heart. Besides the variants of the *Master and Pupil* story, see Kúnos, p. 238, *Der Zauberspiegel*, *ib.* p. 77, *Der Zauberer Dervisch*, and Grimm, vol. III, p. 127.

Do φ̆άχ ἔπε κι, "Ἄν κρέψ̆ῃς κιρι̯άς, ἄς ἔννω ἕνα καλό deβé. Πάας με, πούλ με, ἀμά το γιλάρι μ μέ το dέκῃς. Το ψ̆ή μ ἐκού νε." Ἔννε ἕνα καλό deβé. Το χερίφος πάασέν do. Τα deβeǰήα ἤρταν και ἔπαι̯ κι, "Πούλ do ἐμένα." Do χερίφος ἔκρεψε ἐρι̯ό κατό λίραγι̯α. Ἐκεινι̯ά ἔdεκάν do, και πήραν do deβé. Do deβé ἔννε qaρəvǰά. Ἤρτε do σπίτι τ· ἔννε φ̆άχ. Το deβeǰή ἤηκώγε, τράνσ' ἐκεί· το deβé dé νε. Ἔκλαψε, ἔκλαψε, πήγε.

Τ' ἄλο τ do μέρα ἔπε κι, "Ἄς ἔνμαι ἕνα χοράς· πούλ με, ἔπαρ da παράγι̯α τ. Ἄς ἔνω ἕνα χαμάμ· πούλ do· ὅτι σε dίν παράγι̯α, dές το." Dεκεινό do Ὄφ ἔβghə ὄξω, και τράνσε το παιί· ἔμαέν do. Πήγε do βαβά τ· ἔπε κι, "Ἰτό πούλ do ἐμένα." Κ' ἐκεινό ἔπε κι, "Dές ἐρι̯ό κατό λίραγι̯α, και ἄς το dέκω." Gαι το Ὄφ πήρεν do.

Σόι̯α ἔννε ἕνα deβé. Ὅπ το πούλινιῐ̆γε, ἤρτε do Ὄφ, και ἔπε κι, "Dές το ἐμένα." Gαι το χερίφος ἔπε κι, "Do γιλάρι τ dέν do dίνω." G' ἐκεινό, "Ἔdεκα ὄadαρ παράγι̯α· gαι το γιλάρι τ dέν do dίνεις μί;" deï̆. Ἄπ τα χέρι̯α τ πήρεν do. Ἐφερέν do· ἤρτε do σπίτι τ. Gαι το κορίči τ ἔπε κι, "Φέρ da μαχαίρι̯α. Ἄς το κόψω, και ἄς το φâμ." Και το κορίči τ, το παιί ἄπ το σέβdινιῐ̆γε, "Τα μαχαίρι̯α dέν da ἤβρα," ἔπε. Σόι̯α βαβά τ, "Ἔλα, πι̯άς το deβé. Ἄς πῶ ὤ, ἄς φέρω τα μαχαίρι̯α. Σάqəνα μέ το σαλdâς." Do κορίči τ το deβé ἔπε κι, "Ὅτλα ἔρεται βαβά μ, do γλώσα ς ἔβγαλ do· ἄς φοογι̯οῦ ἄ σε σαλdήσω· φύγε." Σάλσεν do. Ἔφυγε.

Βαβά τ ἔννε daφ̆άν, νά το πι̯άš deï̆. Το deβé ἔννε čίνα· οὔγισε. Do daφ̆άν ἔννε ἀλιǰί, νά το πι̯άš deï̆. Το čίνα ἔννε ἕνα gŭλ. Ἔπεσε πατιῐ̆αχι̯οῦ το κορίš ἀπάνω. Do ἀλιǰί ἔννε ἕνα deβρίš. Ἤρτε do σπίτ, και ἔπε κι, "Πατιῐ̆άχə μ, γι̯ά ἰτά do gŭλ νά το dέκῃς, γι̯ά νά σε κατεβάσω ἄπ το πατιῐ̆αχλə̀q." Το κορίči τ ürκελάνσε. Το gŭλ πέτασέν do κάτ dečé, gαι ἔννε ἕνα πολύ κιγι̯άρ. Το deβρίš ἔννε κολόκκα μέ τα πουλι̯ά τ· baš̆λάτσαν να φâν το κιγι̯άρ. Τ̆όναν do deνέ ἔννε dίλκι· ἔφαε do κολόκκα. Πήγε· πήρε Ὀφι̯οῦ το κορίš, και sŭ̈rdινιῐ̆γαν σεφά.

Σωκράτης Στεφάνου Κι̯ομουρζόγλου.

The boy said, "If you want meat, let me turn into a fine camel. Lead me off, sell me, but don't part with my bridle. My soul is in it." He turned into a fine camel. The man led him. The camel-drivers came and said, "Sell it to me." The man asked two hundred pounds. They gave it, and took the camel. The camel turned into an ant. He came to his house. He turned into a boy. The camel-driver rose up; looked there; the camel is not. He wept, he wept, he went his way.

Next day he said, "Let me become a cock. Sell me; take the money for it. Let me become a bath; sell it. Whoever offers you money, give it to him." That Of came out and saw the boy. He recognised him. He went to his father; he said, "Sell that to me." And he said, "Give me two hundred pounds and I will give it." And the Of took it.

Afterwards he turned into a camel. Whilst he was selling him, the Of came, and said, "Give him to me." And the man said, "His bridle I will not part with." And he said, "I gave so much money, and will you not give his bridle?" He took it from his hands. He brought it; he came to his house. And he said to his daughter, "Bring the knives. Let me kill it, and let us eat it." And his daughter, because she loved the boy, said, "I could not find the knives." Afterwards her father said, "Come, take the camel. Let me go, let me fetch the knives. Be careful not to let it go." His daughter said to the camel, "When my father comes, thrust out your tongue. I will let you go from fear. You run away." She let him go. He ran off.

Her father became a hare, in order to catch him. The camel became a sparrow. It flew off. The hare became a hawk, in order to catch him. The sparrow became a rose. It fell down upon the king's daughter. The hawk became a dervish. He came to the house and said, "My king, either give me that rose, or I will depose you from your kingdom." The girl grew angry. She flung down the rose, and it became a great heap of barley. The dervish became a hen with its chicks. They began to eat the barley. One grain became a fox. It ate the hen. The boy went; he took the Of's daughter and lived happily.

Sokrátis Stephánu Kiomurzóghlu.

Ulaghátsh. 8.

Ἄνdρα ναίκα ἔγιŏgαν τρία παιγι̯ά. Βαβά τνε τό να χαῆ ἔμαχέν do. Čəghə́ρσε da παιγι̯ά τ, gαι ἔπε κι, "Φŏ́έα μ, ἔχω ἕνα τεμbίχ. Ἄν πᾶτ do čəραqλə́q, da κüσέα μέ σταῆτ."

Το μέα do παιί πήγε ἕνα χωρι̯ό. Qαρŏί τ ἤρτεν ἕνα küσέ. "Πού παίνεις;" ἔπε. G' ἐκεινό, "Παίνω do čəραqλə́q," ἔπε. "Στάς ἐμένα[1]," ἔπε do küσέ. Do φŏ́άχ ἔπε κι, "'Ογώ ἄπ do βαβά μ τεμbιŏλί μαι· da küσέα dé στέχνω." Σό̯να ἤρτε πάλι do küσέ. Φŏ́εγι̯οῦ do ψήχ σəqə́λσε. 'Εστάγε ἐκεινό do küσέ. Do küσέ ἔπε κι, "'Εμᾶς daρə́λdιμα dé νίŏgεται." 'Ιτό do φŏ́άχ πήγε do ζεβγάρ, να λάμνῃ. 'Abλά τ ἔφερεν do,—"Φαΐ νε," deγί,—λίγο ζεστό λερό. Do φŏ́άχ πολύ πειναζμένο ἤτον. Ἤρτε· τράνσε, λερό νε. Ἕνα ŏ́έ dé λάλσε. 'Abλά τ, "Daρə́λσες μί;" ἔπε. Gαι ἰτό "Daρə́λσα," ἔπε. Gαι ψοφάτσαν do.

Do ὀρταν̆jάν do παιί g' ἐκεινό ἔννε οὔča.

Ἔν do μικρό do παιγί ἀqəλə́ ἤτον. Ἤρτε g' ἐκεινό· ἔσταχε do küσέ. Ἕνα μέρα πήγε do ζεβγάρ. Ἔφεραν do λερό· dé daρə́λσε. T' ἄλο τ do μέρα πήγε· πήρε ἀγά τ do φŏ́άχ, gαι čατλάτσεν do. T' ἄλο τ do μέρα τα βόϊγι̯α νά τα ταίς̆ τον. Οὔλα ἔκοψεν da τα qαφάγι̯α τνε. Σόqσεν da do[2] ἄϊγερα μέσα.

T' ἄλο τ do μέρα ἀbλά τ do döŏ́έγι τ ἔσεκέν do do πε̆jέ ἀπκάτω· να ρίψ̆ ἕνα χτέρ νο σκοτώς̆ τον. Do φŏ́άχ do döŏ́έγι τ τάβρησέν do ἐκού ἐčέ· χεριφι̯οῦ do στρώς̆ ἔσεκεν do do πε̆jέ ἀπκάτω. Do χερίφος κοιμήγε· gαι do ναίκα ἔριψεν ἕνα χτέρ· σάνσε do čəράq νε. Gαι σκότωσε do ἄνdρα τ. Gαι do ναίκα ἔπηρεν do do παιί. Ἄπ do qουρbέ τ ἔφερε gαι do μάνα τ. Ἔφααν, ἔπι̯αν και τράνινιŏgαν το κέϊφι τνε.

Σωκράτης Στεφάνου Κι̯ομουρζόγλου.

Ulaghátsh. 9.

Ἕνα πατιŏάχ ἔγιŏgε τρία παιά. Ἔν do μικρό τ το παιί κέλ ὀγλάν. 'Ιτό πατιŏάχ ἔγιŏgε ἕνα baχčά. 'Ιτό το baχčά μέσα ἤτον ἕνα μήλο. 'Ιτό μήλο ἔβγαλε χέρ do χρόνος τα μήλα. Τρώιŏgεν

[1] For omission of σε, *v.* § 102.

[2] ? da.

8. *The Bargain with the Hairless Man*[1].

A man and wife had three sons. Their father learned that he is about to die. He called his sons and said, "My sons, I have a command. If you go to service, do not live with hairless men."

The eldest son went to a village. A hairless man met him. "Whither are you going?" said he. And the boy, "I am going to service," said he. "Stay with me," said the hairless man. The boy said, "I am commanded by my father; with hairless men I do not stay." Afterwards the hairless man came again. The boy's intent was overcome. He remained with that hairless man. The hairless man said to him, "Against us no one may be angry." The boy took the yoke of oxen to plough. His dame brought him,—"It is your food," said she,—a little hot water. The boy was very hungry. He came. He saw it is water. He did not say anything. His dame said, "Are you angry?" And he said, "I am angry." And they killed him like a dog.

To the second son, to him also, it befell thus.

The youngest boy was clever. He too came. He stayed with the hairless man. One day he went ploughing. They brought him water. He did not grow angry. The next day he went; he took the son of the master and smashed him. The next day he would have fed the oxen. He cut off all their heads; he pushed them into the straw.

Next day his dame laid his bed underneath the hole in the roof. She would have thrown down a stone to kill him. The boy pulled his bed aside, that way, this way. He put the man's bed underneath the hole. The man went to sleep, and the woman threw down a stone; she thought it was the servant. And she killed her husband. And the boy took the woman[2]. He brought also his mother from where she was. They ate, they drank and saw their good health.

Sokrátis Stephánu Kiomurzóghlu.

9. *The Underworld Adventure*[3].

A king had three sons. The youngest was a scaldhead. The king had a garden. In the garden was an apple-tree. The apple-tree produced its apples every year. The Dev used to eat

[1] *V.* p. 234. [2] *I.e.* in marriage. [3] *V.* p. 274.

da το déf. 'Ιτό το déf κλάγα νά το φάϊσουν degí· düšŭvdüvišgav. 'Ιτό το κél ὀglán lálse do βαβά τ, "'Εμε πκέ με ἕνα tüfék, gai 'να qəlášč· ὀgώ σκοτώνω το," ἔπε. 'Ιτό βαβά τ ἔπκεν da. 'Ιτό κél ὀglán πήγε do baχčá τ. Τράνσε do déf· οὐζάνσε να φάῃ do μήλο. Φάϊσεν do. 'Ιτό do déf lálse do κél ὀglán, "Φάϊσε με κ' ἄλ i̯miás." 'Ιτό κél ὀglán dén do φάϊσε. "Το μό μάνα μ i̯miás με γένσε." 'Ιτό do déf süpünerékden πήγε do délika. 'Ιτό κél ὀglán πήγε ἀποπίσω τ, "bâm πού παίν," degí.

'Ιτό κél ὀglán ὅπ paínišge, qarŏəlátse ἕνα naíka. Το naíka ἔπε κι, "Dεκά ἄμ πᾶς," ἔπε, "ἔνε ἐρu̯ó qóč̯ια, ἕνα μάβρο κ' ἕνα ἄσπρο. "Αν bindíῃς το ἄσπρο το qóč, να βghés ἐπάν dečé, ἔγερ να bindíῃς το μάβρο do qóč, kadeβήνεις κάτ dečé." 'Ιτό κél ὀglán να χοτλαΐς το ἄσπρο ἤτον, χοτλάτσε do μάβρο το qóč. Kadéβη κάτ dečé.

Πήγε· τράνσε ἤτον, κουνδά τ ἤτον ἕνα πελίτ ἀgáč. 'Ιτό κél ὀglán κοιμήγε το πελίτ ἀgáč ἀπκάτω. Τράνσε do πελίτ ἀgaj̯ó ἀπάν, ἤταν gi̯αβρία. 'Ičá da gi̯αβρία χέρ do χρόνος τρώϊšgεν da do φίχ. 'Ιτό φίχ ἤρτε να φάῃ το gi̯αβρία τ ἤτον. 'Ιτό κél ὀglán φάϊσεν do. 'Ιτό gi̯αβριγιοῦ το μάνα dolándinišge ἀπάν dečé. Τράνσε, κάτ dečé ἔν do κél ὀglán. Χώρσεν, να φάῃ τα gi̯αβρία τ τον. 'Ičá da gi̯αβρία čeβildátsav. "Mé το σκοτώῃς," degí. 'Ιτό μάνα τ kadéβη κάτ dečé, gérse da qanátia τ, και κοιμήγε.

'Ιτό do κél ὀglán lálse do μάνα τνε, "'Εβγαλ με ἀπάν dečé," degí. 'Ιτό do μάνα τ, "'Επαρ με ἑβdomínda νίῃges kiri̯ás, g' ἑβdomínda νίῃges leró." 'Ιτό do κél ὀglán πήγε do πατιŏάχ· ἔπερε ἑβdomínda νίῃges kiri̯ás και ἑβdomínda νίῃges leró. 'Εφερε gi̯αβριγi̯οῦ το μάνα τ κουνδά. Το lerό ἔσεκέν do τŏνα τ το qanát ἀπάν, και το kiri̯ás ἔσεκέν do τŏνα τ το qanát ἀπάν. 'Ιτό gi̯αβριγi̯οῦ do μάνα lálse do κél ὀglán, "'Λάκ,' ὅπ léw, dés με lerό· 'Λák,' ὅπ léw, dés με kiri̯ás. Οὔča νά σε ἐβgálw το gér gi̯üzű."

'Ιτό κél ὀglán το kiri̯ás ἔσεκέν do το qanát ἀπάν, do lerό ἔσεκέν do τ' ἄλο τ το qanát ἀπάν. Και το κél ὀglán bínse ἀπάνω τ. "Λάκ," ὅπ lé, dín do kiri̯ás· "Λák," ὅπ lé, dín do lerό. Οὔča

them. They pondered how they shall slay this Dev. The scaldhead said to his father, "Make me a gun and a sword. I will kill him," said he. His father made them. The scaldhead went to the garden. He saw the Dev. He reached out to eat the apple. He struck him. The Dev said to the scaldhead, "Strike me yet once more!" The scaldhead did not strike him. "My mother bare me once[1]!" The Dev dragging himself forward went to his hole. The scaldhead went behind him, "Let us go where he goes," says he.

As the scaldhead was going on his way, he met a woman. The woman said, "If you go this way," she said, "there are two rams, one black and one white. If you mount on the white ram, you will go upwards; if you mount on the black ram, you will go downwards." The scaldhead would have mounted the white ram; he mounted the black ram. He went downwards.

He went on; he had seen near him a plane (?) tree. The scaldhead went to sleep beneath the plane tree. He saw up on the plane tree there were chicks. These chicks the snake used to eat every year. That snake had come to eat the chicks. The scaldhead slew it. The mother of the chicks was circling round up above. She perceived below the scaldhead. She looked, [she thought] he would have eaten her chicks. The chicks were distressed. "Don't kill him," they cried. Their mother descended; she spread out her wings, and he fell asleep[2].

The scaldhead said to their mother, "Take me up from here!" The mother-bird said, "Bring me seventy measures of meat and seventy measures of water." The scaldhead went to the king; he took seventy measures of meat and seventy measures of water. He brought them to the mother of the chicks. The water he put on one of her wings, and the meat he put on her other wing. The mother of the chicks said to the scaldhead, "When I say 'Lak!' give me water, when I say 'Lyk!' give me meat. In this way I will take you out to the surface of the earth."

The scaldhead put the meat on her wing; the water he put on her other wing. And the scaldhead mounted on her. When she says, "Lak!" he gives her meat; when she says, "Lyk!" he gives

[1] *V.* p. 226.

[2] He fell asleep in the shade, which the grateful bird made with her wings.

οὔča ἔβγαλέν do *το γιάρə γι̯όλ.* Το *κιρι̯άς και το λερό πλερώε* "Λάκ," *λέ· λερό dé νε.* "Λάκ," *λέ· κιρι̯άς dé νε.* 'Ιτό do *κέλ ὀγλάν μέ* do *μαγαίρι τ ἄπ το qəčí τ ἔπηρε λίο κιρι̯άς· ἔdεκέν* do· *gαι dεκεινό ἀρνάψεν* do· *dέν* do *ἔφαε.* "Εβγαλέν do do *γέρ γι̯üζῦ.*

Γι̯αβριγι̯οῦ do *μάνα* do *κέλ ὀγλάν ἔπε κι;* "Ξήκο *ἰμι̯άς, πορπάda.*" 'Εκεινό *ἔπε κι ἰτό κέλ ὀγλάν,* "'Ιšύ *ἄμε, gαι ὀώ πορπadῶ;*" 'Εκεινό *ἔπε κι,* "Πορπάda *ἰμι̯άς.*" 'Εκεινό *ὄηκώγε να πορπadήξ.* Τοπαladą̂. Γι̯αβριγι̯οῦ do *μάνα τράνσε, τοπαladą̂.* Do *κιρι̯άς ἄπ το γλώσα τ ἀπκάτω ἔβγαλέν* do· *ἔσεκέν* do *το γι̯αρά τ ἀπάν, και γι̯αλάτσαν* do. "Ξήκο *ἰμι̯άς, πορπάda,*" *ἔπεν.* 'Εκεινό *ὄηκώγε· πορπάτσε.*

Χρῆστος 'Ιωάννου Ταρός.

Ulaghátsh. 10.

"Ανdρα *ναίκα· ἔγιšγε τρία κορίč̣ια.* 'Ičά *φικαρέ ἠταν.* Βά *τ παίνιšγε* da *kütűkι̯α.* "Ηρτε *πασκαλι̯ά·* da *κορίč̣ια κρέβιšγαν φορčές.* Βά *τ ἕνα μέρα·παίνιšγε τα kütűkι̯α· ἤρτ' ὀmbρό τ ἕνα φί.* "Εκρεψεν *τὄνα το κορίξ.* "Ηρτε do *σπίτι τ, και* düšűndινιšγε. "Ηρτε do *μέα τ το κορίξ, και ἔπεν* do, "Τί düšündą̂ξ;" "'Ηρτεν *ἕνα φί, και κρέβ σε.*" 'Ιτό *το κορίči τ* ürkελάνσεν do, *και ἔπε* do, "Οὔλανους *τα βαβάγι̯α,—ἤρτε πασκαλι̯ά,—παίρουν* da bιλεζίκι̯α, *και šύ πάεις μέ το φί.*" Κ' *ἄλο το μέρα πάλι πήγε* da *kütűkι̯α.* "Ηρτε *το φί πάλι* ὀmbρό *τ.* Kütűkι̯α *dέν* do düšűρτσε. "Το *κορίči ς dέν* do *ἔφερες μί;*" bου *σέϊλ ἔκρεψε το ὀρτανǰά τ το κορίξ.* "Ηρτε *πάλι σο σπίτι τ, και* düšűndινιšγε. "Ηρτε bου *σέϊλ τ' ὀρτανǰά το κορίξ.* "Οπ düšűndινιšγε, *λάλσε,* "Τί düšündą̂ς;" "Τί *να* düšündűσω; 'Ιšύ *ἕνα šέ dέμ* borεῖς *να πκῆς.*" "Λάλ gι, *ἄς το πκῶ.*" "Κρέβ *σε ἕνα φί.*" Ürκελάνσεν do *και λάλσε,* "Οὔλανος *τα βαβάγι̯α,—ἤρτε πασκαλι̯ά,—παίρουν* da bιλεζίκι̯α, *και šύ πάεις μέ το φί.*" Τ' *ἄλ το μέρα το χερίφος πήγε πάλι τα kütűkι̯α.* "Ηρτε *πάλι το φί, gαι ἔπεν* do, "Χάde, *φέρ* do *μικρό ς το κορίξ.*" 'Ιτό *το χερίφος πήγε* do *σπίτι τ.* "Ηρτε· düšűndινιšγε. "Ηρτε do *μικρό* do *κορίξ,*

her water. Thus and thus she brought him half way. The meat and the water came to an end. "Lak!" says she; there is no water. "Lyk!" says she; there is no meat. The scaldhead with his knife took a little flesh from his leg. He gave it to her; and she refused it. She did not eat it. She brought him out to the surface of the earth.

The mother of the chicks said to the scaldhead, "Just rise up and walk!" That scaldhead said, "Out upon you: can I walk?" She said, "Just walk!" He rose up to walk. He is lame. The mother of the chicks saw he is lame. She brought out the flesh from underneath her tongue. She put it on the wound and licked it. "Just rise up and walk!" she said. He rose up; he walked.

KHRÍSTOS YOÁNNU TARÓS.

10. *The Girl who married a Snake*[1].

A man: a woman: he had three daughters. They were poor. Their father used to go to fetch wood. Easter came. The daughters were wanting clothes. Their father one day was going to fetch wood; a snake appeared before him. It asked for one of his daughters. He came to his house, and was pondering. His eldest daughter came, and said to him, "Why are you pondering?" "A snake came and is asking you in marriage." The girl was frightened, and said to him, "Everyone else's father,—Easter has come,—is getting bracelets, and you are going about with the snake." And the next day again he went to fetch wood. The snake again appeared in front of him. He cut down no wood. "You have not brought your daughter?" This time he asked for his second daughter. He came again to his house, and was pondering. This time his second daughter came. Whilst he was pondering, she said, "Why are you pondering?" "Why must I ponder? You can't do anything." "Tell me what it is; let me do it." "A snake is asking you in marriage." She was frightened, and said, "Everyone else's father,—Easter has come,—is getting bracelets, and you are going about with the snake." The next day the man went again to fetch wood. The snake came again and said, "Come! bring your youngest daughter." The man went to his house. He came there; he was pondering. His youngest daughter

[1] *V.* p. 257.

gαι ἔπεν do, "Τί düšŭvdậς;" *ἐγίπ.* "Ἤρτ' ἕνα *φί και κρέβ σε.*" "Χάδε, *ἀšậμ.*" Do *φί ἤρτε πάλ ὀμbρό τ, και πάασέν* do *ἕνα φιγι̯οῦ σπίτ.*

Ὅ *παίνιšgε τŏνα φιγι̯οῦ το σπίτ, ἤρταν ἕνα πολά φίγι̯α.* Ἕνα *φί* * * * *[1]. "Μέ *φοâσαι,*" ἔπε. "Πâτ da *φίγι̯α, ἄμε.*" Πάτσε da *φίγι̯α.* Ἔβγαν *ἕνα σπίτ.* Τράνσε *κεί ἕνα φί· ὡς το μέσα τ κανείς νε, και ἄπ το μέσα τ κάτ* dečé *φί τον.* Ἐκού do *κορίči τ ἔdεκέν* do do *φί.* Do *φί ἔπε,* "Τί dιλι̯adậς *ἀπ ἐμέ;*" "Ἕνα *κιρίκα.*" "Ἀμά, *ὥς να πậς το σπίτ, ἕνα šέ μέ* λαλής. Ἐκού *ἄμ πậς,* λάλ." Ἰτό *πήγε* do *στράτα·* λάλσε, "Χέζε, *κιρίκα μ, χέζε.*" Και *ἔχεσε ἕνα πολά ἀλτούνι̯α.* Ἰτό, "Στάς," *ἔπε, "με χέης.*" Da *λίραγι̯α τοπλάτσεν* da, *και πάασέν* do do *σπίτι τ.* Ἔdεκέν da do *ναίκα τ, και ἔπε,* "Σέρ da da *χαλι̯ά, και* do *κιρίκα σέκ* d' *ὀdά.*" To *κιρίκα πάασάν* do d' *ὀdά, κ' ἐκού ἔπε,* "Χέσε, *κιρίκα μ, χέσε.*" To *σπίτ οὔλο γίμωσέν* do *ἀλτούνι̯α.*

Ἀπεκού do *ναίκα τ χώρσε τ' ἄλα* ζεṇgίνι̯α da *ναίκες· παινουν* do *χαμάμ και* λούζονdαι. "Να *πῶ γώ,*" *ἔπεν* da do *χερίφοσι τ.* "Ἄμε, *ἔπαρ το κιρίκα, και ἄμε.*" Ἔπηρε do *κιρίκα, και πήγε* do *χαμάμ.* Χαμαμι̯οῦ do *sábəsə ἔdεκε* do *κιρίκα τ, και λάλσε,* "Το *κιρίκα πι̯ά̣ς το, ἀμά* 'Χέσε, *κιρίκα μ, χέσε,' μέ πῆς.*" To *ναίκα ἔμη* do *χαμάμ, και το sábəsə τ ἔπε,* "Χέσε, *κιρίκα μ, χέσε.*" Τράνσε· *χέζ ἀλτούνι̯α ἐγίπ.* Ἔπηρε *το κιρίκα, και ἔσεκε ἕνα* baŭqá *κιρίκα.* Ἰτό *κιρίκα ἔπηρέν* do *και ἔdεκέν* do do *sábəsə τ, και πάασέν* do *το σπίτι τ.*

To *χερίφος ἔμαέν* do *το κιρίκα τ, και πάλ πήγε* da *kütŭkι̯a.* To *φί πάλ ἔβgh*ə *ὀμbρό τ, και πάασέν* do do *κορίči τ.* Do *κορίči τ ἔdεκέν* do *ἕνα sághən, και λάλσε,* "To *sághən πάς το σπίτ.*" Πάασέν do do *σπίτ, και λάλσε,* "Düzŭlda, *sághənə μ,* düzŭlda." To *sághən* düzŭlse *ἕνα πολά γεμέκι̯α.* Πάλι ζεṇgινέσαν. Ἔπερε do *sághən, και πήγε* do *χαμάμ, να λουŭτῆ.* Ἔdεκέν do *χαμαμι̯οῦ* do *sábəsə και ἔπε,* "'Düzŭl, *sághənə μ,* düzŭl,' *μέ πῆς.*" Ἰτό *ἔμη το χαμάμ, να λουŭτῆ.* Και *το χαμαμ̆ή,* "Düzŭl, *sághənə μ,* düzŭl," *ἔπε.* Τράνσε, da *γεμέκι̯α οὔλα* düzŭlsαν. Ἔπερε do *sághən, και ἔσεκε ἕνα* baŭqá *sághən.* To *ναίκα ἔβgh*ə *ἄπ το χαμάμ, και το*

[1] 3 or 4 words omitted.

came, and said to him, "Why are you pondering?" "A snake came and asks you in marriage." "Come, let us go." The snake appeared again before him, and took him to a snake's house.

As he was on his way to the house of a snake, a great many snakes came. A snake * * * *. "Don't be afraid," he said, "walk over the snakes; go." He walked over the snakes. They came out to a house. He saw there a snake: down to his middle he is a man, and from his middle downwards he was a snake. That daughter of his, he gave her to the snake. The snake said, "What do you ask of me?" "A donkey." "But until you reach your house, don't say a thing. When you get there, speak." The man started on the road. He said, "*Khese*, my donkey, *khese*!" And it dropped a lot of gold pieces. "Stop," said the man, "doing that!" He collected the gold pieces, and took them to his house. He gave them to his wife, and said, "Spread the carpets and put the donkey into the living-room." They put the donkey into the room, and there he said, "*Khese*, my donkey, *khese*!" He filled the whole house with gold pieces.

Then his wife saw the other rich women going to the bath and bathing. "I too will go," said she to her husband. "Go, take the donkey, and go." She took the donkey, and went to the bath. To the owner of the bath she gave her donkey, and said, "Take the donkey, but don't say, '*Khese*, my donkey, *khese*!'" The woman went into the bath, and the owner of the bath said, "*Khese*, my donkey, *khese*!" He saw, it drops gold pieces. He took the donkey and put in its place another donkey. He took this other donkey and gave it to the donkey's mistress, and she took it to her house.

The man learned about his donkey, and again went to fetch wood. The snake again appeared before him and took him to his daughter. His daughter gave him a dish, and said, "Take the dish to your house." He took it to his house and said, "Make ready, my dish, make ready!" The dish set ready a great variety of food. They became rich again. She took the dish and went to the bath to bathe. She gave it to the owner of the bath and said, "Don't say 'Make ready, my dish, make ready!'" She went into the bath to bathe. And the bath-man said, "Make ready, my dish, make ready!" He looked; the meats were all set ready. He took the dish, and put another dish in its place. The woman

σάghəvə τ πάασέν do *το σπίτι τ.* Do *χερίφος ἔμαεν* do *σάghəvə τ. Φιqαρελένσε.*

Πάλι *πήγε* da *κütűκι̯α.* Πάλι do *φί ἤρτε ὀμbρό τ, και πάασέν* do *πάλι το κορίčι τ.* Ἤρτεν do *κορίčι τ· ἔδεκέν* do *ἕνα τοπούζ, και λάλσε,* "Το *στράτα* ''Ačə́l, *τοπούζου μ, ἀčə́l,' μέ πῆς.*" Ἰτό *πήγε* do *γι̯αργι̯όλ, και ἔπε,* "'Ačə́l, *τοπούζου μ, ἀčə́l.*" Ἔβghə *ἀπ μέσ̆η τ ἕνα ἀράπ, και ἕνα καλά μέ το tüφέκ φάϊσεν* do. Ἔπερεν do *τοπούζι τ, κ' ἤρτε* do *σπίτ. Πάλι ζεγι̯νέσαν.* Ἔπερε do *τοπούζ, και πήγε* do *χαμάμ, να λουσ̆τῆ.* Ἔdεκέν do do *χαμαμ̆ή, και ἔπε,* "''Ačə́l, *τοπούζου μ, ἀčə́l,' μέ πῆς.*" Το *χαμαμ̆ή,* "'Ačə́l, *τοπούζου μ, ἀčə́l,*" *ἔπε.* Ἔβghə *ἀπ μέσ̆η τ ἕνα ἀράπ· φάϊσεν* do. Ἔπερε do *κιρίκα, το σάghəν, και ἤρτεν* do *σπίτι τ.* Και *καλά καλά γι̯ασ̆άτσε.*

Ἐλευθέριος Βασιλείου.

Ulaghátsh. 11.

Ἕνα *πατισ̆άχ ἔγισ̆γε τρία παιά και τρία κορίčι̯α.* Το *πατισ̆άχ* qoǰ*άτσε και χάγε.* Ὅ *χάνετον, τα τρία τ τα παιά ἔdεκε το βασιέdι τ.* Το *μέα ἔπε κι,* "'Ἰσύ *να ἔνῃς πατισ̆άχ.*" Και *τ' ὀρτανǰά ἔπε κι,* "'Ἰσύ *και να πουλής τα κορίčι̯α.*" *Σόι̯α ἤρτεν ἕνα* dέβ, gαι *πήγε το πατισ̆άχ·* "Να *πάρω τ̆όνα σας το κορίς̆,*" deἴ. Ἐκείνο qouβαλάτσεν do.

Σόι̯α ἤρτε το ὀρτανǰά, g' *ἐκείνο ἔdεκε το μέα το* qardáš̆.

Σοι̯α ἤρτε κ' ἄλνα dέβ. Ἔdεκε *και το ὀρτανǰά τ το* qardáš̆. *Σόι̯α ἤρτε κ' ἄλνα.* Ἔdεκε *και το μικρό τ το* qardáš̆.

Σόι̯αdαν ἰčά τα ρυ̯ό da qardáš̆*α ἤρταν ἕνα τόπος, και ἔπε κι το μέα τ το* qardáš̆, "Da *κορίčι̯α πούλσες τα μί;*" G' *ἐκείνο ἔπε κι,* "Πούλσα *τα τα* dέβι̯α." *Σόι̯α το μέα τ το* qardáš̆ *τ' ὀρτανǰά* qoβαλάτσεν do. G' *ἐκείνο ἐπήρε το* qaφά *τ, και πήγε.*

Ὅ *παίνισ̆γε, πολύ πείνασε.* Ἤρτε *'να* deβι̯οῦ *μαναγι̯οῦ τ το σπίτ.* G' *ἐκείνο λάσε το χάλι τ.* G' *ἐκείνο ἔdεκέν* do *ἕνα ψωμί, και ἔφαγε και χόρτασε. Σόι̯α ἰτό ἔκρυψέν* do *το* dολάπ *μέ̆ς. Σόι̯α ἤρταν* da dέβι̯α, *και ἔπηραν το* qoqού *τ.* Gαι *ἔπαν* do *μάνα τ κι,*

came out of the bath, and took the dish to her house. The man learned about his dish. He became poor.

Again he went to fetch wood. Again the snake appeared before him, and took him again to his daughter. His daughter came; she gave him a club, and said, "On the road don't say, 'Open, my club, open!'" He went half his journey and said; "Open, my club, open." There came out from inside it a negro and gave him a sore wound with his gun. He took his club and came to his house. Again they became rich. She took the club and went to the bath to bathe. She gave it to the bath-man, and said, "Don't say, 'Open, my club, open!'" The bath-man said, "Open, my club, open!" There came out from inside a negro. He shot him. She took the donkey and the dish, and came to their house. And she lived in great prosperity.

ELEFTHÉRIOS VASILÍU.

11. *The Magic Brothers-in-law*[1].

A king had three sons and three daughters. The king grew old and died. When he was dying, to his three sons he gave his last testament. To the eldest he said, "You shall become king." And to the middle one he said, "You shall sell the daughters." Afterwards a Dev came and went to the king, "I will marry one of your girls." He rejected him.

Afterwards he came to the middle brother, and he gave him the eldest sister.

Afterwards yet another Dev came. He gave him his middle sister. Afterwards yet another came. He gave him his youngest sister.

Afterwards those two brothers came to a place and the eldest brother said, "Have you sold the girls?" And he said, "I have sold them to the Devs." Afterwards the eldest drove out the middle brother. And he took himself off, and went his way.

As he was going on his way, he became very hungry. He came to the house of the mother of a Dev. And he told her his state. And she gave him a loaf, and he ate and was filled. Afterwards she hid him in the cupboard. Afterwards the Devs came, and noticed the smell of him. And they said to their

[1] *V.* p. 272.

"Γ̣ιού ἔν κανείς qoqουσού." Σόν̣α do μάνα τ ἔπε κι, "Γ̣ιού ἔν 'να κανείς· κρίμα, μέ το φᾶτ," ἔπε. G' ἐκειν̣ιά ἔπαν̣ κι, "'Ημεῖς dέν do τρῶμ." Σόν̣α ἔβγαλέν do ἀπ το dολάπ dεβ̣ιοῦ το μάνα, gαι λάσε ἰčι̣ά, "'Αμέτ, ἰτά do φὄάχ σαβdəρᾶτ το qαρdαὄ̣ιοῦ τ το σπίτ." G' ἰčι̣ά, "'Εχ," ἔπαν, gαι σαβdέρσαν do. 'Αλε τα dέβ̣ια πήγ̣ιαν πίσω.

'O[1] παίνιὄgε, ἤρτε ἰράς σεράνda ἰξdαχάρ̣ια. G' ἐκού ἤτον ἕνα qονάχ· g' ἐκού κοιμότουν ἕνα πατιὄαχ̣ιοῦ κορίč· Dουν̣ιά Güζελή ἤτον. G' ἰτό το παιί, "Τί ἀραdât;" ἔπε. G' ἐκειν̣ιά ἔπαν̣ κι, "Γ̣ια ἕνα Dουν̣ιά Güζελή· g' ἐκείνο ἀραdοῦμ νά το πάρουμ." G' ἰτό το παιί ἔπε κι, "'Ογώνα ἄς βγῶ το μερdουβάν ἀπάνω, g' ἰὄεῖτ ἕνα ἕνα ἐλât· ἄ σας μάσω πατιὄαχ̣ιοῦ το qονάχ." Σόν̣α ἰτό ἔβghə το μερdουβάν ἀπάνω, g' ἐκειν̣ιά ἕνα ἕνα ἤρταν. 'Οπ ἔροταν, g' ἰτό το παιί ἕνα ἕνα κόφτιὄgε τα qαφάγ̣ια τ. Σόν̣α ἔμη ἐκού το qονάχ. Και ἐκού του Dουν̣ιά Güζελ̣ιοῦ το qαφά τ ἤταν čičέκ̣ια, gαι τα qəč̣ιά τ κουνdά ἤτο ὄεριβέτ. Σόν̣α ἰτό το παιί do ὄεριβέτ ἔφερέν do το qαφά τ κουνdά, gαι τα čičέκ̣ια ἔφερέν da τα qəč̣ιά τ κουνdά. Σόν̣ά οὐγ̣ιάνσε το κορίč, gαι ἔνναν ἰčά τα ρ̣υό ἕνα. Σόν̣α ἰτό το παιί παίνιὄgε τα ἄβια. Ψήνιὄgαν τα ρ̣υό· τρώιὄgαν.

'Ιτό ἕνα μέρα φάϊσε ἕνα χαϊβάν. Σόν̣α ἰčά ὅπ κοιμόταν, ἐκού το χαϊβάν ἔπηρε το κορίč· ἔφυγε. Σαbαχdάν ὄηκώε· τράνσε, το κορίč dέ νε. Gαι πήγε do ἀράdιμα. 'O[1] παίνιὄgε, ἤρτε μέα qαρdαὄ̣ιοῦ τ το σπίτ κουνdά. 'Εμη· τράνσε, ἔν do qαρdάὄι τ. Gαι ἀπεκού ἔπηρε λία ψωμ̣ιά. Gαι ρώτσε, "'Απ γ̣ιού ἕνα Dουν̣ιά Güζελή χώρσετ μί;" G' ἐκειν̣ιά ἔπαν̣ κι, "Χώρσαμ," ἔπαν. "Dεεκά το dερέ κουνdά 'νdαι." Gαι ἀπεκού πήε, τράνσε, ἐκού 'νdαι. Σόν̣α ἤρτε ἕνα qονάχ, g' ἐκού ἔμη· τράνσε, ἔν do Dουν̣ιά Güζελή. G' ἰτό το παιί ἔπε κι, "'Εκεινό το βραὔ, ὅν̣ ἔρτ ἐκού το χαϊβάν, πέ κι, 'Το qουβέdι ς πού εἶνε;'" G' ἐκεινό το βραὔ ἤρτε, και το Dουν̣ιά Güζελή ἔπε κι, "Το qουβέdι ς πού εἶνε;" G' ἐκεινό ἔπε κι, "'Εκά το dερέ ἕνα βάλ. 'Εκειν̣ιαρῶ da boϊνούζ̣ια μέσα ἔν ἕνα qουτί. 'Εκού το qουτί μέσα ἔν τρία čίνες. 'Εκού da čίνες ἄν da σκοτώητ, κ' ὀγώνα χάνουμαι." Σόν̣α ἰτό do χαϊβάν πάλι πήγε τα ἄβ̣ια. G' ἐκού το

[1] 'O before initial π is for ὅπ.

mother, "Here is the smell of a man." Afterwards their mother said, "There is a man here. It is a sin; do not eat him," she said. And they said, "We will not eat him." Afterwards the Devs' mother took him out of the cupboard, and said to them, "Go, take this boy away to his brother's house." And they said, "Yes," and took him off. The Devs in a row went behind.

As he was going he met forty dragons[1]. And there was a house there, and in it a king's daughter was sleeping; she was the Fair One of the World. And that boy said, "What do you seek?" And they said, "For a Fair One of the World; and her we seek to take her in marriage." And the boy said, "Let me go up on the ladder, and you come one by one. I will put you into the king's palace." Afterwards he went up on the ladder, and they came one by one. As they were coming, the boy cut off their heads. Afterwards he went into the palace there. And there at the head of the Fair One of the World were flowers, and near her feet was sherbet. Afterwards the boy put the sherbet close to her head, and the flowers he put close to her feet[2]. Afterwards the girl woke up, and those two became one. Afterwards the boy used to go out hunting. The two used to cook and eat.

One day he hit an animal. Afterwards whilst they were sleeping, the animal took the girl; it went off. In the morning he got up; he saw the girl is missing. And he went to seek for her. As he was on his way, he came close to the house of his eldest brother. He went in; he saw it is his brother. And he took a little bread from there. And he asked, "Have you seen here a Fair One of the World?" And they said, "We have seen her," they said. "They are near yonder valley." And he went there; he saw they are there. Afterwards he came to a palace, and there he went in. He saw, there is the Fair One of the World. And the boy said, "That evening, when the beast there comes, say, 'Where does your strength lie?'" And that evening it came, and the Fair One of the World said, "Where does your strength lie?" And it said, "In yonder valley is a buffalo. Between that buffalo's horns is a box. Inside that box are three sparrows. If you kill those sparrows, I too die." Afterwards that beast again went

[1] *V.* p. 225 and Turk. ežderha in glossary, p. 664.

[2] *V.* Ulaghátsh 3, note 2, p. 357.

παιί ἤρτε, και ἄπ το Dουνι̯ά Güζελή ἔμαέν do πού εἶνε το qουβέdι τ. G' ἐκεινό ἔπε κι, "Τα čίνες μέσα ἔν do qουβέdι τ," ἔπε. Σόν̯α ἰτό do παιί ἔπηρε ἕνα πάχρι κραδί, και πήγεν βαλι̯οῦ το τόπος. Κονωσέν do. Και το βάλ ἔπι̯ε· σερχοδλάνσε. Gαι το παιί ἔφαξέν do, και το boϊνούζι τ μέσα γήβρε τα čίνες. Gαι τόνα σκότωσέν do, κ' ἐκού το χαϊβάν χασταλάνσε. Σόν̯α τα ρυ̯ό σκότωσε, g' ἐκού το χαϊβάν χάη.

Σόν̯α ἰτό do παιί ἔπηρε το Dουνι̯ά Güζελή, και μέ το μουχαβέτ gečírdινιδgαν το ömürů τ.

Εὐγένιος Ἐλευθερίου.

Ulaghátsh. 12.

Ἄνdρα ναίκα ἔγιδgαν τρία παιά. Ἰτό do χερίφος χέρ do μέρα düδűνdüνιδgε. Ἕνα μέρα ἤρτε do μέα τ do παιί, και ἔπε, "Ἀτί düδüνdâs;" Βαβά τ ἔπε κι, "Do čέz το βραϋ̆ τίς νά ο φυλάξ̆;" Ἐκεινό ἔπε κι, "Ὀώ ἄς το φυλάξω," ἔπε. Gαι κοιμήγε το βραϋ̆ το čέz κουνdά. Ὅπ γύπνωσε, ἤρτε ἕνα πολά ἀλόγατα, gαι γι̯άρəσə τ do čέz ἔφααν do. Σabαχdάν ἤρτε βαβά τ, και χώρσε do čέz, ἔφαάν do, και πάλ düδűνdüνιδgε. Ἤρτε d' ὀρτανj̆ά do παιί, gαι ἔπε, "Ἀτί düδüνdâs;" Βαβά τ λέ κι, "Do čez τίς νό φυλάξ̆;" Ἐκεινό ἔπε κι, "Ὤνα ἄς το φυλάξω," ἔπε. Gαι κοιμήγε το čέz κουνdά. Το βραγύ πάλι γύπνωσε. Ἤρταν πάλι τ' ἀλόγατα, gαι γι̯άρəσə τ το čέz ἔφαάν da. Ἤρτε πάλι βαβά τ· düδűνdüνιδgε. Ἤρτε do μικρό do παιί, και ἔπε κι, "Ἀτί düδüνdâs;" ἔπε. Gαι dεκεινό ἔπε κι, "Το čέz το βραϋ̆ φύλαξε το," ἔπε. Και φύλαξέν do. Το βραϋ̆ ἰτό dέ ὕπνωσε. Ἤρτε ἕν ἄλογο. Χεμέ bίνσεν do· ὀβdούρσεν do, ὀβdούρσεν do. Και το ἄλογο ἔπε κι, "Καdέβα ἀπ'

hunting. And that boy came, and learned from the Fair One of the World, where its strength lies. And she said, "In the sparrows his strength lies," said she. Afterwards the boy took a bottle of wine, and went to the place of the buffalo. He poured it out. And the buffalo drank; it became drunk. And the boy killed it, and inside its horn he found the sparrows. And he killed one, and that beast fell sick. Afterwards he killed the two, and that beast died.

Afterwards the boy married the Fair One of the World, and with happiness they were passing their lives.

EVYÉNIOS ELEFTHERÍU.

12. *The Magic Horses.*

A man and his wife had three sons. The man used to ponder every day. One day his eldest son came, and said, "Why are you pondering?" His father said, "Who will guard the heap of grain in the evening?" He said, "I will guard it," said he. And he lay down in the evening by the heap of grain[1]. When he had fallen asleep, a great many horses came, and ate half the heap of grain. In the morning his father came, and saw they had eaten the heap of grain, and again was pondering. His second son came and said, "Why are you pondering?" His father says, "Who shall guard the heap of grain?" He said, "Let me guard it," said he. And he lay down by the heap of grain. In the evening he in turn fell asleep. The horses came again, and ate half of the heap of grain. His father came again; he was pondering. His youngest son came and said, "Why are you pondering?" said he. And he said, "Guard the heap of grain in the evening." And he guarded it. In the evening this one did not go to sleep. There came a horse. At once he mounted him; he made him gallop, gallop. And the horse said, "Dismount,"

[1] The threshed grain has to wait on the threshing-floor for the tax-collector to come to take the government tax in kind. There is often a good deal of delay, and the heap must be guarded against robbery. At present it is generally secured by being sealed with a kind of wooden stamp. This consists of a shallow, lidless box, perhaps a foot square, with partitions forming an arbitrary pattern, which is impressed upon the heap of corn; if the corn is touched, the channels left in it by the edges and partitions of the box are at once obliterated. *V.* muhur in Turkish gloss. p. 686.

ἀπάνω," ἔπε. "Το qουρ̱ούα μ ἔπαρ ἕνα τέλ," ἔπε. Πήγε πάλ να κοιμηγῆ. Ἤρτε κ' ἄλν' ἄλογο. Και dεκεινό bίνσεν do· ὀβdούρσεν do, ὀβdούρσεν do. Και ἔπε κι, "Καdέβα ἀπ' ἀπάνω," ἔπε. "Ἔπαρ ἄπ το qουρ̱ούα μ ἕνα τέλ," ἔπε. Πήγε πάλι να κοιμηγῆ. Ἤρτε κ' ἄλν' ἄλογο. Και dεκεινό bίνσε· ὀβdούρσεν do, ὀβdούρσεν do. Gαι ἔπε κι, "Καdέβα ἀπ' ἀπάνω," ἔπε, "κ' ἔπαρ ἄπ το qουρ̱ούα μ ἕνα τέλ," ἔπε.

Τ' ἄλο τ do μέρα παίνιδ̆ge do ἀσκερλάq ἐγίπ. Ἔαψεν τ̆όνα do τέλ· ἤρτε τ̆όνα τ' ἄλογο, gαι πατιδ̆αχ̱ιοῦ τ' ἀσκέρ̱α qάρσε, qαč̆άρσεν da. Τ' ἄλο τ do μέρα ἔαψεν τ' ἄλο τ do τέλ. Πατιδ̆αχ̱ιοῦ τ d' ἀσκέρ̱α πάλι qάρσε, qαč̆άρσεν da. Τ' ἄλο τ do μέρα do πατιδ̆άχ dίκσε τρία μήλα. Ἰτό ἔαψε τ' ἄλο do τέλ· gαι ἤρτε τ' ἄλο τ' ἄλογο, gαι qάψε και ἔφυγε. Ἰτό πατιδ̆άχ σάλσε d' ἀσκέρ̱α τ, να ἤβρουν dεκεινό do κανείς. Dέμ bόρσαν να ἤβρουν. Gαι σόν̱α, ὅπ βghάνιδ̆ge τ' odά, τα μήλα πατάρ götŭp ἔπεσαν. Σόν̱α το πατιδ̆άχ ἔπ̱ιασέν do, και ἔdεκεν do κορίč̆ι τ, και sŭpdünιδ̆ge σεφά.

Ἰορδάνης Θεοδώρου.

Mistí. 1.

Ἕνα πατιδ̆άχəς εἶχιν ἕνα baιί. Ξέβαλέν dου πιδ̆τικός. Πήγι σα πρόβατα. Dέν ἀν̱λάσε da πρόατα. Ἀφήκιν da· ἤρτιν παρέμι· σέμη ἀπές σ' ὀdά. Ράνσιν· ἀπάν ἔχ ἕνα ταφσίρ γαϊέτ ὥμορφου. Κείνου του ταφσίρ τόν ράνσι, "Να πάου νά του βρίδ̆κου," λέ. Ἴου παιί λέ da του πατιδ̆άχə. Πατιδ̆άχəς λέ, "Ὀγώ σάλτσα γ̱ό ταbούρ̱α ἀσκέρ. Ἔσαξάν da· τα č̆ουβάλ̱α τνε ποίκαν da qαλέ. Ἰσύ ἄμ bάης dεč̆ού, παίρουν dου ǰουβάλι ς."

Ξέβην dου παιί. Πήγιν ἕνα σαάτ. Ράνσ' στράτ' ἀπάν, č' εἴνdι μουρμούǰ̱α· κουβαλοῦν τάqαλ. Č' εἴdι ἕνα τοπάλ μουρμούč̆, πέφτει δ̆ηgοῦdι. Φέρ ǰαι κείνου τάqαλ. Του παιί ράνσιν dου· φόρτωέν dου· ἤβριν dου σου τυρπί τ. Εἴπιν ἐκείνου, "Ἰτό καλοδ̆ύν ποίκις του ἐμένα, να ποίκου ǰ' ἕνα καλοδ̆ύν ἐσένα. Μά

said he. "Take a hair from my tail," said he. He went there again to spend the night. Yet another horse came. And he mounted him; made him gallop, gallop. And he said, "Dismount," said he. "Take a hair of my tail," said he. He went again; he would have gone to sleep. Yet another horse came. And he mounted him, made him gallop, gallop. And he said, "Dismount," said he, "and take a hair of my tail," said he.

Next day he was going off soldiering. He burnt one hair; one horse came, and destroyed and put to flight the king's soldiers. Next day he burnt the next hair. Again he slaughtered and put to flight the king's soldiers. Next day the king planted three apple-trees. He burnt the next hair; and the next horse came, and took them and went off. The king sent his soldiers to find that man. They could not find him. And afterwards, as he was going out of the room, the apples fell down with a clatter. Afterwards the king took him and gave him his daughter, and they lived happily.

YORDÁNIS THEODHÓRU.

MISTÍ.

The Grateful Animals and the Tasks[1].

A king had a son. He sent him out as a shepherd. He went to the sheep. He did not understand sheep. He left them. He came away. He went into the room. He looked. Above him is a very beautiful picture. When he saw that picture, "I will go to find her," he says. The boy tells the king. The king says, "I sent two regiments of soldiers. They killed them. Of their heads they made a castle. If you go there, they will take your head."

The boy went out. He walked for an hour. He saw on the road ants carrying corn. And he saw a lame ant, falling and getting up again. It too is bringing corn. The boy saw it, put it on his back, carried it to its hole. The ant said, "You have done me this kindness; I will also do a kindness to you. Take this

[1] *V.* p. 269.

ἰτά του τέρι μ. Να σəqəλdίς, *νά του κάψῃς, ϳ' ὅde ὀγώ να βρεχῶ κουνdά ς.*"

Πήγι ἄλ 'να σαάτ. Πήγι σο daṇίς κουνdά. Ράνσι da ψάρι̯α· ἤρταν, ξέβαν ὄξου. Οὔλα πήγαν ἀπές. Πόμη ἕνα ὄξου να ψοφήῖ. 'Ιτό του παιί πήριν dου ψάρ, ἔῐρέν dου σου daṇίς. Ξέβην dου ψάρ· εἶπιν dου παιί, "'Επαρ ἰτά dου πούλ, μούλου dου. 'Αν σəqəλdίς, νά dου κάψῃς· ὀγώ dečού να βρεχῶ. 'Ιτό ἐλίκ ποίκις του· να ποίκου č' ἕνα ἐλίκ ἐσένα."

Πήγιν dου παιί ἕνα σαάτ. Στράτα ἀπάν ράνσι ϳ' εἴdι ἕνα πουλί. 'Ανοίῖ dου στόμα τ να ψοήῖ ἀπ λίψα. Πήριν dου πουλί· κόνωσε λερό σου στόμα τ· γι̯άρωσεν. "'Επαρ ἰτά dου φτερό μ. Να πᾷς. 'Αν σəqəλdίς, νά το κάψῃς, να βρεχῶ dečού. 'Ιτό ἐλίκ ποίκις του· να ποίκου ϳ' ἕνα ἐλίκ ἐσένα."

'Επičού του παιί πήγιν σου qονάχ. 'Ηβριν dου ὅμορφου το κορίč. Το κορίč εἶπιν, "'Εχου ἕνα λόγος νά σι πῶ. Του γέλμα, dου ρόφ, dου φακούι, του πιλι̯άρ, νά του μίξου· νά τα χωρίῃς ἕνα σαάτ. 'Αν dέν da χωρίῃς, νά σι σάξου." Πήγιν dου παιί· düšüvdίῖ. Τί να ποίκ; Dέμ ὀρεῖ νά da χωρίῖ. 'Εκαψιν dου μουρμούč. 'Ηρτιν ἐκείνου τοπάλ του μουρμούč· čάλσι düdüγa. Οὔλα τα μουρμούčι̯α birίκσαν. Γήμσου ὥρα χώρσαν da μεριάς μεριάς, či d' ἄχυρου χώρσαν dου μεριάς. Č' ἕνα περσό πήγιν dου παιί σου qονάχ. Σου κορίč, "Χώρσα da," εἶπιν.

Ράνσι. 'Εκλωσε τουν deίχο μέ da čουβάλι̯α χτιζμένου. Εἶπιν του κορίč, "Daχτυλία μ ἔπισι σου daṇίς. 'Αν dου βγάλῃς, νά μι πάρῃς. 'Αν dέν dου βγάλῃς, νά σ' ποίκου ϳελέτ." Πήγιν του παιί· düšüvdίῖ. "Τίαν νά dου βγάλου ἄπ του daṇίς;" Κλαί. Παίν να šίρ του γι̯αφτό τ να batήῖ. Φοâdι. Dέν dου šέρ. Ξέβαλι, ἔκαψ' ψαρι̯οῦ dου πούλ. Ξέβην dου ψάρ ἄπ του daṇίς. Εἶπιν dου παιί, "'Ογώ νά του βγάλου." Βούτσιν dου čουφάλι τ σου daṇίς· ξέβαλιν dου κοριčοῦ daχτυλία· dώκιν dου του παιί. Πήριν dου· πήασιν dου του κορίč. Εἶπιν, "Νά σι πάρου."

"'Εχου ἄλ 'να λόγος νά σι πῶ. 'Αμ boίκῃς ϳ' ἐκείνου, νά μι πάρῃς." "Τί εἶν;" εἶπιν dου παιί. Πού τ κλωΐχ, ἔχ ἕνα čιράχ.

foot of mine. When you are in trouble, burn it, and then I will be found near you."

He went on another hour. He went close to the sea. He saw fish. They came and went out of the sea. All went in again. One remained outside, like to die. The boy took the fish; he threw it into the sea. The fish came forth; it said to the boy, "Take this scale. Hide it. If you are in trouble, burn it; I will be found there. You have done this good deed; I will also do a good deed to you."

The boy went on for an hour. On the road he looked and saw a bird. It is opening its mouth, ready to die of thirst. He took the bird; he poured water into its mouth. He made it well. "Take this feather of mine. Go your way. If you are in trouble, burn it; I will be found there. You have done this good deed, I will also do a good deed to you."

Then the boy went to the palace. He found the beautiful girl. The girl said, "I have a word to say to you. The wheat, the peas, the beans and the barley, I will mix them; you must sort them out in an hour. If you don't sort them out, I will kill you." The boy went away. He ponders. What shall he do? He cannot sort them out. He burned the ant[1]. The lame ant came. It played a pipe. All the ants gathered together. In half an hour they sorted them out all separately and the chaff they sorted out separately. And once again the boy went to the palace. He said to the girl, "I have sorted them out."

She looked. She walked to the wall built out of the heads. The girl said, "My ring has fallen into the sea. If you fetch it out you shall marry me. If you don't fetch it out, I will cut off your head." The boy went away. He ponders; "How am I to fetch it out of the sea?" He weeps. He is going off to throw himself in to drown. He is afraid. He does not throw himself in. He took out and burned the fish's scale. The fish came out from the sea. He said to the boy, "I will fetch it out." He plunged his head into the sea. He fetched out the girl's ring. He gave it to the boy. He took it and brought it to the girl. He said, "I will marry you."

"I have another word to say to you. If you do it too, you shall marry me." "What is it?" said the boy. Where she is

[1] This should be the ant's foot.

Του κορίč μί dου μαχαίρ ἔκοψέν dου. Πήριν ἕνα ὅιὅέ. Του λερό τ ἔὅιρεν dου. Τού ἔκοψι του čιράχ, γι̯άρωσιν. Εἴπιν του κορίč του παιί, "'Απ' ἰτά dου ὅιὅέ dου λερό νά μι φέρῃς, č' ὅde νά μι πάρῃς." 'Επičού του παιί ὅηκώη· düŏündíš. "Εκαψι πουλι̯οῦ dου πτέρ. "Ηρτιν dου πουλί. "'Ογώνα να πάου νά σι φέρου ἀπ' ἰτό του λερό, εἰκοŏμέρνου στράda." Πήγι. "Ενα σαάτ ἤρτι· ἤβρι του λερό. Πόμη ἕνα σαάτ νά dου σάξουν. "Ηρτιν του λερό. Πήριν dου του παιί. Πήγι σου κορίč· dώκιν dου λερό σου κορίč. Του κορίč μί dου μαχαίρ ἔκοψι του čιράghə τ. Μί dου λερό,—ἔὅιρεν dου ἀπάνου τ,—γι̯άρωσι.

'Επιǰού, "'Ιŏύ ἀqlə́ σαι," του κορίč λέ da του παιί, "μί dου μελό ς ἐμένα κύρι̯ουιζ μι. Οὔča πήριζ μι. Βαβά ς πατιŏάχəς, ὀφτά ταbούρι̯α ἀσκέρ ἤρταν, οὔλα ἔσαξάν da· čουβάλι̯α τνε ποίκαν da dου qalé. 'Ιŏύ ξέβης ἀqlə́· πήριζ μι. Να πᾶμ σου βαβά ς." Πήγι σου βαβά τ. Βαβά τ εἴπι, "'Ογώ dόμ bουρσα νά του πάρου. 'Εŏύ τίαλα dου πήρις; Μί dου μελό ς του πήρις.

Told by a young man.

Αχό. 1.

bír βaqə́τ κει̯οτάν dυ̯ό ἀrqadáŏa. Πήγαν, πήγαν, ξέβαν, πήγαν. Τŏνα εἴπεν, "Πείνασαμ· ἀς φᾶμ το σόν το χρει̯ά, κ' ὕστερα το μόν." "Χάïdε, ἀς φᾶμ το μόν." "Εφααν χρει̯ά τ. Σκοτι̯άνεν. "'Ας κοιμηχοῦμ λίγο." Κοιμήχανε. Τŏνα κει̯όταν γι̯aghə́r. Κοιμήχαν. 'Αφήκεν do, ξέβεν, πήγεν. "Ηρτεν σο σπίτι τ. 'Εκείνο τ' ἄλο τ' ἀrqadáŏι τ ἐκεί ὕπνωσεν. Ἔκώχεν· τρανᾷ, κανείς dέ νεν.

Πήγεν, πήγεν. 'Εκεί ἤβρεν ἕνα μύλος. 'Εκεί κει̯όταν di̯aόλ. 'Εκεί κοιμήχε σο ταγνέ. "Ηρταν di̯aβόλ. Το μέγα και εἴπεν, "'Εώ μύρισε ἰνσάνος." Τ' ἄλα τα μικρά εἴπαν, "Dέ ν' ἐώ κανείς."

walking, there is a servant. The girl killed him with her knife. She took a bottle. She poured out the water. She brought to life the servant whom she had killed. The girl said to the boy, "Bring me some of the water which was in that bottle, and then you shall marry me." Then the boy rose up. He ponders. He burned the bird's feather[1]. The bird came. "I will go to bring you some of that water; a journey of twenty days." He went. In an hour he came back bringing[2] the water. There remained one hour before they should kill him. The water came. The boy took it. He went to the girl. He gave the water to the girl. The girl with her knife killed the servant. With the water, —she poured it over him,—she brought him to life again.

Then, "You are clever," says the girl to the boy, "with your brains you have mastered me. Thus you have taken me. Your father the king,—seven regiments of soldiers came; they killed them all. Of their heads they made the castle. You have shewn yourself clever; you have won me. Let us go to your father." He went to his father. His father said, "I could not win her. How did you win her? With your brains you won her."

Told by a young man.

Axó.

1. *Justice and Injustice*[3].

Once there were two companions. They went, they went, they went forward, they went. One said, "We are hungry. Let us eat your provender, and afterwards mine." "Come let us eat mine." They ate his provender. It was becoming dark. "Let us sleep a little." They went to sleep. One was a bad fellow. They went to sleep. He left him, went out, went away. He came to his house. The other one, his companion, slept there. He rose up; he sees there is no one.

He went, he went; he found there a mill. There were devils in it. He went to sleep there in the hopper[4]. The devils came. The eldest said, "There is a smell of man here." The other young ones said, "There is no one here." They sat there;

[1] The word in the text means *foot*, from a confusion with the episode of the ant.
[2] *V.* εὑρίσκω. [3] *V.* p. 252.
[4] So too in a Georgian story. Wardrop, *Georgian Folk-tales*, p. 49.

Κάτσαν ἐκεί· ὅτι εἶχαν σο μελό τνε, εἶπαν do. Ἐκείνο χριστιανός οὔλ' ἄκουσέν da. Φώτσεν. Ἤρτεν σο χωριό.

Λερό dέν εἶχαν σο χωριό. Σκώχεν, πήγεν 's το qαβάχ ἀποκάτω· ξέβαλεν λερό. Ἄλο dέν deῖσαν χριστιανοί. Ὕστερα qαζάνdισε πολά παράγια, και πολά baχčίζια πήρεν.

Ἐκεί τ' ἄλο τ' ἀrqadάδι τ, "'Απαπού τα πήρε ἐτούτα τα παράγια;" Κ' ἐκείνο εἶπεν, "Ἐκεί το βραῦ ἐδύ πού μ' ἀφήκες, κ' ἤλτες παρέμις, ἐγώ πήγα, ἤβρα ἕνα μύλο· κ' ἐκεί τά εἶπαν, οὔλα ἄκουσά τα. Ἂς τα qαβάχια ἀποκάτω ξέβαλα το λερό, και dέν ἐdεῖσαν ἄλο."

Κ' ἐκείνο τ' ἄλο τ' ἀrqadάδι τ εἶπεν, "Να πάω κ' ἐγώ." Και πήγεν· κάτσε ἐκεί σο ταγνέ μέσα. Και dιαβόλ οὔλα εἶπανε, "'Εχτές εἶπα σας ἐώ, κ' ἤρτε κανείς. Κ' ἐδεῖς dέν τράνσετε. Σήμερα πάλι ὅηκωχᾶτ, τρανᾶτε." Dιαβόλ ὅκώχαν, τράνσαν. Ἤβραν σο ταγνέ μέσα το ἀrqadάδι τ. Τό dιαόλ ἔμαχάν do, ὅκώχανε, ἔκλωσαν do τέρ, σκότωσάν do ἐκεί το ἰνσάν.

Χρήστος 'Ιορδάνου 'Αδζενόπουλος Ταμιρζόπουλος.

Αχό. 2.

bίρ βαqὸτ κειόταν ἕνα ναίκα. Εἶχεν drία κορίčια. Πήγαν να σερέψουνε γαλίνες. Τράνσαν ἕνα πσίκα· οὔλα ἀλτόνια παρπαρέτσαν. Το μέγα το κορίč, "Μάνα, να πῶ νά το πὅάσω," εἶπεν. Πήγεν νά το πὅάς. Φέχ πσίκα, και το κορίč κατόψα τ. Πήγαν, πήγαν· ἤβραν τέσερα πένdε σπίτια. Σέμεν πσίκα· σέμεν και το κορίč κατόψα τ. Τράνσεν· εἶχε ἕξ dάϊγια μέὅι τ. Ἐκτέτε dώκεν d' ἀναχτήρια· dώκεν da το κορίč. "'Ετά το σπίτ ἄνοιξε, τράνα το. Ἄνοιξε, τράνα κ' ἐτά. Τα πένdε σπίτια ἄνοιξε, τράνα τα. Τὅνα μή τ' ἀνοιζῃς, τρανᾶς το."

"Λάχτα το μικρό ς το daχτύλ 's τ' ὅϊμα."

Το κορίč ἄνοιξεν, τράνσεν τα σπίτια οὔλα. Πσίκα τό εἶπεν "μή ἀνοίγῃς" το σπίτ, ἄνοιξεν, τράνσεν g' ἐκείνο το σπίτ.

they said whatever was in their minds. The man heard it all. It became light. He came to the village.

They had no water in the village. He rose up; he went below the poplar-tree. He made water flow out. The people had no more complaints. Afterwards he gained much money, and received many presents.

That other companion said, "Where did he get this money?" And he said, "On that evening, when you left me and came away, I went, found a mill, and heard everything which they said there. I made the water flow from underneath the poplar-trees, and men ceased to complain."

And that other man, his companion, said, "I too will go." And he went. And he sat there inside the hopper. And the devils all said, "Yesterday I told you, a man had come here. And you did not look for him. Rise up again to-day; look for him." The devils rose up; they looked. They found his companion inside the hopper. When the devils perceived him, they rose up; they set the mill-stone working, they killed that man.

KHRÍSTOS YORDÁNU ADZENÓPULOS DAMIRZÓPULOS.

2. *The Cat*[1].

Once there was a woman. She had three daughters. They went to gather herbs. They saw a cat; he shone as if all of gold pieces. The eldest girl said, "Mother, I will go to catch him." She went to catch him. The cat runs away, and the girl after him. They went on and on; they found four or five houses. The cat went in; the girl too went in after him. She looked; there were six rooms inside. Then he gave the keys, gave them to the girl. "Open this house; look at it. This one too open and look at. Open and look at the five houses. One house do not open and look at."

"Dip your little finger in the blood[2]."

The girl opened and looked at all the houses. The house of which the cat said, "Do not open it," she opened, and looked at that house also.

[1] *V.* p. 249.

[2] The story here has become confused. Probably the result of her going into the forbidden house is a stain of blood on her finger which reveals her action to the cat.

Πάλι πσίκα ἤρτεν 's τ' ἄλ τα dυό κορίčια τ' ἀέλφια τ. Τ' ὀρτανjά το κορίč, "Μάνα, να πῶ πσίκα νά το πčάσω," εἶπεν. Πήγεν νά το πčάš. Φέχ πσίκα· τρέχ το κορίč κατόψα τ. Πήγαν ἐκεί πσίκας 's τα σπίτια πάλι. Dώκεν κ' ἐκεί το κορίč τ' ἀναχτήρια πάλι. "Οὔλα τράνα τα, και τὄνα το σπίτ μέ το τρανᾶς." Ἄνοιξεν, οὔλα τράνσεν da το κορίč. Σκότωσεν g' ἐκεί το κορίč· ἔčυρέν do 's τ' ἄλον ἀελφή τ κονdά.

Πάλι πσίκα ἤρτεν σο χωρió κονdά. 'Ετό πόνεν do μικρό το κορίč μέ τ μάνα τ[1]. Πήγαν να σερέψουνε γαλίνες πάλι. "Μάνα, να πάω, να τρέξω, να ὔφτάσω πσίκα, και να πάρω τ' ἀλτένια τ." "'Αμάν, ἄ γιαβρού μ, κ' ἐčύ. Πήγαν d' ἄλ τ' ἀέλφια ς· τί boίκαν; Κ' ἐčύ να πᾶς, τί να boίκης;" 'Αμά ἐτό ἄν do μικρό το κορίč ἤταμ bολύ ἀqουλού. Τρέ ἐκείνο το κορίč· τρέχ και πσίκα. Dέν μορσεν νά το πčάš πσίκα. Dώκεν τ' ἀναχτήρια πάλι το μικρό το κορίč. "Οὔλα ἄνοιξε τα, τράνα τα," εἶπεν. "'Ετά τύρα μέ τ' ἀνοίčης." 'Εκείνο οὔλα ἄνοιξεν da· ἄνοιξεν κ' ἐκείνο τύρα. Τράνσε, κεῖνdαι τ' ἀελφήεζ οὐτ. Σκότωσέν da. Πήρεν da κεφάλια τνε, και χέκεν da 's το κουβdέ τνε. Και λιάρωσαν.

'Εκτέτε, "'Ελᾶτ, νά σε πάρω," εἶπεν· πσίκα εἶπεν do το κορίč. Κ' ἐκείνο, "Dερέ μάνα μ νηčτκό νε," εἶπεν. "'Εώ τρώγω, ψήνω," εἶπεν. "Μάνα μ ἐκεί 's το χωρió μας τί čάν;" εἶπεν. "'Αζ γιομώσω ἕνα σανdάχ λίρες, και ἄς παρπάμε τα, και ἐκτέτε ἔλα, ἄ σε πάρω." Χέκεν σο σανdάχ μέσαν ἀελφή τ το μέγα· χέκεν και λίγα λίρες· πήγεν. "Παρπάμε τα 'ζ μάνα μ," εἶπεν. "Κ' ἔλα ἐκτέτε ἔλα, ἄ σε πάρω," εἶπεν. "'Αμά γάλι ἀνοίčης το, και τρανᾶς σο σανdάχν ἐμέσα. 'Εγώ ἀπεώ baghərdῶ σε." Πήρεν da, και πήγεν. Τράνσε, κεῖται βαρύ το σανdάχ. Πσίκα dέ μορσεν νά το φορτωχῆ το σανdάχ. Πήγεν, πήγεν. Κάτσεν λίγο, να τ' ἀνοίξ και να τρανήš το σανdάχ. 'Εκείν' ἀελφή τ, τό ἔν σο σανdάχν ἐμέčη τ, baghάρσε, "'Εώ τρανῶ σε· μέ τ' ἀνοίčης το σανdάχ." Dέν d' ἄνοιξεν· πήρεν do, και πήγεν. Dώκεν do μάνα τ.

"Τστερα ἤρτεν πάλι πσίκα· "Νά σε πάρω." Εἶπεν το κορίč, "Νά με πάρης γιά· ἄζ γιομώσω το σανdάχ ἄλα σεφέρ λίρες, και παρπάμε da· κ' ἐκτέτε ἔλ', ἄ σε πάρω." "Ορτωσεν και τ' ἄλ' ἀελφή τ· χέκεν do σο σανdάχ μέσα, και, "Παρπάμε τα, κ' ἔλα," εἶπεν. Πηρπήγεν ἐκεί το σανdάχ, τα λίρες. Κ' ἔχεκεν και τ' ἄλον ἀελφή τ μέči τ.

[1] *V.* § 107.

Again the cat came to the other two girls, her sisters. The second daughter said, "Mother, I will go to catch the cat." She went to catch him. The cat runs away; the girl runs after him. They went again to the cat's houses there. Again he gave the keys to that girl. "Look at all of them, but at the one house do not look." The girl opened and looked at all of them. He killed that girl also; he dragged her off with her other sister.

Again the cat came near the village. The youngest daughter was left with her mother. Again they went to gather herbs. "Mother, I will go and run and catch the cat, and will get the gold from it." "Ah, my darling, you also! Your other sisters went; what did they avail? And if you go, what will you avail?" Now this youngest daughter was very clever. The girl runs; the cat also runs. She could not catch the cat. He gave the keys again to the youngest daughter. "Open and look at all of them," he said, "do not open this door. She opened all of them; she opened that door also. She looked; there are her sisters. He had killed them. She took their heads, and set them on their bodies. And they became well.

Then he said, "Come, I will take you (in marriage)." The cat said it to the girl. And she said, "Even now my mother is without food; here I eat and cook," said she. "How is my mother faring in our village yonder?" said she. "Let me fill a chest of gold pieces and you take it away (to her), and then come and I will marry you." She put her eldest sister into the chest; she put also a few gold pieces. She went off. "Take them to my mother," said she. "And then come; I will marry you," said she. "But beware of opening and looking into the chest. I will call to you from here." He took it and went. He saw, the chest is heavy. The cat could not load the chest on his back. He went on and on. He sat down a while, to open and look at the chest. The sister, who is inside the chest, cried out, "I see you. Do not open the chest." He did not open it. He took it and went; he gave it to her mother.

Afterwards the cat came again. "I will marry you." The girl said, "You will marry me, indeed! Let me fill the chest once more with gold pieces, and you take it off. And then come, and I will marry you." She took up her second sister; put her into the chest, and said, "Take it off and come again." He took the chest of gold. She had put also her second sister into it.

Ἴστερα ἤρτεν πσίκα πάλι. Ἐτό ἄν do μικρό το κορίτ, "Παρπάμε ἄλο σανδάχ λίρες, κ' ἔλα· ἐκτέτε ἄ σε πάρω." Νίσκουνdαι τρία σανδάχια λίρες. Χέκε και το γιαφτό τ 'ζ μέσῃ τ το σανδάχ. Ἤφερεν, dώκεν g' ἐκείνο το σανδάχ, dώκεν da τ μάνα τ[1].

Πσίκα πήγεν· τράνσε, κανείς dέν ἐν ἐκεί σο σπίτ. Ἐκτέτε εἶπεν, "Μέ το σανδάχ, τό παρέμασα, ἐκείνα τα κορίτια ἐκείνα χτανε." Ἐκτέτε τα κορίτια ἔφααν, ἔπσαν ἐώ 's το χωριό τνε. Γιορωνιάσαν πολύ.

Ἐκείνο πσίκα γέννεν ἕνα σερνικός. Ἤφερεν να πουλήσ ζαρζαβάτια. Ἤρτεν ἐκεί κοριτιοῦ το σπίτ. Ἔμαχέν da κορίτια. Ἐκτέτε το βράϋ ἀς κάπ ἤρτεν, να κατεβῇ να πάρ το κορίτ. Χέκαν ρόφ· και σϋρῦλσεν, ἔπεσε. Το κορίσ ὄκώεν· πήρεν το παλτά· dώκεν· ἔκοψεν το κεφάλι τ. "Διλdί dιλdί," deΐ, baghəpdᾷ, τα μάτια ἀνοιζμένα. Το κεφάλι τ πήρεν κοριτιοῦ το χέρ σο στόμα τ. Ἐκτέτε πήγαν 's το χεκίμ. Dώκαν do σανδάχ τα παράγια. Κ' ἔκοψεν κοριτιοῦ το χέρ, και ὄρτωσεν. Πόνεν χώρς χέρ.

Χρῆστος Ἰορδάνου Ἀδζενόπουλος Ταμιρζόπουλος.

Αχό. 3.

Ἕνα ναίκα εἶχεν ἕνα παιί. Και τα κραδά το πδίσιμο γέννε γιασάχ· βαδιλιός εἶπεν, "Νά μή πδήτ ἄλο κραδί. Ἐτό ναίκα εἶχεν ἑφτά παγριά κραδί. Ἔκρυψέν da ἑφτά χρόνια· το κραδί qουβετλένσε. Ἐτό ναίκα γόρασεν ἕνα χτήνο. Το χτήνο ἕνα μέρα χάεν. Πήγεν το παιί, νά τ' ἀradάς.

Qαρδλάτσεν το ἀσλάν. Πδάσεν το ἀσλάν ἄς τ' ὀρταλάχ· boίκεν do dύο παρδάϊγια. Ἴστεριs ὄκώχαν σabαχdάν· τράνσανε 's τδνα το σοqάχ, κεῖται βαδιλιοῦ το ἀσλάν dύο τρία παρδάϊγια.

Βασιλιός baghάρσεν ταλάλ, "Ὅτις το σκότωσεν ἐτό το ἀσλάν, να dώκω το κορίδι μ." "bελέ παίνω ἐγώ, λέγω ἐγώ, το σκότωσα." Λέ, "Πδάς τα γένια μ· ἀ ἰγιοῦμ, ἐδύ τα σκότωσες· bελού νίσκεται. Τάβρα da." Τάρσεν da. "Χό," εἶπεν. Ἐκείνο ἰνσάνος, "birdέν birέ να φύγω," deΐ. Ἔριψεν, σάκωσεν τα γadέρφια.

Ἤρτεν ἕναν ἄλο ἰνσάνος. "'Εγώ το σκότωσα," εἶπεν. "Πδάς

[1] *V.* § 107.

Afterwards the cat came again. This youngest daughter (said), "Take another chest of gold pieces, and come back. Then I will marry you." The chests of gold come to three. She put herself also into the chest. He brought and gave that chest also; he gave it to her mother.

The cat went back. He saw there was no one in the house. Then he said, "Those girls were with the box, which I took away." Then the girls ate and drank here in their village. They reached a great age.

The cat became a man. He brought herbs to sell. He came to those girls' house. He recognized the girls. Then in the evening he came by the smoke-hole, to go down it to take the girl. They laid down peas; and he slipped; he fell. The girl rose up; she took the axe, struck, cut off his head. "Dildi, dildi," he cries, with his eyes open. His head seized the girl's hand in its mouth. Then they went to the doctor. They gave him the chest of money. And he cut off the girl's hand, and cured her. She remained without a hand.

KHRÍSTOS YORDÁNU ADZENÓPULOS DAMIRZÓPULOS.

3. *The Lionkiller and the King*[1].

A woman had a son. And the drinking of wine was made unlawful. The king said, "Do not drink wine any more." This woman had seven jars of wine. She hid them for seven years. The wine grew strong. The woman bought a cow. The cow one day was lost. Her son went to look for it.

He met the lion. He seized the lion by the middle; he tore him into two pieces. Afterwards they rose up in the morning; they saw, in a lane is the king's lion in two or three pieces.

The king made a proclamation, "Whoever killed this lion, to him I will give my daughter." "I will go withal, I will say, I killed it." He (the king) says, "Take hold of my beard; let us see, whether you killed him; it will in this way be proved. Pull it." He pulled it. "Huh!" said he (the king). That man said, "At once I will flee away." He threw down and broke the looking-glasses.

Another man came. "I killed him," said he. "Take hold of

[1] *V.* p. 278.

τα bə̈ΐχι̯α *μ· ἀ ἰγι̯οῦμ· βελού νίσκεται.*" Πσάσεν da bə̈ΐχι̯α *τ.* "Χό," *εἶπεν ὁ βασιλι̯ός.* "Να *φύγω*," *δεΐ.* Σάκωσεν *το* čirék.

Ἤρτεν *ἐκεί τ ναίκας*[1] *το παιί· ὀρφανό ἤτονε.* "Πσάς *τα ἔνι̯α μ*," *εἶπεν ὁ βασιλι̯ός.* Πσάσεν *του βασιλι̯οῦ τα ἔνι̯α· τάρσεν* da· Βασιλι̯ός, "Τάβρα *τα· ἀ ἰγι̯οῦμ*," *εἶπεν.* "Τό *σκότωσες*, βελού *νίσκεται.*" "Χό," *εἶπεν.* Ἐκείνο *τάρσεν* do *βαρειά, ὁπ ἄρσεν λίγα γένι̯α.* "Ἐσύ *το σκότωσες*," *εἶπεν.* Δώκεν *το* korič *ἐκεί 's το παιγί, τό* dén *ἔχ βαβά.*

Χρῆστος Ἰορδάνου Ἀδζενόπουλος Ταμιρζόπουλος.

Αχό. 4.

Ἕνα *σεβέρ κειόταν ἕνα νύφ. Πήγεν* ǰiŋgiάνος *να κρέψ̃ ψωμί. Σέμεν να φέρ ναίκα ψωμί, νά το* dώκ *το* ǰiŋgiάνο. J̌iŋgiάνος *σέμεν ἀπέσω· κρύβιšδεν 's το κελέρ.* Ἤρτεν *ναίκα·* dén do *ἤβρεν* do ǰiŋgiάνο. *Σέμεν ναίκα ἀπέσω να κοιμηχῆ.* Σκοτιάνεν. Ἤρτεν· *ξέβεν ὄξω.* "Νά *σε πάρω*," *εἶπεν τα τ ναίκα*[1] *ἐκείνο.* "Ἄν *με πάρῃς*," *εἶπεν*, "*ἄς φέρ' ἐβγά, ἀς φέρω κ' ἄλα šέα, κι ἀς φᾶμ*," *εἶπεν*, "*κ' ὕστεριs ἄ σε πάρω.*" Σέμεν *'s το κελέρ να κρυβιšτῆ.* Δώκεν do *τρόϊχ, και κρυβίštεν.* Ἤφεραν, *κόνωσαν ἐκεί κάτω λίο ρόφ.* Süρῦλσεν· *πάτσεν ἐκεί· ἔπεσεν.* Πήγαμ, *πšάσαν* do· ἔdεσάν do· *ἤφαράν* do *ὄξω.* "Ἐκεί *γιατί κρυβίštες;*" *εἶπαν.* "Κρυβίšτα *γιά να πάρω ναίκα*," *εἶπεν.*

Dén do *σάλτσανε·* bóšκησεν da *πρόβατά τνε.* Παίšκεν, *ἐρότουν 's το γιαζῶ.* Πάν *μέρα ἔτρωεν ἕνα πρόβατο.* Ρώτσαν do, "Ἐσύ *τα πρόβατα τί τα šάνειs και χάνειs τα οὔλα;*" Κ' *ἐκείνο εἶπεν*, "Τί *νά τα* boίκω; dé *νά τα φάγω γιά. Παίνω νά τα* bošκήσω· *ἐκεί ἅμα τρανήζνε το λύκο, κυλίζουνdαι· παίνου 's το λύκο ἐμbρό· και λύκος τρώχ τα.*"

[1] *V.* § 107.

my moustaches. We will see. This will prove it." He took hold of his moustaches. "Huh!" said the king. "I will run away," said he. He broke the lamp.

That woman's son came. He was an orphan. "Take hold of my beard," said the king. He took hold of the king's beard; he pulled it. The king said, "Pull it. We will see. If you killed it, this will prove it." "Huh!" said he. He (the boy) pulled it hard, so that he pulled out some of the beard. "You killed it," said he. He gave his daughter to that boy, who has no father.

KHRÍSTOS YORDÁNU ADZENÓPULOS DAMIRZÓPULOS.

4. *The Gypsy*[1].

Once there was a bride. A gypsy went to ask for bread. The woman went in, to bring bread, to give to the gypsy. The gypsy went in; he hid in the cellar[2]. The woman came back; she found the gypsy gone. The woman went into the house, to sleep. It was dark. He (the gypsy) came out. "I will marry you," said he to that woman. "If you will marry me," said she, "let me fetch eggs, let me fetch other things as well, and let us eat," said she, "and afterwards I will accept you." "He went into the cellar to conceal himself. He pushed forward the stone door, and concealed himself. They brought some peas and spread them down there. He slipped; he trod there; he fell down. They went, caught him, bound him, brought him out. "Why did you conceal yourself there?" they said. "I hid myself to get the woman," said he.

They did not let him go. He fed their sheep[3]. He used to go to and fro to the open country. Every day he would eat a sheep. They asked him, "What are you doing with the sheep, that you lose them all?" And he said, "What can I do? I do not eat them indeed. I go to feed them. As soon as they see the wolf yonder, they run in confusion up to where the wolf is, and the wolf eats them."

[1] *V.* p. 230.

[2] This cellar is one of the subterranean refuges beneath the houses described on p. 15.

[3] It is the common practice for the small owners of the village to employ a common shepherd to keep their flocks, bringing the animals back every evening to the village, where they are shut up each in the courtyard of the owner's house.

"Ενα μέρα dέν ἐγινάνσεν προβατι̯οῦ ἀφένdος. Πήγε 'ς τα πρόβατα κονdά. Τα πρόβατα πήγαν σο čεὔμέ, νά τα ποτίζνε. Τράνσαν do λύκο. "Ενα γίχ κ' ἕνα πρόβατο ἔτρεξαν, πήγαν 'ς το λυκο ἐmbρό. Και λύκο ἔφαέν da. 'Εκτέτε ἤρτεν 'ς το χωρι̯ό, κ' εἶπεν da, "Πήγα· τράνσα τα πρόβατα· ἀπε dύο τρέγνε, παίν dε 'ς το λύκο ἐmbρό, και λύκο τρώει τα. 'Αλά το biστικό μέ το λαλῆτε. Εἴdι̯α μέ τα μάτι̯α μ, και γινάνσα."

Χρῆστος 'Ιορδάνου 'Αδζενόπουλος Ταμιρζόπουλος.

Αχό. 5.

bίρ βαqǿtda κειόταν ἕνα ναίκα. Εἶχεν τρία φšάχα. Dέν εἶχεν ἕνα šέχ να φάϊχ. Κειόταν κονdά τ ὀμουšίγεζ ουτ. 'Εκείνα εἶχαν πολύ ἀλέφ. Πάν μέρα παίšκεν· κόλνεν το ζυμάρι τ. Τα χέρι̯α dέν da πλύνιšκεν. Μέ το ζυμάρ 's τα χέρι̯α τ ἐρχούτον σο σπίτι τ· πλύνιšκεν τα χέρι̯α· ψήšκεν ἕνα γεμέκ· και τρώϊšκαν da φšάχα τ.

Πάλι ἕνα μέρα πήγεν να κολήš το ζυμάρι τ. Dέν d' ἀφήκεν ὀμουšούζ ουτ. 'Εκείνα ἤρτεν· πήγεν να φέρ γι̯αqaǰάχι̯α ἄς το γι̯αζώ. Πήγεν ἐκεί· ἤβρεν τα dώγεκα ἀπόστολ. 'Απόστολ ἅμα τράνσαν ναίκα, "'Ελα γι̯ώ, ναίκα," εἶπαν. "Τί με βρεῖšτετ, γι̯αβρουλάρ əμ;" "Τί σερέβεις;" εἶπαν. "'Ηρτα να σερέψω λίγα χορτάρι̯α και λίγα γι̯αqaǰάχι̯α· και νά τα ψήσω, και να φᾶνε τα φšάχα μ."

'Εκεί dώγεκα ἀπόστολ ἔτρωγαμ[1] ψωμί. Σέρεψαν κρομμυοῦ τα φύλα και τα ψίγι̯α· οὔλα σερέψαν da. Γι̯όμωσαν da ἐκεί ζ ναίκας το τοβρά. "'Ωζ να παραμῆς, μέ κλώης· και τρανᾶς τα." Δεν ἔκλωσεν πίσω τ και τράνσεν da, ὥζ να παραμῆ σο σπίτι τ.

Παρέμη σο σπίτι τ· φκι̯ορώσεν da 's τὄνα το küšά. Γι̯ολάτσε το φšάχə τ, "'Αμε, κρέψε κ' ἔλα το šαμšέκ," να μετρήš τα λίρες. 'Εκείνο ναίκα ρώτσεν do, "Τί να ἔννε το šαμšέκ;" Γι̯απουšτούρσεν λίγο πίς. 'Ηφερεν να μετρήš ναίκα. Γι̯απούϊσαν dύο λίρες šαμšεκι̯οῦ 's τον gώλο. "Υστερα γι̯ολάτσεν πάλι το φšάχə τ,

[1] *"Ετρωγαμ* before *ψ* for *ἔτρωγαν*.

One day the owner of the sheep did not believe this. He went to the sheep. The sheep went to the spring; they will give them water. They saw the wolf. A goat and a sheep ran and went to the wolf; and the wolf ate them. Then he went to the village, and said, "I went, and saw the sheep. Two by two they run, and go up to the wolf, and the wolf eats them. Do not say any more that it is the shepherd. I saw with my eyes, and believed."

KHRÍSTOS YORDÁNU ADZENÓPULOS DAMIRZÓPULOS.

5. *The Two Women and the Twelve Apostles*[1].

Once upon a time there was a woman. She had three children. She had nothing to eat. Near her were her neighbours. They had plenty of flour. Every day she used to go and bake bread for them. She used not to wash her hands. With the dough on her hands she used to go to her house, wash her hands, bake a loaf, and her children would eat.

One day again she went to bake her bread. Her neighbour did not allow her. The woman came back; she went to fetch fuel from the open country. She went there; she found the twelve Apostles. When the Apostles saw the woman, they said, "Come here, woman." "Why did you call me, my children?" "What are you gathering?" said they. "I came to gather a few herbs and a little firewood; and I will cook them for my children to eat."

The twelve Apostles there were eating bread. They gathered up the leaves of the onions, and gathered up all the fragments. They filled that woman's bag with them. "Until you have gone away, do not turn round and look." She did not turn round and look, until she had gone away to her house.

She went away to her house. She emptied them out into one of the corners. She sent her child, "Go, ask for the measure and come back," that she might measure the gold pieces. The woman asked him, "For what is the measure?" She smeared a little pitch on it. He brought it for the woman to measure the money. Two gold pieces stuck on the bottom of the measure. Afterwards she sent the boy again, "Go, give back the measure

[1] *V.* p. 254.

"Άμε, dός το ăαμăέκ, κ' ἔλα." Πήγεν, dώκεν do. Τράνσεν, κεῖνdαι dύο λίρες ăαμăεκιοῦ τοῦ gώλο.

Ἐκτέτε ἤρτεν, ρώτσεν do, "Πούγετα ἤβρες ἐăύ ἐτούτα τα παράγια;" "Πήγα 's το γιαζῶ να σερέψω κεmbρέα· κειόταν dώεκα ἀπόστολ, κ' ἐκείνα baghόρσαν με. Κ' ἐγώ πήγα κονdά τνε. 'Τί με baghόρσετ;' εἶπα. 'Τί σερέβεις ἐώ;' ἐκείνα ρώτσαν ἐμένα. Κ' ἐγώ εἶπα, 'Ἤρτα να σερέψω γιαqaǰάχια.' Κ' ἐκείνα σέρεψανε τά ἔφαγαν ψωμιοῦ τα ψία, και dώκαν με τά. "Ὡζ να παραμῆς σο σπίτι ς, μέ κλώῃς, τρανᾶς πίσω ς.' Κ' ἐγώ dέν τράνσα πίσω. Ἤρτα ἐώ σο σπίτ· φκιόρωσά τα σο σπίτ. Τράνσα, κεῖνdαι λίρες."

Ἐκτέτε τ' ἄλο ναίκα, "Να πάω κ' ἐγώ," εἶπεν. "Ἄm bᾶς, ἄμε." Πήγε ἐκεί· baghόρσαν do πάλι dώεκα ἀπόστολ. "Τί ἀradάεις ἐώ;" εἶπαν. "'Αradάζω γιαqaǰάχια," εἶπεν. "Ἔλα ἐώ, ἄζ γιομώσουμ τοβρά ς ψία," εἶπαν. Γιόμωσέν do. "Ὡζ να πᾶς σο σπίτ, μέ κλώῃς, τρανᾶς ὀπίσω ς," εἶπαν.

Ὡζ να παραμῆ, dέν τράνσεν πίσω τ. Παρέμεν· φκιόρωσέν da σο σπίτ μέσα. Ἔκλωσαν οὔλα φία. Τα φία τυλίχαν σα πιάρια, 's το γουργούρι τ, 's τα μέσα τ. Σῦχσαν τα φία ἄσ' ὀρταλάχ· boίκαν dύο παρčάϊγια.

Ἐκείνο τ' ἄλο ναίκα φουqαρές ἔφαεν, ἔπăεν ἐκεί τα παράϊγια. Γιαăάτσεν.

Χρῆστος 'Ιορδάνου 'Αδζενόπουλος Ταμιρζόπουλος.

Αχό. 6.

Κεῖτον ἕνα κοϊκονό, κ' ἔξεm bήγεν. Εἴdιε ἕνα πσίκα. "'Ας πάω κ' ἐγώ dάμα ς," εἶπεν. Κ' ἐκείνο, "Πού να πᾶς;" εἶπεν. "Να βγῶ να πάω," εἶπεν. Πσίκα πῆγεν dάμα τ. Γιουρούλτσεν. "Ἔλα, ἄζ λαχτηχῶ 's τοῦ κώλο ς." Λαχτήχεν, λαχτήχεν.

Πήγεν ἄλο λίγο. Ξέβεν ἕνα ταζό. Πήγεν, πήγεν. Γιουρούλτσεν κ' ἐτό. "Ἄζ λαχτηχῶ 's τοῦ κώλο ς."

Πήγεν ἄλο λίγο. Ἤβρεν ἕνα ăκυλί. Ἐκείνο πήγεν, πήγεν κόζμος· γιουρούλτσεν. "Ἔλα, ἄζ λαχτηχῶ 's τοῦ κώλο ς."

and come again." He went and gave it back. She saw, there are two gold pieces in the bottom of the measure.

Then she came and asked her, "Where did you find this money?" "I went to the open country to gather firewood. There were the twelve Apostles, and they called me. And I went up to them. 'Why did you call me?' I said. 'What are you gathering here?' they asked me. And I said, 'I came to gather firewood.' And they gathered the fragments of the food, which they had eaten, and gave them to me. 'Until you have gone away to your house, do not turn and look behind you.' And I did not look behind. I came here to the house, I emptied them out in the house. I saw, there are gold pieces.

Then the other woman said, "I too will go." "If you will go, go." She went there. Again the twelve Apostles called her. "What are you seeking here?" they said. "I am seeking for firewood," said she. "Come here; let us fill your bag with fragments," said they. She filled it. "Until you go to your house, do not turn and look behind you," said they.

Until she had gone away, she did not look behind her. She went away. She emptied it inside her house. All had turned into snakes. The snakes wound themselves round her feet, her neck, her waist. The snakes squeezed her middle; they cut her into two pieces.

That other poor woman ate and drank with that money. She lived (many years).

Khrístos Yordánu Adzenópulos Damirzópulos.

6. *The Cock and his Friends*[1].

There was a cock, and he went out and away. He saw a cat. "Let me too go with you," said he. And he said, "Where will you go?" "I will go out and away," he said. The cat went with him. He grew tired. "Come, let me mount on your tail." He mounted, he mounted.

He went on a little further. A greyhound came out. He went on and on. He too grew tired. "Let me mount on your tail."

He went on a little further. He found a dog. The dog went on; the party went on. He grew tired. "Come, let me mount on your tail."

[1] *V.* p. 243.

Πήγεν, πήγεν. Ἤβρεν δέκα λίρες. Ἤβρεν ἕνα λύκος. Πήγεν κόζμος. Λύκος γιουρούλτσεν. "Ἄζ λαχτηχῶ." Λαχτήχεν σ' ἐκείνο.

Πήγεν, πήγεν. Ἤβρεν ἕνα σέλ. Λαχτήεν 's τουτούτ τοι κώλο.

Ἐτό πήγεν, πήγεν. Ἤβρεν ἕνα βόϊχ το κοϊκονό. Πήγεν. Γιουρούλτσεν. Λαχτήεν 's τοι κώλο τ.

Πήγεν, πήγεν. Ἤβρεν ἕνα qόϊč. Γιουρούλτσεν.

Πήγαν, πήγαν· ἤβραν ἕνα χτηνό.

Πήγαν ἄλο λίγο· ἤλτεν ἕνα qατούρ. "Πού να πᾶτ;" εἶπεν. "Ἔλα, ἄς πᾶμε, κ' ἐσύ," εἶπεν. Πήγαν dάμα. Ἤβραν ἕνα πρόβατο. Ἔ το πρόβατο μέσῃ τ ἤβρεν δέκα λίρες.

Πήγαν 's ἕνα σπίτ, τό 'να ναίκα εἶχεν κόζμο χτηνιά. Ἐτό το κοϊκονό σέμασέν da 's το κουμές. Ξέβαλεν το κοϊκονό το λύκο· ἔφαν da ὀρνία τ. Ἔσυρέν do 's τα χτηνιά μέσα. Ξέβαλεν το ταζό· ἔφαεν da χτηνιά. Σέμασέν da 's το τουνdούρ ἐτό γιαghəρνεdί· ἐσύρεν do 's το τουνdούρ. Ξέβεν το λερό· ἔζβυσεν νιŏτιά.

"Κρέβω τα λίρεζ ουμ." Ἤφερεν ἐκεί τα λίρες. "Ἐτούτα τα μόν dέ νdαι," εἶπε. Ἤφερεν do ἄλα λίρες· "Κ' ἐτούτα τα μόν dέ νdαι," εἶπεν. "Σέμα, χώρσε τα λίρεζ ους." Ἐτό σέμεν· βούλα πήρεν da. Ἀπεώ βghόν· παίν 's τα γάζə τ. Παίνουν ἐκεί· βγάλ τα λίρες. Ἐκείνο μέρα τ dίν do ἕνα ŏαμŏέκ κσάρ.

Ἀθανάσιος Ἰορδάνου.

Αχό. 7.

bίρ βαqə́τ κειόταν dύο ἀχπάπια· τŏνα καστερνός και τŏνα χωριάτς. Καστερνός πήγε σο χωριό σο ἀχπάπι τ· γέννεν μισαφίρης. Και ἀπκάτω ἄπλωσεν τρία τέσερα μινdάρια, και γεμέκια πένd' ἔξ ἔρουνdαι. Στέκεται δέκα μέρες· dέ παιν. Εἴκοŏι μέρες· dέ παιν. Τα μινdάρια ἀποκάτω παίρ τα· πάλι dέ παιν. Τα γεμέκια λίεψεν da· πάλι dέ παιν. Και ἕνα μέρα γράφ πούσουλα ὀdά σααbός. "Ἀπκάτω ς χέκα čΰλ· τŏναν do πρόσωπο τ πάλιωσεν,

He went on and on. He found ten gold pieces. He found a wolf. The party went on. The wolf grew tired. "Let me mount." He mounted on him.

He went on and on. He found a torrent. It mounted on his tail.

He went on and on. The cock found an ox. He went on. He grew tired. He mounted on his tail.

He went on and on. He found a ram. He grew tired.

They went on and on; they found a cow.

They went a little further; there came a mule. "Where are you going?" said he. "Come, let us be off, and you too," said he (the cock). They went together. They found a sheep. Inside the sheep he found ten gold pieces.

They went to a house, where a woman had a great number of cows. She put the cock into the henhouse; the cock set down the wolf; he ate up her fowls. She put him amongst the cows. The cock put down the greyhound; it ate up the cows. She put that rascal into the oven. She dragged him into the oven. The water came down; it put out the fire.

"I want my gold pieces." She brought those gold pieces. "These are not mine," said the cock. She brought other gold pieces. "And these are not mine," said he. "Come in, pick out your gold pieces." He went in, took them all. He goes out from there, goes to his *cache*. They go there. He brings out the gold pieces. That day of his brings him in a measure of barley.

ATHANÁSIOS YORDÁNU.

7. *The Guest*[1].

Once there were two friends; one lived in the Castle[2] and the other was a villager. The man from the Castle went to the village to his companion; he became his guest. And he laid down three or four mattresses, and five or six meals a day are served. He remains ten days; he does not go away. Twenty days; he does not go away. He takes away the mattresses from under him. Still he does not go. He reduced the meals. Still he does not go. And one day the master of the house writes a letter; "Beneath you I put a bed. One side of it wore out.

[1] *V.* p. 230. [2] *I.e.* Nigde, *v.* note, p. 345.

ἔκλωσεν και τ' ἄλο το πρόσωπο τ· πάλι̯ωσεν g' ἐκείνο. "Αλο dé *τροπι̯άζεσαι;*" *εἴπεν.*

Σκώεν saba*χ*dán *να παραμῆ κ' ἐκείνο μισαφίρης.* "Εγραψεν *κ' ἐκείνο μισαφίρης ἕνα πούσουλα·* "Μισαφίρι̯οῦ *το* †*κέϊφ 's ἐμέ*†. *Τρία μήνες, τέσερα μήνες κοιμᾶται.* 'Εσέϊν *ὀγλού* qatór, *χίč ζαμάν μί χατόρ;*" 'Αούča *lé τα· ἀφήμ,* baív.

Told by an old man.

Malakopí. 1.

"Ησαν *δύο ἀδέλφι̯α· τὄνα ἤταν ἀqουλού, κι τ' ἄλου ἤτανι* ǎaǎqə́n· *κι τ' ὄνομα τ λέϊξαν του Κέλ ὀγλάν.* 'Ιτο *του ἀqουλού λέ σου Κέλ ὀγλάν,* "Του *μάνα μ καλά νά του τρανής, νά του φαγίς, νά του κοιμής, νά του νίψ· νά του τρανής πολύ καλά.*" 'Ιτό *του Κέλ ὀγλάν* lé*χ,* "Καλό· *σάνου τα.*"

"Εβρασιν *ἕνα* qa*ζ*án panǰára. 'Ιτό *μάνα δόνι̯α δέν εἶχαν.* baǎlátsin *Κέλ ὀγλάν νά τα λαχτίς σου στόμα τ.* 'Ιτό *μάνα τ πέθανι. Θάριψιν κοιμᾶτι* deí. "Εστρωσιν dou *στρώσι τ· κοίμσιν* dou.

"Ηρτιν *το ἀqουλού του παιδί.* Ρωτᾷ *του,* "Του *μάνα μ τί του* boíkis; *Πού εἶπα σι τα λόγι̯α,* boíkis *τα μί;*" "boíka *τα,*" *λέ.* "Φάϊσα *του, ἔστρωσα του. Κοιμᾶτι ἀκόμα.*" 'Εκείνου *ἄμα τ' ἄκουσιν ἀβούča, εἴπι,* "Του *μάνα μ σκότουσις του,*" degí. *Πήγιν· τράνσιι̯ gι μάνα πέθανι.*

baǎlátsan *να μοιραστοῦν του πράμα. Κι του πράμα τνε ἤτανι λίγα ὀρνίθι̯α.* 'Ιτό *Κέλ ὀγλάνς πήριν ἕνα ὀρνίθ. Πήγιν σα γι̯αζǿδι̯α·* čəghərdᾷ, "Ξουνού *ἀλǿρμəσəνəζ γι̯αρǿν* me*ǰ*idié;" *Παίν του πρώτου μέρα· κανείς δέν* dou *πήριν. Παίν* sö*büγ*ǐ́ *τ μέρα.* "Ηταν *ἕνα* bouboubóǔč. 'Ιτό, "Πάρου *του,*" *λέ.* "Ερχιτι *σου σπίτι τ Κέλ ὀγλάνς· λέ σου ἀδελφό τ,* "'Εγώνα *τὄνα τ' ὀρνίθι μ πούλσα του.*" *Παίν τ' ἄλ dou μέρα, να πάρ τα παράδι̯α τ.* 'Ιτό bouboubóǔč *φέkh ἄσου* dendró. 'Ιτό *παίρ ἕνα χτέρ· ǎerík*h *του σου φουλι̯ά τ. Πέφνει ἕνα κεσέ λίρις μί τα* me*ǰ*idié*δι̯α.* 'Ιτό *παίρ ἕνα* me*ǰ*idié· *σακών* dou· *παίρ του μισό τ. Παίν. Λέ σου ἀδελφό τ,* "'Εγώνα *του μισό του* me*ǰ*idién *πήρα του.*" Ρωτᾷ *του*

The other side was used. It too wore out. Are you not by now ashamed?" said he.

In the morning the guest rose up to go away. The guest too wrote a letter. "The repose of a guest should be mine. He rests three months, four months. O thou mule, son of an ass, can you never do a favour?" Thus he says. He leaves and goes away.

Told by an old man.

Malakopí.

The Mad Brother[1].

There were two brothers; one was clever and the other was foolish. And they called him Scaldhead. The clever one said to Scaldhead, "See well to my mother, feed her, lodge her, wash her, look after her very well." The Scaldhead says, "Good. I will do so."

He boiled a pot of beetroots. The mother had no teeth. The Scaldhead began to shove them into her mouth. His mother died. He thought she was asleep. He prepared her bed; he put her to bed.

The clever boy came. He asks him, "My mother, what have you done with her? Have you done as I told you?" "I have," says he. "I fed her, I put her to bed. She is still asleep." When he heard this, he said, "You have killed my mother." He went; he saw his mother was dead.

They began to divide the property. And their property was a few fowls. The Scaldhead took a fowl. He went to the open country. He cries, "Will you buy this for half a medjid[2]?" He goes the first day; no one bought it. He goes the next day. There was a hoopoe. "I take it[3]," says the hoopoe. The Scaldhead comes to his house. He says to his brother, "I have sold one of my fowls." He goes the next day, to get the money. The hoopoe flies off the tree. He takes a stone; throws it at his nest. A bag of money falls down with the medjids (in it). He takes a medjid, breaks it, takes one half of it. He goes off. He says to his brother, "I have got the half medjid." His brother

[1] *V.* p. 231.

[2] A medjid is about 3*s.* 6*d.*

[3] The Greek words πάρου του (páru tu) bear a resemblance to the hoopoe's note which almost everywhere has given the bird its name, *e.g.* ἔποψ, upupa, hoopoe and in this story bουbουboύč.

ἀδελφό τ, "Τίαλ dou πήρις;" "Ἔϑιρα ἕνα χτέρ. Ἔπισιν ἕνα κεσέ λίρις μί τα μεǰιδιέδ̱α. Πήρα τὄνα του μεǰιδιέ, τσάκουσα τα· πήρα τα ἀβούča."

Ρωτᾷ του πάλι, "Πάλ' εἶνdι τα παράδ̱α μί;" "Εἶνdι," λέ του. Παίννι του ἀδελφό τ μί του Κέλ ὀγλάν dάμα. Δείχ του του dόπου τ. Παίρ τα ἰτό του ἀqουλού. Ἔρουνdι σου σπίτ νά τα μοιραστοῦνι. Παίννι σου qομουδ̆ού τνε, να πάρνι του ρούπ, γι̱ά να τα μοιραστοῦνι dεγί.

Ἰτό του qομουδ̆ού τ γι̱απουδ̆τούρσιν λίγου πίσα σου ρουπι̱οῦ τουν gώλου. *Ρώτσιν* da, "*Τί να μοιραστῆτι;*" *Εἴπαν* gi, "*Να μοιραστοῦμι φακούθ.*" *Δώκιν του ρούπ. Μοιράσαν* da *τα παράδ̱α. Σου ρουπι̱οῦ τουν* gώλου *γι̱απούϊσιν ἕνα λίρα. Ἰτό το qομουδ̆ού τ παίν· τρανᾷ κι γι̱απούϊσιν ἕνα λίρα. Ἰτό λέ κι, "Να πάγου νά το πῶ του βασιλέγα, γι̱όξα δώσετ κι μένα." Ἰτούτα τ' ἀδέλφι̱α ἔφγανι ἀπικι̱ού, κι πήγαν 's ἕνα ἄλου τόπους, πού καθούτανι βασιλέγας.*

Ἰτό Κέλ ὀγλάνς παίρ πάλι τ' ὀρνίθι̱α τ. Παίν σου βασιλέγα. Λέχ, "Φουqαρέζ μι· ὅτι νά μι δώκς, δόζ μι. Ἔπαρ ἰτό τ' ὀρνίθ, σα θέλς, bedaβά." *Ἰτό βασιλέγας παίρ του· δίν* dou *ἕνα* pendάr. *Ἰτό Κέλ ὀγλάνς παίρ του* pendάr· *κι πότι παίν, κλέφτ ἕνα πουτήρ. Ἰτό βασιλέγας τ' ἄλ* dou *μέρα* čəghərdᾷ *του ἀχčή τ· λέ, νά του φέρ κραδ̆σί. Ἰτό ἀχčής βρίkh του ἕν' ἄλου πουτήρ. Ἰτό βασιλέγας λέχ, "Ἰτό δέ νι." βρίkh του κι τ' ἄλα τα πουτήρα, κι κείνα δέ 'νdι. Ὕστερα του βασιλέγα bι̱άσιν* dou *χουλή. Čəghérsin του ǰελάτη τ, νά του σκοτῶς̆. Ἔρχιτι ǰελάτ ǎαχέρ ǎαχέρ μί τα μαχαίρα. Ἔρχιτι σου βασιλέγα* koudά. *Βρίkhνι του ἀχčή. Δίν* dou *ἕνα μαχαιρι̱ά· σκοτών* dou. *Κ' ἰτό ǰελάτ του μαχαίρ σηνι̱άφρα σά δέν* dou *κόψ, νά του σκοτῶς̆ βασιλέγας.*

Ἔρχιτι τ' ἄλ dou *μέρα Κέλ ὀγλάνς. Πάλι βρίkh του ἕνα* qούρκα. *Δίν* dou *πάλι ἕνα μεǰιδιέ. Κι πότι ἔριτι, παραμαίν, κλέφτ παλι ἕνα του φέσι τ. Ἰτό βασιλέγας νά πάῃ να* geζindή̃ς. *Λέ, να φέρνι του φέσι τ του καλό τ. Ἰτό πάλι δέν* dou *βρίghνι. Πάλι σκοτών ἔν' ἄλου čiράq. Ἰτό Κέλ ὀγλάνς ἰτούτα τα πράματα βούλα τά πήριν. Ρύkh πολύ βαθικό ἕνα τόπους· ἰτούτα βούλα λαχτᾷ τα 's ἰκείνου μέσα.*

Ἰτό βασιλέγας γι̱ά να μάθ ποι̱ός να παίρ ἰτούτα, boίκιν *ἕνα* kambή̃l *σέδε ἄσου φλουρί, κι ἔθικιν ἀσκέρ, νά του φυλάξνι* dεγί. *Ἰτό Κέλ ὀγλάνς ἅμα τ' ἄκουσιν, πήριν του* qaïdούρι *τ, γι̱αγλάτσιν*

asks him, "How did you get it?" "I threw a stone. A bag of money fell down with medjids (in it). I took one medjid; I broke it; I got it in this way."

He asks him again, "Is there still money there?" "There is," says he. His brother goes with the Scaldhead. He shews him the place. The clever one takes the money. They come to their house, to divide it. They go to their neighbour, to get the measure in order to divide it, they say.

This neighbour smeared some pitch on the bottom of the measure. He asked, "What are you going to divide?" They said, "We are going to divide lentils." He gave the measure. They divided the money. A gold piece stuck to the bottom of the measure. Their neighbour goes, sees a gold piece had stuck there. He says, "I will go and tell the king, unless you give some to me also." These brothers went away from there, and went to another place, where the king lived.

The Scaldhead takes his fowls again. He goes to the king. He says, "I am a poor man; whatever you please to give, give me. Take the fowl, if it please you, for nothing." The king takes it. He gives him a halfpenny. The Scaldhead takes the halfpenny, and, as he is going, steals a cup. The king next day calls his cook. He tells him, to bring him wine. The cook brings him another cup. The king says, "This is not it." He brings the other cups, and they are not right. Afterwards anger seized the king. He called for his executioner, to kill him. The executioner comes in a trice with his swords. He comes up to the king. They bring the cook. He smites him with the sword; he kills him. And the king will kill the executioner, if his sword does not slay at one blow.

Next day the Scaldhead comes. Again he brings him a turkey. Again he gives him a medjid. And as he comes, he goes aside, steals a fez of the king's. The king will go for a walk. He tells them to bring him his best fez. This again they do not find. Again he slays another servant. The Scaldhead took all these things. He digs out a very deep place. All these things he puts into it.

The king, in order to find out who took these things, covered a camel with gold pieces, and put soldiers to guard it. The Scaldhead, when he heard of it, took his ass, smeared it with pitch,

dou *πίσα· κι πότι παίν, περάν ἀπικιού, κι παίρ του κι παίν.* T' *ἄσκέρ εἴδαν* dou *γιά· δέν* dou boíkαν *ἕνα ὅέ.* 'Ιτό *βασιλέγας ρωτᾷ, ποιός του πήριν.* 'Ιτό τ' *ἄσκέρι τ λένι,* "'Ενα Κέλ *ὀγλάνς πήριν* dou, *κι πήγιν.*" Βασιλέγας *ἄκουσιν* da, *κι ἀvglάτσιv* gi, *τα πράματά τ ἰκείνου τα πήριν.*

'Οριš *να* ǰizdíǰνι *το θύρα τ.* 'Ιτό Κέλ *ὀγλάνς ἤηκοῦται· τρανᾷ, κι το θύρα τ* ǰizdιμένου. 'Αvglάτσιν dou. 'Ιτό baš̆λάτσιν *να* ǰizdíš *βούλα τα θύρια.* 'Ιτό *βασιλέγας παίν, τρανᾷ κι τα θύρια βούλα* ǰizdιμένα. Πιάσιν dou *χουλή· ἔβσαξιν βούλα τ' ἄσκέρια τ.* 'Αφήκιν *ἕνα μανάχου.* Πήγιν, *ἔδειξιν του σπίτι τ.* Γιολάτσιν *ἄσκέρ.* biάσαν dou, *νά του φσάξνι.* 'Ιτό Κέλ *ὀγλάνς φοβήθην, κι ἔδειξιν του τόπου πού ἤσαν*di *τα πράματα.* baš̆λάτσαν τ' *ἄσκέρι τ να ρύξνι πολύ.* "Ερυξαν, *ἔρυξαν, κόν*diψαν *να φέρνι*[1] *τα πράματα.* 'Ιτό Κέλ *ὀγλάνς* baš̆λάτσιν *να* kounνdíš *του χώμα ἀπάνου τνι· βούλα* qaπάτσιν da *μί του χώμα.* Δεκιού *δύο τρία μέρις στεκούσαν*di.

Κι Κέλ *ὀγλάνς ἕνα μέρα φόρσιν καλά τσόλια· πήριν* gi *του* qəlάč. Κατέβην *βασιλέγα του σεραΐ.* "Ηρτιν *βασιλέγα του ὀδά.* Čόκσιν *ἀπάνου τ, κ' εἴπιν* dou, "'Ισύ *ποιός ἰ*[2], *κι σκοτών τα ἰνσάνια;*" biάν, *σκοτών* dou. Φορών da *τσόλια τ· κοιμᾶτι βασιλέγα του στρώš.* Νίγιτι *βασιλέγας.*

Zabάναν čəghərdᾷ *βασιλέγα ναίκα τ, κι λέ του,* "'Αστενάρ *μι*" Βρίγουν dou *ἕνα* qaïβέ. Πιίν dou· *νίγιτι ἐπεῖ καλά.* Ναίκα *τ χουλάνσιν, ἀμά πάλ δέν εἴπιν ἕνα ὅέ.*

'Ιτό τ' *ἀqουλού ἀδελφό τ τράνσιν* gi *ἀδελφό τ δέ νι.* Πήγιν g' *ἰτό· πηρπήγιν ἕνα ὀρνίθ.* Πήριν *ἕνα* pendάρ. Κι *πότι* βghén, *ἔκλιψιν ἕνα* qəmatlé *πράμα.* 'Ιτό *πάλι κάθ' ἡμέρα παιρπαίνιγιν ἕνα ὀρνίθ, κι πότι* βghénιγιν, *κλέφτιγιν ἕνα πράμα.* Κ' *ἰτό Κέλ ὀγλάνς κάθι φράς σκότωνιν ἀπ' ἕνα čiráq.* J̌ελάτη τ biάσιν dou *χουλή.* Πήριν *του μαχαίρ· — κι βασιλέγας τότι γιορωνιάσιν τανι· —* "'Ισύ *ποιός ἰ,*" deγί, "*κι σκοτών τ' ἀθρώπ;*" Σκότωσιν dou, *κι γέννιν μαφτό τ βασιλέγας.*

'Ανάργυρος 'Α. Φωκίδης.

[1] Perhaps to be translated *find*, owing to the confusion between *εὑρίσκω* and *φέρνω*, for which *v.* *εὑρίσκω* in glossary.

[2] *Ικ. σαι = εἶσαι.*

and as he is going, passes that way, takes it and goes off[1]. The soldiers saw him indeed. They availed nothing at all. The king asks, "Who took it?" The soldiers say, "A Scaldhead took it, and went away." The king heard this, and understood that it was he who had taken the things.

He orders them to mark his door. The Scaldhead rises up; he sees that his door is marked. He understood the matter. He began to mark all the doors. The king goes; he sees, all the doors are marked. Anger seized him. He slew all his soldiers; he spared only one. He went; he pointed out the house. He sent soldiers. They seized him, to kill him. The Scaldhead grew afraid, and shewed the place, where the things were. The soldiers began to dig deep. They dug, they dug, they came near to getting the things. The Scaldhead began to throw the earth in upon them. He covered them all up with the earth. There they remained two or three days.

And the Scaldhead one day put on fine clothes. He took also his sword. He went down to the king's palace. He came to the king's room. He knelt upon him, and said, "Who are you, that you kill men?" He seizes him, he kills him. He puts on his clothes. He sleeps in the king's bed. He becomes king.

In the morning the king calls his wife, and says to her, "I am ill." They bring him a cup of coffee. He drinks it. He becomes quite well. His wife was angry, but she did not say anything.

The clever brother saw that his brother is missing. He too went. He took with him a fowl. He received a halfpenny. And as he was going out, he stole an object of value. Every day again he used to bring a fowl, and as he was going out, used to steal something. And the Scaldhead every time used to slay a servant. His executioner was seized with anger. He took his sword. And the king had then grown old. "Who are you, that you kill men?" says he. He killed him, and became king himself.

ANÁRYIROS A. PHOKÍDHIS.

[1] *V.* p. 233.

Phloïtá. 1.

Κειόταν ἕνα ἄνdρα και ναίκα, και φšάχα δέν εἶχανε. Ἄνdρα τ κουβάλνεν ξύλα ἄσο βουϊνί. Φέριšκεν ἕνα qομάρ ξύλα· πούλνεν da ἐξήνda παράδια. Χαούča gečίνdινανε· πάν μέρα ἀούča.

Κουβάλνεν ἕνα μέρα πάλι ἕνα qομάρ ξύλα, και ἤβρεν ἕνα jιγάρ. Πήγεν σο čaršί. Εἴδεν το ἕνα Γιαχουdής· "Ἄ σε δώκω σεράνda παράδια το jιγάρ." "Δός το με," εἶπεν. Κ' ἐκείνο δώκεν do, και εἶπεν, "Πάν μέρα να φέρης ἀούča ἕνα jιγάρ." Κ' ἐκείνο πάλ πήγε σο βουϊνί· πάλ ἤβρε ἕνα jιγάρ. Σεράνda μέρες ἤβρεν da jιγάρα. Ὕστερα ἐκείνο do jιγάρ 's ἕνα μeǰιdιέ πούλσε da.

Κ' ὕστερα εἶπεν da Γιαχουdής, "'Εdώ, πουλιοῦ το ὀβγό νά μου το φέρης," εἶπεν. Και ὕστερα πήγεν σο βουϊνί· ἀράτσεν· ἤβρεν d' ὀβγό. Ἤβρεν do το Γιαχουdή· πένde λίρες πούλσεν do. Και Γιαχουdής εἶπεν, "Φέρε με bou goύν do πουλί." Και Γιαχουdής ὕστερα εἶπεν do, "Φέρ το πουλί." Κ' ἐκείνο ἤβρεν do[1]. Δώκεν do δέκα λίρες το ναίκα τ. "Ἄνdρα ς ἀν φέρ το πουλί, σάξε το και ἄς το φâμε," εἶπεν Γιαχουdής. Και ὕστερα ἔφσαξάν do το πουλί, νά το φâνε. Ἔθεκάν do σο doυλάπ. Ναίκα πήγεν να čəghərdíš το Γιαχουdή.

Τα φšάχα ἤρτανε ἄσο σκόλειο. Τράνσανε, μάνα τνε δέ νε. Ἔφαγάν da τŏνα το jιέρι τ, και τŏνα το κιφάλι τ, και τŏνα τοῦ gαριά τ. 'Αφήκανε τα φšάχα· πήανε σο σκόλιο. Ὕστερα ἤρτεν Γιαχουdής μέ το ναίκα να φâν το πουλί. Γιαχουdής τράνσεν· ἐκεί πουλιοῦ το κιφάλ, το jιέρ, τοῦ gαριά δέ νε. Δέν d' ἔφαεν Γιαχουdής. Ὕστερα εἶπεν Γιαχουdής, "Ἄ σκοτώσουμε τα φšάχα· ἄ βγάλουμε ἀούča τα, dά ἔφαγανε τα φšάχα τα šέα[2]." Ὕστερα daghəlσανε τα φšάχα ἄσο σκόλιο. 'Εκεί da φšάχα δέν παρέμανε· κοιμήθανε σο σκόλιο. Και söbüű τ μέρα πάλ δέν παρέμανε. Ὕστερα τ φšάχα οὐσάνσανε. Το μέγα ἀδελφός εἶπεν, "Μάνα μας νά μας σκοτώš. 'Απιδά ἄζ βγοῦμε, και ἄς πâμε 's ἕνα χωριό."

Τα φšάχα πήγανε ἐκεί σο χωριό. Κειότονε ἕνα μέγα qαλαbαλəχ. Πήγανε τα φšάχα ἐκεί 's το qαλabαλəχ. Ρώτσανε τα

[1] For meaning *v.* εὑρίσκω.

[2] For the order *v.* § 382.

PHLOÏTÁ.

1. *The Magic Bird*[1].

There were a man and a woman, and they had no children. Her husband used to fetch wood from the mountain. He would bring a load of wood; sell it for sixty parás[2]. Thus they lived. Every day thus.

He was gathering one day again a load of wood, and he found a feather. He went to the market. A Jew saw him. "I will give you forty parás for the feather." "Give it me," said he. And that man paid him, and said, "Every day you must bring me a feather like this." And he went again to the mountain. Again he found a feather. For forty days he found feathers. Afterwards he sold that feather for a medjid[3].

And afterwards the Jew said, "Come! Bring me the egg of this bird," said he. And afterwards he went to the mountain; he searched; he found the egg. He found the Jew. He sold it for five pounds. And the Jew said, "Bring me today the bird." And the Jew said afterwards, "Bring the bird." And the man brought it. He gave the money, ten pounds, to his wife. "If your husband brings the bird, kill it and let us eat it," said the Jew. And afterwards they killed the bird, to eat it. They put it into the cupboard. The woman went to call the Jew.

The children dispersed from the school. They saw that their mother was not (there). One ate its liver, and one its head, and one its heart. The children went away; they went to school. Afterwards the Jew came with the woman to eat the bird. The Jew saw that the bird's head, liver and heart are missing. The Jew did not eat it. Afterwards the Jew said, "Let us kill the children, and thus get from them the parts which the children have eaten." Afterwards the children dispersed from the school. Those children did not go away. They slept at the school. And on the following day again they did not go away. Afterwards the children became troubled. The eldest brother said, "Our mother will kill us. Let us go away from here, and go off to a village."

The children went to that village. There was a great crowd. The children went there to the crowd. The children asked, "What

[1] *V.* p. 263. [2] About 3*d.* [3] About 3*s.* 6*d.*

φδ́άχα, "Τί qalabalə́χ *νε ἐdó*;" Κ' *ἐκείνα εἴbανε*, "Πέθανεν *βαδ̆ιλι̯ό μας· και να boίκουμε ἕνα βαδ̆ιλι̯ός*." Εἴχανε ἕνα πουλί· *και τό σάλdαναν, ὅστινος κιφάλ qόνdανεν, ἐgείνο σάνιδ̆καναν* do *βαδ̆ιλι̯ός. Και τα φδ́άχα στάθανε ἐκεί πέρα. Ὕστερα σάλσανε το πουλί. Και οὔϊσεν, και qόνσεν ἐgεί παιδι̯οῦ* do *κιφάλ. Και πάλι εἴπανε*, "Ἐτό δέ νίδ̆κεται, *νά το ποίκουμε βαδ̆ιλι̯ός. Ἂς το σαλdήσουμε ἀλάγμι̯α*." Κ' *ἐτό σάλσανε ἀλάγμι̯α. Ὕστερα πάλι σάλσαν* do, *και qόνσεν πάλι ἐgεί σο φδ́αχοῦ* do *κιφάλ*. Πάλι *εἴbανε*, "Δέ *νίδ̆κεται*." Και *δέν εἴχανε ἐdέτ· ἐκεί το πουλί ἄ̯ν και qονdίζ̆ σο κιφάλ, ἐκείνο δέν το σάνιδ̆κανε βαδ̆ιλι̯ός. Ὕστερα ἕνα μέγα χερίφος εἴbεν*, "Ἐτό *το παιδί το φδ́άχ ἄς το boίκουμε βαδ̆ιλι̯ός*. Ἐτό *το φδ́άχ ἄ̯ν gι*[1] *ξέβριδ̆κεν το πουλί, δέν qόνdανεν σο κιφάλι τ*." Και *ὕστερα το φδ́άχ ποίκαν* do *βαδ̆ιλι̯ός, gαι τ' ἄλο το μικρό ἀδελφό τ ποίκαν* do *βεζίρης κονdά τ*. Πόμεν do *μικρούτδ̆ικο φδ́άχ*.

Ὕστερα *ἐgεί* do *φδ́άχ ξέβεν ἀbegεί σο χωρι̯ό· πήγεν* 's *ἕνα ἄλο χωρι̯ό, και στάθεν* 's *ἕνα qαϊφεϳ́ής čιράχ*. Ἐgεί do *φδ́άχ τό στάθεν σο qαϊφεϳ́ή čιράχ παιρί, qαϊφεϳ́ής πολύ ζεν̯gινένσεν*. Ὕστερα Γι̯αχουdής *ἄκουσέν* da. *Πήγεν ἐgεί να ἔβρη το φδ́άχ, και νά το σκοτώ̈ς*. Το *φδ́άχ ὅdιν̯gι εἴδεν το* Γι̯αχουdή, *ἀφήκεν, ἔφγα· πήγεν* 's *ἕνα ἄλο χωρι̯ό. Και στάθε ἐgεί σο χωρι̯ό* 's *ἕνα qababǰής* tük*ι̯ανə̀ čιράχ*. Κ' *ἐκείνο qababǰής ζεν̯gινένσεν gι̯ ἄλο πολύ*.

Ὕστερα Γι̯αχουdής *πάλι ἄκουσέν* da, *και πήγεν πάλι ἐgεί, να σκοτώ̈ς το φδ́άχ*. Γι̯αχουdής *πήγεν* 's *ἕνα qασάπης· παρέν̯gειλεν το qασάπ· εἴbεν*, "Ὕστερα *να ἔρτη ἕνα φδ́άχ, να bάρ κιρι̯ά̈ς*." Γι̯αχουdής *ἀbegεί πήγεν σο qababǰή· παρέν̯gειλεν το qababǰή*, "Ψ̈ήσε *με ἕξε ἴν̯ges qabáb, λάκιν ἄσο φιλάν* do *qασάπ να φέρ̣ης το κιρι̯ά̈ς*." "Πέκ ἔϊ," *εἴbεν qababǰής*. Ὕστερα *σάλσεν το φδ́άχ, ἄσο qασάπ να φέρ το κιρι̯ά̈ς. Πήγεν το φδ́άχ, κίρεψεν το κιρι̯ά̈ς*. Qασάπης, "Ἔλα *ἀbέσω, και ἄζ δώκω το κιρι̯ά̈ς*," *λέχ*. Και *το φδ́άχ μαίν ἀbέσω*. Ὅdiν̯gι *baίρ το φδ́άχ, κουνdᾷ το κάτω vághəla*. Ἐκεί *το φδ́άχ κοιμᾶται*. Νύχτα *ἔρχουνdαι κλέφτ, ἄς το vághəla να βγάλνε ἕνα πρόβατο*. Βγάλουνε *το πρόβατο, και ἀφήνουνε το θύρα σο qόči τ ἀbάνω, και φέγνουνε*. Ὕστερα *φέγνει και το φδ́άχ*.

[1] For gι, *v.* κί, *not.*

crowd is this?" And they said, "Our king is dead, and we will make a king." They had a bird, and when they let it go, on whoever's head it perched, him they used to make king. And the children stood there. Afterwards they let the bird loose. And it flew and perched on that boy's head. And they said again, "It may not be, that we make him king. Let us let it loose once again." And they let it loose again. Afterwards again they let it loose, and it again perched on that boy's head. Again they said, "It may not be." And they broke their custom; although the bird perched on his head, they were not for making him king. Afterwards a great man said, "This boy here, the child, let us make him king. Unless the bird knew the boy, he would not have perched on his head." And afterwards they made the boy king, and the second brother they made vizier with him. There remained the youngest boy.

Afterwards that boy went away from that village. He went to another village, and stopped with a *café*-keeper as servant. Whilst that boy remained with the *café*-keeper as servant, the *café*-keeper became very rich. Afterwards the Jew heard of it. He went there, to find the boy and kill him. When the boy saw the Jew, he left; he went away. He went to another village. And he stayed in that village as servant in the shop of a seller of roast meat. And that seller of roast meat after this grew very rich.

Afterwards the Jew again heard of it, and went there again to kill the boy. The Jew went to a butcher; he gave an order to the butcher. He said, "Afterwards a boy will come to fetch meat." The Jew then went to the seller of roast meat. He gave an order to the seller of roast meat, "Cook me six pounds[1] of roast meat, but fetch the meat from such and such a butcher." "Very good," said the seller of roast meat. Afterwards he sent the boy to fetch the meat from the butcher. The boy went; he asked for the meat. The butcher says, "Come inside, and I will give you the meat." And the boy goes inside. When he catches the boy, he throws him down into the yard. The boy sleeps there. In the night thieves come, to take a sheep from the yard. They take the sheep away, and leave the door on the ground, and go away. Afterwards the boy also goes away.

[1] For the weight *v.* *οὐγγία* in glossary.

'Abegeí *παίν 's ἕνα ἄλο τόπος. Παίν 's ἕνα χωρι̯ό· ἀbέσω δέ μαιν, και φυλάγνει χωρι̯οῦ νάκρα. Ὕστερα θωρεῖ ἕνα* deβρέδης. *Και το* deβρές *λέει το, "Ὕbαρ με κονδά ς· ἄζ γενῶ το παιδί ς." Και* deβρέης *δέν* do baίρ· *και λέχ, "Δαρά σαbαχάτι̯α· χαν̯gές ἀζ μαφτοῦ τ τα παιδι̯ά χαΐρ δέν θωρεῖ; Κ' ἐγώνα ἀb' ἐσέ τί χαΐρ να δι̯ῶ;" Κ' ἐκεί το παιδί λέχ, "Δέ σε τρώγω γι̯ά. Κονδά ς να κοιμηθῶ, να ὅηκωθῶ." Deβρέης νίεται καρι̯ά τ, και το* baίρ *κονδά τ. Και νίὅκεται το παιδί τ.*

Ὕστερα deβρέης *λέχ το παιδί, "Υ̓́ελα, νά σε δείξω τα* düζένι̯α *μ." Μαίννε ἀbέσω. 'Ανοίχ ἕνα* dολάπ· *βγάλ ἕνα κουλάχ. "Εἴδεζ μί ἐτό το κουλάχ; Υ̓́αν* do *φορώη̯ς σο κιφάλι ς, δέ φάνεσαι. Υ̓́ελα, ἀκούμα νά σε δείξω κι̯ ἄλα* düζένι̯α." *Και* baίννε *ἀbέσω· και το δείχνει ἕνα* düdΰκ. *Φουσᾳ̯ ἄσο* düdΰκ, *και* βghήν *ἕνα ἀράπος· φουσᾳ̯ κ' ἰμνι̯ά ἄς τ' ἄλο το ταράφ· χάνεται ἀράπος. "Υ̓́ελα," λέχ, "ἀκούμα νά σε δείξω κι̯ ἄλα* düζένι̯α." Καταβαίννε *'s ἕνα* baχčά. *Και εἶνε ἕνα* čeὅmé· "'Abegeí *σο* čeὅmé *ἄμ πίη̯ς νερό, νίεσαι γαϊδούρ. Και ἀπιδά σο ὅύκα ἄμ φᾳ̯ς ἕνα ὅύκα, βγάλεις ἕνα κέρατο. Υ̓́αμ φᾳ̯ς δύο, βγάλεις δύο κέρατα." Κει̯ότον κ' ἕνα ἄλο* čeὅmé, *κ' ἐκείνο κει̯ότονε καλό* čeὅmé. "Και ἀbεκεί *σο* čeὅmé *ἄν πίη̯ς, τα κέρατα παίννε." Υ̓́εδειξέν da τα* düζένι̯α. Ὕστερα de-βρέδης *ψόφσεν.* Υ̓́ήκωσέν do do deβρές· *μούχωσέν* do. *Και μαφτό τ κοιμόδον, ὅngούδονε· βρίὅκιὅκεν ἕνα* torbά *παράδι̯α σο κιφάλι τ ἀπτάgω. 'Αούča πάν μέρα ζεν̯gινένσεν.*

Ὕστερα *σέμεν να* delαστῆ *το χωρι̯ό μέσα. Και* bήγεν *'s ἕνα* čαταλέ *σοqάχ. 'Egeí σο σοqάχ κει̯ότονε ἕνα μαρμερι̯οῦ χτέρ. 'Abάνω τ κράβιὅκεν λίγα γι̯αζέρι̯α. Υ̓́εψαλέν da γι̯αζέρι̯α. Λένε, "'Σ τα δεξι̯ά τό baίν, λι̯αρό ἔρεται· σα ζεγρι̯ά, λιαρό δέν ἔρεται." 'Εκείνο φὅάχ λέχ, "'Εώνα σα ζεβρι̯ά να πάω." Και πήγεν ὀmbρό. Εἴδεν πολύ* qalabalέχ. *Και ρώτσεν ἀbegeí 's το* qalabalέχ. *Και ἐκείνα εἴbανε, "'Εδώ πέρα εἶνε ἕνα κορίč, και εἶνε πολύ γι̯αqəὅəqlού. Τό θωρεῖ τα μάτι̯α τ, να δώκ τρία* qομάρα *παράδι̯α· και τό θωρεῖ τα βυξι̯ά τ, να δώκ ὀχτώ* qομάρα *παράδι̯α· τό θωρεῖ* ǰibλάχ, *να δώκ σεράνda* qομάρα *λίρες." Ὕστερα ἐτό εἴbεν, "'Εώ παράδι̯α πολά ἔχω. Υ̓́ας πάω, ἄς τα φέρω." Ὕστερα πήγεν, φου-κάλτσεν τα ὀdάδι̯α τ· οὔλα γι̯όμωσεν σεράνda* qομάρα *λίρες. Και*

He goes from there to another place. He goes to a village. He does not go into it, and waits at the edge of the village. Afterwards he sees a dervish. And he says to the dervish, "Take me with you. Let me become your boy." And the dervish does not accept him, and says, "This is a fine thing now! Who does not have pleasure in his own children? And I, what pleasure shall I have in you?" And the boy there says, "I will not eat you surely. Let me sleep and rise up with you." The dervish lets him have his way, and takes him with him. And he becomes his boy.

Afterwards the dervish says to the boy, "Come, I will shew you my enchantments." They go inside. He opens a cupboard; he takes out a dervish's cap. "Do you see this cap? If you put it on your head, you become invisible. Come, I will shew you still more enchantments." And they go inside. And he shews him a pipe. He blows on the pipe, and a negro appears; he blows once again at the other end; the negro vanishes. "Come," says he, "I will shew you still other enchantments." They go down into a garden. And there is a fountain. "From that fountain, if you drink water, you become an ass. And from that fig-tree, if you eat a fig, you grow a horn; if you eat two, you grow two horns." There was also another fountain, and that was a good fountain. "And from that fountain if you drink, the horns disappear." He shewed him the enchantments. Afterwards the dervish died. He took up the dervish; he buried him. And for himself he used to sleep, rise up, find a bag of money underneath his head. Thus every day he became rich.

Afterwards he went into the village to walk. And he came to a forked road. In that road there was a block of marble. Upon it a man was inscribing some writing. He read the writing. It says, "He who goes to the right, returns safe; to the left, he does not return safe." The boy says, "I will go to the left." And he went forward. He saw a great crowd. And he questioned the people in the crowd. And they said, "Over here is a girl, and she is very comely. He who sees her eyes, must give three loads of money; and he who sees her breasts, must give eight loads of money; he who sees her naked, must give forty loads of gold pieces." Afterwards he said, "I have much money. Let me go and bring it." Afterwards he went; he cleared out his rooms; he

πηρπήγεν ἐκεί σο κορίς· δώκεν da *λίρες. Και το κορίς* čəghə́*ρσεν* do *ἀbάνω· "Ἄζ ἔρτη ἐδώ," εἶbεν. Το φᾰ́χ ἀνέβεν ἀπάνω σο κορίς κονδά.*

Ὕστερα το κορίς λέχ, "Ἐτά da *παράδια ἀπού* da qaζάνσες;" *λέχ. Και το παιδί λέχ, "Ἐγώ ἔφαγα ἕνα πουλιοῦ ϳιέρ, και δαρά κοιμοῦμαι, ὄηgοῦμαι, βρίσκω ἕνα τορbά παράδια." Και το κορίς, "Καλό," λέχ. Ὕστερα ποδίς το ἰραχὲ και κραδί. Μεθύς το παιδί, και ὕστερα κουστᾷ, και βγάλ το ϳιέρ. Και* baír *το το κορίς, και θέκνει το 's ἕνα ποδήρ μέσα. Και το παιδί κουνδᾷ το ἄσο πενϳερέ κάτω σο σοqάχ. Πομνίσκει ϳιπλάχ.*

Ξηκοῦδαι· κλαίχ. Και baív *deβρεσοῦ το σπίτ, σο τεκέ.* baír *ἐgεί* do *κουλάχ, και* do *φορών σο κιφάλι τ, και* baív *κοριčιοῦ το σπίτ. Μαίν κοριčιοῦ το στρώς. Ὕστερα το κορίς ξυπνᾷ.* Čəghərdᾷ *τα ζαπτιάδε, και το δίν ζαπτιαδιοῦ τα χέρα. Ἀμά το κουλάχ παίρ το το κορίς.*

Ὕστερα ἐκείνο το παιδί βghén· baív *πάλι σο τεκέ, και* baír *ἐκεί το* düdŭk. Bghén *σα γιαζόρια. Φουσᾷ το* düdŭk· βghénne *ἀράπ·* bírikdirdᾷ *πολά ἀράπ. Γιολαδᾷ σο βαšιλιό ἕνα χαbάρ, "Και να* boíkω, *να* dögüšdísω." *Και βαšιλιός τρανᾷ κ' ἄλα πολά ἀράπ. Φοβᾶται να* dögüšdűš.

Ὕστερα το κορίς φορών do *κουλάχ· χάν· δέ φάνεται.* baív *σο παιδί κονδά, και βγάλ το κουλάχ ἄσο κιφάλι τ. Και λέχ το παιδί, "Ἐdιά τα ἀράπ* daghéda da· *και νά σε πάρω," λέχ. Το παιδί τα ἀράπ* daghədᾷ da. baír *και το* düdŭk *ἄς παιδιοῦ τα χέρα το κορίς.*

Ὕστερα το παιδί baív *ἀbegεί σο* baχčá. *Γιομών, ξομών ἕνα καλάθ ὄύκες·* baír *κ' ἕνα ζί σα χέρα τ.* baív *κοριčιοῦ το σοqάχ, να* boulής *ὄύκες. Το κορίς* čəghərdᾷ *το ἀbάνω· ἀναβαίν. Το κορίς* qoráš *τα ὄύκες. Ὕστερα το παιδί παίρ τα παράδια τ· ἀφήν,* βghén. *Ἐgεί da ὄύκες κειότανε μεγάλα. Κειότανε και σεράνda κορίčια 's ἐκείνο κονδά. Πήρανε ἀπ' ἕνα ὄύκα, κ' ἔφαγανε. Κ' ἐκεί το κορίς ἔφαεν δύο ὄύκες. Οὔλα ξέβαλανε ἀπ' ἕνα κέρατο, κ' ἐκείνο, τό ἔφαεν δύο ὄύκες, το κορίς ξέβαλεν δύο κέρατα*[1].

Ὕστερα το παιδί γέννεν χεκίμης, και bήγεν να κόψῃ ἐκείνα τά ξέβαλαν τα κέρατα[1]. *Το παιδί ὅdιngι τα εἶδεν, "Ἐγώ ἐτά σάνω da καλά," εἶπεν. "Ἰσεῖτ νά μή στέκνηde κονδά μ." Ἐκείνα κονδά τ δέ στάθανε. Ἐτό το παιδί πήρεν ἐκεί τό ξέβαλεν δύο κέρατα το κορίς*[1]· *πήρεν do· σέμεν ἀbέσω. Και λέχ το κορίς, "Ἰσύ*

[1] For order *v.* § 382.

filled up full forty loads with gold pieces. And he took them to the girl there; gave her the gold pieces. And the girl called him up, "Let him come here," said she. The boy went up to the girl.

Afterwards the girl says, "Where did you gain this money?" And the boy says, "I ate a bird's liver. And now I sleep, I rise up, I find a bag of money." And the girl says, "Good." Afterwards she gives him raki and wine to drink. The boy gets drunk. And afterwards he spews and throws up the liver. And the girl takes it, and puts it into a cup. And she throws the boy out of the window down into the street. There he remains naked.

He rises up; he weeps. And he goes to the dervish's house, to the convent. He takes the cap there, and puts it on his head, and goes to the girl's house. He enters the girl's bed. Presently the girl wakes up. She calls for the policemen, and gives him into the hands of the policemen. But the girl takes the cap.

Afterwards the boy goes out. He goes again to the convent, and takes the pipe there. He goes out to the open country. He blows the pipe. The negroes appear. He collects a great many negroes. He sends a message to the king. "And I will make a battle with him." And the king sees a great many more negroes. He is afraid to fight.

Afterwards the girl puts on the cap. She disappeared; she is invisible. She goes up to the boy, and takes the cap off her head, and says to the boy, "Dismiss these negroes, and I will marry you,' says she. The boy dismisses the negroes. The girl takes the pipe also from the boy's hands.

Afterwards the boy goes off to the garden; he fills and fills again a basket of figs; he takes also a balance in his hands. He goes to the girl's street to sell figs. The girl calls him up; he goes up. The girl buys the figs. Afterwards the boy takes the money; he leaves her and goes away. Those figs were big. There were also forty girls with her. Each one took a fig, and ate. And that girl ate two figs. They all grew one horn each, and the girl, who ate two figs, grew two horns.

Afterwards the boy made himself a doctor, and went to remove those horns, which they had grown. When the boy saw them, he said, "I will put them right. Do not stand close to me." And they did not stand close to him. The boy took the girl, who had grown two horns; he took her; he went inside. And he says to

κρίματα ἔχəς πολά, και ξέβαλες δύο κέρατα. Να μέ τα εἴπης ἀς τίνα πήρες πράματα. Ἐκείνα τα πράματα νά τα δώκης σον dόπο *τνε.*" *Και το κορίς δώκεν τα πράματα σο* dόπο *τ. Ὕστερα το παιδί πήρεν* da *ἐκεί τα σερύνda κορίčια· πήρεν* da· *πήγεν σο* baχčά, *να κόψη τα κέρατα. Πήρεν ἕνα ὅιὅέ νερό ἀbegεί σο καλό* do *čεὅμέ, κ' ἕνα ὅιὅέ πήρεν ἀbegεί σο κουτί το čεὅμέ. Κούνσεν* do *ἀπάνω τνε σα κορίčια· τα κέρατα τνε πήγανε. Γέννανε* qaïdούρα. *Ἐτό το παιδί πήρεν* da *ἐgεί τα* qaïdούρα· *ξέβεν ἀbegεί 'σο χωρι. Ξέβεν· πήγεν σο ἀδελφό τ. Γέννεν βαὅιλι τον.*

Πήγεν ἐgεί σο χωρι. Τράνσεν· ἀδελφό τ χτίν σπίτια, και κουβαλοῦνε qaïέρια. Σögάνσεν να κουβαλές κ' ἐτό qaïέρια. Κουβάλσεν· ἔχτισεν ἀδελφοῦ τ τα σπίτια. Φύτρωσανε τα σπίτια. Τό ἔμαθεν ἀδελφό τ, εἴbεν ἀδελφό τ, "Δέν do *σάνεις ἐτό το ὄργο καλό. Νά τα παρπᾶς ἐτα τα qaïdούρα βά τνε το χωρι, και πάλι νά τα* boίκης *χάν* da *παλιά τνε τ' ἀρθώπ.*" *Ὕστερα πηρπήεν* da *ἐgεί σο* baχčά, *και κούνσεν ἀbάνω τνε λίγο ἀbegεί ἄς το καλόν* do *νερό· και γέννανε πάλ ἀθρώπ, και πήγανε βαὅιλιοῦ τα* qονάχια.

'Αβραάμ 'Ανέστη Κυριάνου.

Phloïtá. 2.

Ἕνα βαὅιλιός εἶχαν τρία παιδιά. Το μέγα το παιδί εἶπεν σο βά τ, "Βά, *δόζ με ἑκατόν λίρες, και να πάγω να* qαζανdίσω." *Ὕστερα βαβά τ δώκεν* do *ἑκατόν λίρες· και πήγεν 'ς ἕνα ἄλο χωρι. Ἐκεί σο χωρι ἄνοιξεν ἕνα τουκάν. Γιόμωσεν σο τουκάν κ' ἄλα πολά ρəζgə, και πουλεῖ.*

Ὕστερα ἤρταν δύο ναίκες να qοράὅνε *ἀντέρια. Κατέβασεν ὅλα τα ρəζgəύνια και δέμ πήρανε. Ὕστερα* tüčáρος *χολιάστεν, και τράνσεν σο πρόσωπό τ. Κ' ὕστερα εἶπεν ναίκα,* "Σο *πρόσωπό τ μή τρανᾶς· ἀργά ἔλα σο σπίτ, και τράνα.*" *'Αργά νίεται, και ὅηκοῦdαι·* baίν *σο σπίτ.* Ναίκα *δίν* do *κραὅί και ἰραχά, και το μεθύς και* baίρ *τα παράδια τ, κ' ὕστερα* κουνdᾶ *το το παιδί σο*

the girl, "You have many sins, and have grown two horns. Tell me from whom you have taken things; those things you must put back in their place." And the girl put the things back in their place. Afterwards the boy took the forty girls there. He took them; he went into the garden, to remove the horns. He took a bottle of water from the good fountain there, and he took a bottle from the bad fountain. He poured it over the girls. Their horns disappeared; they became asses. The boy took those asses; he went away from that village. He went out to his brother. He had become king.

He went to that village. He saw, his brother is building houses, and they are carrying stones. He too girt himself up to carry stones. He brought stones; he built his brother's houses. The houses sprang up. When his brother heard of it, his brother said, "You are not doing well in this matter. You must take those asses to their father's village, and make them human again, as they were before." Afterwards he took them to that garden, and poured over them a little of the good water there. And they became human again, and went to the king's palaces.

AVRAÁM ANÉSTI KIRIÁNU.

2. *The Cunning Ox-driver*[1].

A king had three sons. The eldest son said to his father, "Father, give me a hundred pounds, and I will go to earn money." Afterwards his father gave him a hundred pounds, and he went to another village. In that village he opened a shop. He filled his shop with many kinds of cloth, and sells.

Afterwards two women came to buy trousers. He took down all his cloths, and they took nothing. Afterwards the merchant grew angry, and looked at her face[2]. And afterwards the woman said, "Do not look at her face. Come late to my house, and look (at it)." It grows late, and he rises up. He goes to the house. The woman gives him wine and raki, and makes him drunk, and takes his money, and afterwards throws the boy into

[1] *V.* p. 235.

[2] *I.e.* he insulted her in his anger by lifting her veil. The woman pretends to understand it as a request for her love. The lifting of the veil as the first step in an intrigue occurs often in the *Arabian Nights*, *e.g. The Nazarene Broker's Story*, *Arabian Nights*, I, p. 246.

σοqάχ. Το παιδί ξυπνᾷ ζabάχναν· baίν σο qαϊφεǰή· στέχνει čιράχ.

'Εκείνο ἀκ̱ιού ἄ σταθῇ· ἄζ ἔρτουμε 's τ' ἄλο 's το παιδί. "Υστερα τ' ἄλ do παιδί λέχ το βά τ, "bába, δόζ με εκατόν λίρες, και να πάγω να ἔβρω το ἀδελφό μ." Βά τ δίν do εκατόν λίρες παράδ̱ια. Και baίν ἐg̱ιού σο χωρ̱ιό. 'Ανοίχ κ' ἐτό ἕνα τουκάν· πουλᾷ.

"Υστερα ἔρουνdαι πάλι ἐκ̱ιού τα ναίκες, και να πάρνε ρəζgə. Σάν ἰκεί το παιδί χάην ἰκεί το παιδί το ἀδελφό τ. Κ' ἐκείνο ἀδελφό τ παίν· στέχνει 's το χαμαμǰή čιράχ. "Οϊμισο παρά το μέρα τ.

"Υστερα βαšιλ̱ιός τρανᾷ, και τα παιδ̱ιά τ δέν ἤρτανε· ἀǰινdᾷ. Το μικρό τ το παιδί λέχ, "bába, δόζ με κ' ἐμέ παράδ̱ια, και να bάω να ἔβρω τ' ἀδέλφ̱ια μ." "Υστερα βά τ δίν do εκατό λίρες παράδ̱ια. Και baίν κ' ἐτό ἐκεί σο Κάστρο. 'Ανοίχ κ' ἐτό ἕνα τουκάν. "Ερουνdαι πάλι ἐκεί τα ναίκες. Το παιδί qανdəρdοῦν do, και παιρπαίνουν do σο σπίτι τνε, και φέρουνε να το μεθύšνε. Κ' ἐτό το παιδί δέ π̱ιε.

"Υστερα δίν do ἕνα βόϊτ, νά το παρπάϊχ σο čαρšί, νά το πουλήš. 'Εgεί σο čαρšί εἶνε qασάπ baš̌ής. Qασάπ baš̌ής εἶνε ἐgεί κοριč̱ιοῦ σεμαδεμέν. Το παιδί παίρ το βόϊτ ἀbegεί σο τουκάνι τ ὀmbρό. Τόμ baϊχ, θωρεῖ το βόϊτ. "Τί κρέβεις;" Κ' ἐκείνο, "Πενdακόšα γρούšα κρέβω," λέχ. "'Ε, χάϊdε· ἀς πᾶμε σο σπίτ, και ἀζ δώκω τα παράδ̱ια," λέχ. "Αν do παρπάϊχ σο σπίτ, νά do σκοτώš. Δέν do ξέβρει το παιδί. "Επεσεν κατόψα τ· baίν.

Μότ παίν σο σοqάχ, τα φšάχα παίϊšκαν κόčιλα. Čάρπσεν το κόčιλο τ. Και το φšάχ, "Τί κρέβεις; "Ας το κόčιλο μ," λέχ. "'Αν σε παρπάϊχ σο σπίτ, νά σε σκοτώš. 'Αμά καλό σάν do." "Υστερα ἀκούϊχ το παιδί ἐτό το λόγο, και φέγνει ὀbίσω. Δέμ baιν ἐgεί σο σπίτ.

the street. The boy wakes up in the morning; he goes to the *café*-keeper; he remains (with him) as servant.

Let him remain there; let us come to the next son. Afterwards the next son says to his father, "Father, give me a hundred pounds, and I will go, to find my brother." His father gives him a hundred pounds. And he goes to that village. He also opens a shop. He sells.

Afterwards those women come again, and will buy cloth. Like yonder boy that boy his brother was destroyed. And that brother goes; stays with the bath-keeper as servant. Half a pará for his day's work[1].

Afterwards the king sees, his sons have not come back. He is grieved. His youngest son says, "Father, give me also money, and I will go to find my brothers." Afterwards his father gives him a hundred pounds. And he too goes to the Castle[2]. He also opens a shop. Again those women come. They persuade the boy, and take him off to their house, and bring (liquor) to make him drunk. And this boy did not drink.

Afterwards she gives him an ox, to take it off to the market, to sell it. There in the market is the butcher. The butcher is that girl's betrothed. The boy takes the ox in front of his shop there. When he comes, he looks at the ox, "What do you want (for it)?" And he says, "I want five hundred piastres[3]." "Come! let us go to the house, and I will give you the money," says he. If he takes him to his house, he will kill him. The boy does not know it. He fell behind him. He goes on.

As he is going along the street, the children were playing knucklebones. He (the butcher) upset the knucklebone. And the boy says, "What do you want? Leave my knucklebone alone. If he takes you to his house, he will kill you. Indeed he will[4]." Then the boy hears this word, and starts to go back. He does not go to that house.

[1] A pará is about $\frac{1}{20}$ of a penny.

[2] *I.e.* Nigde, *v.* p. 345.

[3] A little more than £4 of our money.

[4] Oriental tales are full of the intelligence of children playing in the streets whose words and games often teach kings and viziers wisdom and solve knotty problems. Divination from the chance utterances or games of children is common over a wide area. The Egyptians, according to Plutarch, paid particular attention to the chance utterances of children playing in the temples, Plut. *de Is. et Os.* 14, 356 F. *Cf.* the mysterious boy's voice St Augustine heard, Aug. *Conf.* VIII, 12, 29. In Germany in the XVIth century "Wann man die jungen kinder auff der gassen

Παίν· *βρίσκει ένα ναίκα.* Και λέχ το *ναίκα,* "Δόζ με λίγο *κοριϑ̱οῦ ς τα τσόλι̱α, και να πάγω σο χαμάμ.*" "Υστερα *ἐgείνο ναίκα παίν, φέρ* qασάπ baδ̆ή *σεμαδεμενι̱οῦ τ τα τσόλι̱α*[1]. Και da *φορών ἐτό το παιδί, και* baίν *σο* qασάπ baδ̆ή. Galaǰέβνε. "Υστερα λέχ το qασάπ baδ̆ή, "Πού νε *ἐδώ ἔχəς ένα, τά σκοτών τ' ἀθρώπ;* Δείξε με το. "Ας *o*[2] *τρανήσω ἰμνι̱ά.*" Κ' *ἐκείνο* λέχ, "'Εκείνο *ἄς το τρανήδ̆νε* doυδ̆μάν· *ἰδ̆ύ μέ το τρανᾶς.*" "Υστερα *σέμεν· ἔδειξέν* do. "'Αζ *μῶ ἰμνι̱ά μέδ̆η τ, και σοqουδ̆δούρτα με ἰμνι̱ά.*" "Υστερα *ξέβεν* ab' *ἐgείνο σο* ǰάṇgερε *μέσα.* "Υστερα *εἶπεν το κορίδ̆,* "Σέμα κ' *ἰμνι̱ά ἰδ̆ύ,*" *εἶπεν. Σέμεν και* qασάπ baδ̆ής *ἐκεί σο* ǰάṇgερε *μέσα.* Το *κορίδ̆* qoïβέρσεν, *και καλά σοqουδ̆δούρσεν* do, *και φήκεν* do *γι̱άρə* ǰαμνό. 'Αφήκεν· *ξέβεν.* Πήγεν *ἐκεί 's το ναίκα* dά *φόρσεν τα τσόλι̱α.* Ξέβαλέν da· *ἀφήκεν* da *ἐκεί 's το ναίκα.*

"Υστερα *το παιδί γέννεν χεκίμης.* Πήρεν *λίγα ξουράφι̱α και λίγο ἄλας και λίγο ὀξύθ σο* čόπλα *τ, και* baghəpdᾶ, "'Εγώ *εἶμαι χεκίμης.*" 'Αμά *φονdά ἄκουσεν, εἶβεν,* "'Εκεινά *το χεκίμ* čəghə́rda *το· ἀζ ἔρτη, ἄζ με τρανήδ̆ ἰμνι̱ά.*" Čəghə́*ρσανε το χεκίμ.* 'Ανέβεν *ἀπάνω, και το τράνσεν.* Εἶχαν *πολά γι̱αράδι̱α.* Και *εἶβεν,* "'Εγώ *ἐτό σάνω το καλά.*" Και *το πήρεν, και πήγεν 's το χαμάμ.* Και *πήρεν ἄς το χαμαμǰή τ' ἀναχτήρι̱α.* Και *σο χαμάμ κανείς δέ σέμεν.* "Υστερα *ἐτά σέμανε σο χαμάμ μέσα.* Και *γι̱αϊqάτσεν καλά καλά.* Και *ὕστερα πήρεν ένα μαχαίρ, και το πήγεν* diλίμνι̱α, *και* boίκεν *ἄλας και ὀξύθ.* "Υστερα *ἀφήκεν* do *σο χαμάμ μέσα.* "Ανοιξεν *το θύρα, και ἀφήκεν, ἔφχαν.* "Υστερα *ἤρτανε* d' *ἀθρώποι τ· ξέβαλανε και το ἀστενάρ ἄσο χαμάμ μέσα.* Gαι *εἶβεν,* "'Εμένα *ἀβούča τό με ποίκεν, ἐκουčήζ νε.*" "Υστερα *ἀράτσαν, και δέμ* borσαν *νά το ἔβρουνε.*

"Υστερα bήγεν 's ένα qαϊφέ *να κατδ̆.* Μότ *κάδαι ἐgεί σο* qαϊφέ, *ἄκουσεν, ἀradoῦν το ἐκουčή.* Ἔηκώθεν, *ξέβεν ἄσο χωρι̱ό ὄξω.* Κ' *ἐκεί το χωρι̱ό εἶχαν τρία θύρι̱α.* Φυλάγνανε *τα θύρι̱α, και κανείς μίν ἄσο κάστρο, κανείς.* 'Edό *ξέβεν ἄς' οὔλα ὀmbρό.* "Υστερα

[1] *V.* § 382. [2] For *o* instead of *το*, *v.* § 103.

He goes; he finds a woman. And he says to the woman, "Give me for a little your daughter's clothes, and I will go to the bath." Afterwards that woman goes; she brings him the clothes of the butcher's betrothed. And that boy puts them on, and goes to the butcher. They talk. Afterwards he says to the butcher, "Where is the thing you have which kills men? Shew it to me; let me just see it." And he says, "That is for enemies to see. You are not to see it." Afterwards he went in; he shewed it to him. "Let me just go into it, and slip me in." Afterwards he came out from inside that machine[1]. Afterwards the girl (*i.e.* the boy disguised as a girl) said, "Just you go inside." And the butcher went into that machine. The girl let him go, and slipped him well in, and left him half dead. He left, and went away. He took to that woman the clothes which he had put on. He took them off; he left them with the woman.

Afterwards the boy made himself a doctor. He took some razors, and some salt and some vinegar in his pocket, and cries, "I am a doctor." Now when he (the butcher) heard him, he said, "Call that doctor. Let him come and just look at me." They called the doctor. He went up and looked at him; he had many wounds. And he said, "I can make it well." And he took him, and went to the bath. And he took the keys from the bath-keeper; and no one entered the bath. Afterwards these two went into the bath. And he washed him very thoroughly, and afterwards he took a knife, and cut him about, and treated him with salt and vinegar. Afterwards he left him in the bath. He opened the door, and left. He went away. Afterwards his men came. They took the sick man out of the bath. And he said, "He who treated me thus is the ox-driver." Afterwards they sought, and could not find him.

Afterwards he went to a *café* to sit down. Whilst he is sitting there in the *café*, he heard, they are searching for the oxdriver. He rose up; he went away out of the village. And in that village there were three gates. They used to guard the gates, and no one goes in through the castle, no one. He went out before them

mit spiessen und fähnlein sihet reiten und streiten, das ist ein warhafftiges zeichen des kriegs und zwitracht, so über das landt kommen werden," *u.s.w. Der Alten Weiber Philosophey, Zeitschrift für deutsch. Mythologie und Sittenkunde*, III, p. 310.

[1] The word in the text means *gallows*, but the exact nature of the "machine" is obscure.

bήγεν τρία σαβάτι̯α ὀμbρό. Και ἤρτεν ἕνα dεβεǰής, να bάϊχ σο κάστρο· ἔkh και τρία καμbήλι̯α φορτωμένα qομάρα. Το qομάρι τ τὄνα εἶνε κομίρι̯α, και τὄνα το qομάρι τ εἶνε κρασί, και τὄνα το qομάρι τ εἶνε πίσα. Ὕστερα το dεβεǰή λέ do, "Πού να πᾶς;" Κ' ἐκείνο λέχ, "Να πάγω σο κάστρο." "Ἰσύ," λέχ, "σο κάστρο μέ παίνῃς· ἀς qοράσω και τα καμbήλι̯α ς και τα qομάρα ς και τα τσόλι̯α ς." Dεβεǰής δίν τα ἐgείνο. Qοράς τα. Φορών και da τσόλι̯α τ, παίρ τα καμbήλι̯α τ 'ς το γεdέgι τ, και bαίν 'ς το καστροῦ θύρα. Και ἐgεί τά φυλάγνουν γι̯ασαχǰήδε λένε, "Γι̯ασάχ νε, μή να μῇς σο κάστρο. Ἡμεῖς τα ζάτι̯α ς qοράζουμε τα." Νύχτα πίννε το κρασί, και μεθύξνε. Φέρ τα τρία 'ς ἕνα τόπος, και το ἐριττᾷ το πίσα και το κονών ἀπάνω τνε. Και τα τρία νίγουνdαι ἕνα. Φέρ το μαχαίρ· τὀνανοῦ κόφτει το μύda τ, και τὀνανοῦ κόφτει τ' ὠdί τ και τὀνανοῦ ξουρίς τα bəἴχι̯α. Ὕστερα φωdίς. Ἀνοίνε καστροῦ τα θύρι̯α, και τρανοῦνε τα τρία ζαπτι̯άδε· εἴνdαι μέ το πίσα πι̯αζμένα τα τρία. Και τα ρωdοῦνε, "Ποι̯ό σας ποίκεν ἀβούča;" Κ' ἐκείνα λένε, "Ἐκουčής."

Ὕστερα ἐκουčής μαίν 'ς το χωρι̯ό μέσα. Κανείς δέν do θωρεῖ. Παίν 'ς ἕνα qαϊφέ· κάdαι. Και λένε σο qαϊφέ, "Σ̆ήμερο βαšιλι̯ός ξέβαλεν σεράνdaǰadə̀qαρə̀δι̯α. Ὅστινος σπίτ βρίšκεται καπbηλι̯οῦ κιρι̯άς, ἐgείνο εἶνε ἐκουčής." Ἐdό το λόγο ἀκούει da· šηκοῦdαι, ἔρεται σο σπίτ. Τρανᾷ, ναίκας 'ς τα χέρα θωρεῖ καμbηλι̯οῦ κιρι̯άς. Κ' ἐτό ρωdᾷ το ναίκα, "Τί να ποίκῃς ἐτό το κιρι̯άς;" Κ' ἐκείνο ναίκα λέχ, "Βαšιλι̯ός ἀστενάρ νε, και κίρεψεν καμbηλι̯οῦ κιρι̯άς· και νά do παρπάω." Το παιδί λέχ, "Ἐdό λίγο νε. Ἔλα, ἀζ μοῦμε, και νά σε δώκω πολύ κιρι̯άς." Ὕστερα ναίκα μαίν ἀbέσω, και ἐκουčής σκοτών το ναίκα. Ἀχšάməναν παίννε da ναίκες σο qονάχ. Μετροῦνε τα ναίκες. Τα ναίκες κεῖνdαι τριάνda ἰνι̯ά. Ναίκα τὄνα δέ νε. "Κ' ἐτό πάλι ἐκουčής το ποίκεν," λένε.

Ὕστερα βαšιλι̯ός κρεμᾷ δύο σκολι̯οῦ ταραλǽχ το μöχῧ̈ρι τ, και λέχ, "Ἐdό το μöχῧ̈ρ ὅποι̯ος το bαίρ, ἐκείνο εἶνε ἐκουǰής." Ἐdό

all. Afterwards he went on for three hours. And there came a camel-driver, to go into the castle. He has three loaded camels. One load is charcoal, and one load is wine, and one load is pitch. Afterwards he says to the camel-driver, "Where are you going?" And he says, "I am going to the castle." "Do not," he says, "go to the castle. Let me buy your camels and your loads and your clothes." The camel-driver gives him them. He buys them. He puts on his clothes, takes the camels by their leading-rope, and goes to the door of the castle. And there the guardians who keep the gate say, "It is forbidden for you to enter the castle. We will buy your provisions." At night they drink the wine, and become drunk. He carries the three to a place together, and melts the pitch, and pours it over them. And the three are stuck together as one. He brings his knife; of one he cuts off the nose, and of one he cuts off the ear, and of one he shaves the moustaches. Afterwards it dawns. They open the gates of the castle, and see the three policemen caught all three in the pitch. And they ask, "Who treated you thus?" And they say, "The ox-driver."

Afterwards the ox-driver goes into the village. No one sees him. He goes to a *café*; he sits down. And they say in the *café*, "The king has sent out today forty witch-wives. In whomsoever's house camel-flesh is found, he is the ox-driver." He hears this saying. He rises up, he comes to his house. He looks, in the woman's hands he sees camel-flesh. And he asks the woman[1], "What are you going to do with this flesh?" And the woman says, "The king is ill, and has asked for camel-flesh, and I will take it (to him)." The boy says, "This is but little. Come, let us go inside, and I will give you plenty of flesh." Afterwards the woman goes inside, and the ox-driver kills the woman. Towards evening the women go to the palace. They count the women. The women are thirty-nine. One woman is missing. "And this again the ox-driver has done," they say.

Afterwards the king hangs up his signet ring between the two schools[2], and says, "Whoever takes this signet, he is the

[1] This is one of the witch-wives who has persuaded someone in the ox-driver's house to give her the incriminating camel's flesh. The ox-driver decoys her in and murders her to destroy the evidence against him.

[2] In villages where Christians and Turks live together, there are naturally two schools, one Moslem, where the instruction is in Turkish, and one Christian, where it is as much in Greek as possible.

ἐκουčής παίν, παρεηγειλίšκει Τουρκοῦ *σκολιοῦ τα φšάχα, και λέχ,* "Χριστιανοῦ *τα παιδιά γιομώσανε τα ἐτεγιά τνε στάχτ, καὶ να ἔρτουνε να κουνδήšνε στάχτ σα μάτια σας.*" "Ὕστερα *παίν, παρεηγειλίšκει και χριστιανῶ σχολιοῦ τα φšάχα.* Šηγοῦνδαι, *γιομώννε κ' ἐκείνα τα ἐτεγιά τνε στάχτ. Παίννε, να κουνδίšνε* Τουρκοῦ *φšαχοῦ τα μάτια στάχτ.* Šηκοῦνδαι *και* Τουρκοῦ *τα φšάχα.* Šηκοῦνδαι *και ἐτά.* 'Ab' *ἕναν δ' ἄλο κουνδοῦνε σα μάτια τνε στάχτ.* Bghόν *ἕνα τός σο ὀρταλέχ.* 'Εgείνο *χέμεν ἔρεδαι· ἄσο τός μέσα παίρ το μöχΰρ· ἀφήν, φέγνει.* "Ερουνδαι δασκάλ· dagh*ə*ldoῦν *τα φšάχα.* Τα *φšάχα παίννε σο σκόλιο.* Τρανοῦν *και το μöχΰρ, δέ νε· και λένε,* "'Εdό *πάλι ἐκουčής το ποίκεν,*" *λένε.*

"Ενας *μέγας λέχ,* "'Ετο *ἡμεῖς δέν* boροῦμε *νά το πιάσουμε.* 'Αζ *βγοῦμε ἰκιού* qaρšού 's *το βουϊνί· ἂς ποίκουμε ἕνα τοβά, και ἂς παρακαλέσουμε το* Θεγό, *και ἄς το πιάσουμε το ἐκουčή.*" "Ὕστερα *šηκοῦνδαι, παιρπαίννε βόϊda, καμbήλια, βάλια, ὀρνίθια, πρόβατα, και παίννε σο βουϊνί.* Σάγνουν da dά *παιρπαίννε τα πράματα οὔλα*[1], *και ψήνουν* da *μέ* da *μεγάλα τα* qaζάνια *γεμέκια, και σάννε* doβά. Κ' *ἐκουčής εἶνε πάλι κονδά τνε· και δέν* do *ξέβρουνε.* 'Απο qaρšού *εἴδεν ἐκουčής, ἔρουνδαι δύο ἀλογάτ· και* bghόν qaρšού *τνε, και λέχ,* "Α *σας δώκω πενήνda λίρες, και ἀμέδε ἰgιά σο* qalabalέχ *μέσα·* εἰbέδε, "'Ημεῖς *εἴμεστε ἐκουčής.*' Κ' *ἐκείνα ἄν σας πιαšνε, νά σας σκοτώšνε.* "Αμ boρέσετε, *να φύγετε· ἀούča ἀμέδε.* "Αν gι[2] boρέσετε *να φύγετε, μέ παίνετε.*" Κ' *ἐτά λένε,* "'Ιšύ *δόζ μας πενήνda λίρες, και ἡμεῖς φέγνουμε.*" "Ὕστερα *παίννε σο* qalabalέχ *ὀμbρό, και λένε,* "'Ημεῖς *εἴμεστε ἐκουčής.*" Και *λένε ἐτό το λόγο και φέγνουνε.* "Ὕστερα *ἰgεί τό βρίšκεται το* qalaβalέχ, *οὔλα τρέχνε κατόψα τ.* 'Απομbρό *παιρπαίννε και ἐgεί το ἀστενάρ.* "Ὕστερα *ἐdό πομνίšκει μαναχό τ.* Πομνίšκει *κ' ἐτό ἀστενάρ· τα δύο μαναχά τνε.* Ταγρᾶ čατəριοῦ *το ξύλο, και καλά καλά κοπανίšι το ἀστενάρ.* "Ὕστερα κουνδᾶ *το ξύλο, και φέγνει.* Μαίν *σο* qalabalέχ. Dεβιρδᾶ *τα γεμέκια τνε.* Κ' *ὕστερα ἔρουνδαι· τρανοῦνε και τα γεμέκια τνε* dεβριλμούšα. Παίννε, *τρανοῦνε και το ἀστενάρ ψοφᾶ.*

"Ὕστερα *ἔρουνδαι 's το χωριό.* Και *λέχ βαšιλιός,* "'Εdό *ἀζ βghά σο μεϊdανλέχ, και νά το δώκω πολύ* baχčίši, *να φέρ και το μöχΰρι μ.*" "Ὕστερα *ἐτό θέχνει 's ἕνα* tabάχ *ἀπάιω το μöχΰρ, και* baίν, *δείχνει το βαšιλιό.* "Δεχά, *ἐγώ 'μαι ἐκουčής.*" Και *λέχ*

[1] For order *v.* § 382.

[2] For gι, *v. κί, not.*

ox-driver." The ox-driver goes, gives orders to the children in the Turkish school, and says, "The sons of the Christians have filled their skirts with ashes, and will come and throw ashes in your eyes." Then he goes, gives orders to the children in the Christian school also. They rise up; they also fill their skirts with ashes. They go to throw ashes into the eyes of the Turkish children. Both the Turkish children rise up, and these also rise up; they throw ashes into one another's eyes. A dust rises between them. That boy at once comes, takes the ring from the midst of the dust, leaves and goes away. The schoolmasters come; the children separate. The children go to the school. They see the ring is missing, and say, "This again the ox-driver has done," say they.

A great man says, "We cannot catch this man. Let us go out over there to the mountain. Let us offer a prayer, and ask God that we may catch the ox-driver." Afterwards they rise up; they take oxen, camels, buffaloes, fowls, sheep, and go to the mountain. They kill all the beasts they bring with them, and cook meals from them in the big pots, and make a prayer. And the ox-driver is again among them. And they do not know it. Over against them the ox-driver sees, two horsemen are coming. And he goes out to meet them, and says, "I will give you fifty pounds, and do you go into the crowd, and say, 'We are the ox-driver.' And if they catch you they will kill you. If you can escape by flight, then go. If you cannot escape, do not go." And they say, "You give us fifty pounds, and we will escape." Afterwards they go before the crowd, and say, "We are the ox-driver." And they say this, and flee. Afterwards all the crowd which is there run after them. In front of all the people are bringing that sick man (*i.e.* the butcher). Afterwards he (the boy) remains behind by himself, and the sick man also remains,—the two by themselves. He pulls up the tent-pole, and beats the sick man soundly. Afterwards he throws down the pole, and goes. He enters the camp, turns their food all upside down. And afterwards they come back; they see their food turned upside down. They go there; they see also, the sick man is dying.

Afterwards they come to the village. And the king says, "Let this man come out into the square, and I will give him a great reward, if he bring my signet." Afterwards the boy puts the signet on a plate, and goes, shews it to the king. "See, I am

βαδ̆ιλι̯ός, "Γι̯άτda ποίκες ἐτά da ἔργατα;" Κ' ἐκείνο λέχ, "Κ' ἐγώ ἕνα βαδ̆ιλι̯οῦ παιδί ἤdαμαι. 'Αδελφό μ čαλəδ̆dᾳ̂ σο qαϊφεῖ̯ή· ἕνα παρά το μεριgό τ. 'Ετό καλό νε μί; Τ' ἄλο ἀδελφό μ čαλəδ̆dᾳ̂ 's το χαμαμῖ̯ή· ὄϊμισα παρά το μεριgό τ. 'Ετό ἀούča καλό νε μί;" Κ' ἐκείνο βαδ̆ιλι̯ός, "Δέ νε καλό," λέχ. "'Εγώ ποίκα ἐτά τα ἔργατα, και να qουλτώσω τα ἀδέλφι̯α μ." Ὕστερα βαδ̆ιλι̯ός δώκεν do ἰζίν, και δώκεν qασάπ baδ̆ή το σεμαδεμέν· και πήρε ἐκουčής. Ὕστερα πῆρεν και τ' ἀδέλφι̯α τ, και πήγεν βαβά τ το χωρι̯ό. Και εἶδεν βαδ̆ιλι̯ός· ἔρουνdαι τα παιδι̯ά τ. Και σεβίνσεν πολύ. Και ὕστερα ποίκανε qάμος· και πήρεν qασάπ baδ̆ή το σεμαδεμέν.

'Αβραάμ 'Ανέστη Κυριάνου.

Phloïtá. 3.

'Σ ἕνα χωρι̯ό κει̯ότανε ἕνα ἄνdρα κ' ἕνα ναίκα. Κει̯ότανε πολύ φουqαρές. Ἄνdρα πήρεν δεgάξε νινgι̯ές νήματα, και πήγεν νά τα μεταλάξ μέ do βαμbάκ, και πάλι νά τα φέρ, νά τα ποίκ νήματα. 'Αούča gečίνdανανε.

Ὕστερα ἄνdρα τ πήρεν da νήματα· πήγεν να πάϊχ σο Κάστρο. Μότ παίν στράτα, ἤρτεν ἕνα δεβρέδ̆ης ἰράστι̯α. Δεβρέης λέχ, "Πού να πές;" Κ' ἐκείνο λέχ, "Να πάγω σο Κάστρο, να μεταλάξω τα νήματα μέ το βαμbάκ." Ὕστερα δεβρέης λέχ, "'Ας το μεταλάξουμε μ' ἰτά do čεχμεῖ̯έ." G' ἐκείνο λέχ, "Τί ἔkh το čεχμεῖ̯ές μέδ̆ι τ;" Και δεβρέης λέχ, "'Ekh παράδ̆μ." Κ' ἐκείνο, "'Αν ἔkh παράδ̆ια, ἄς το μεταλάξουμε." Ὕστερα δίν τα νήματα· baίρ το čεχμεῖ̯έ. 'Ερεdαι σο σπίτ· ἀνοί do čεχμεῖ̯έ. 'Αζ μέδ̆ι τ βghόν 'να φίθ. Και λέχ το φίθ, "Νά σε κενdήσω." Κ' ἐκείνο ἄθρωπος λέχ, "Νά με κενdήης γι̯ά; 'Ας πᾶμε ἄς dανιδ̆τοῦμε ἰgεινά το ἰρμάχ. Και το ἰρμάχ ὅτι λέχ, ποίκε τα." Ὕστερα παίννε σο ἰρμάχ, και λένε το ἰρμάχ, "'Ιdά ἄθρωπος, γέννεν ἑφτά χρόνος, qαπάτσε με ἰdά σο čεχμεῖ̯έ· και δαρά ξέβα σον gόζμο. Να κενdήσω ἰτά το ἄθρωπο;" Και το ἰρμάχ λέχ, "Κένda το· ἰνσάνος δέ νε μί; ἔρεται ἀπ' ἐμέν ζαbάχναν· νίβεται τα χέρα τ και το πρόσωπό τ, και ὕστερα φτύν με και περάν."

the ox-driver." And the king says, "Why did you do these deeds?" And he says, "I too was a king's son. My brother works with the *café*-keeper; one pará for his day's work; is this well? My other brother works with the bath-keeper; half a pará for his day's work; is it well thus?" And the king says, "It is not well." "I did these things, to free my brothers." Afterwards the king gave him leave, and gave him the butcher's betrothed. And the ox-driver took her. Afterwards he took his brothers also, and went to his father's village. And the king saw, his children are coming, and he was full of joy. And afterwards they made a wedding, and he took in marriage the butcher's betrothed.

AVRAÁM ANÉSTI KIRIÁNU.

3. *The Ungrateful Snake, the Fox, and the Man*[1].

In a village there were a man and a woman. They were very poor. The man took sixteen pounds of thread, and went to exchange it for raw cotton, and to bring it back, to make it into thread. Thus they used to live.

Afterwards her husband took the thread. He started to go to the Castle[2]. Whilst he is on the way, a dervish came up to him. The dervish says, "Where are you going?" And he says, "I am going to the Castle, to change the thread for raw cotton." Then the dervish says, "Let us change it for this box." And he says, "What has the box inside it?" And the dervish says, "It has money." And he says, "If it has money, let us make the exchange." Afterwards he gives him the thread, he takes the box. He comes to his house. He opens the box. From inside it a snake comes out. And the snake says, "I will bite you." And that man says, "Will you bite me indeed? Let us go and ask the advice of that river, and whatever the river says, do it." Afterwards they go to the river, and say to the river, "This man, it is seven years ago, shut me up in this box, and now I have come out into the world again. Shall I bite this man?" And the river says, "Bite him. Is he not a man? He comes to me in the morning, washes his hands and his face, and then spits into me[3], and goes his way."

[1] *V.* p. 245. [2] *I.e.* Nigde, *v.* note, p. 345.

[3] The oriental seldom washes his face without also rinsing his mouth.

Το φίθ ἀbegeί βρίσκει πρόσωπο. Και τ' ἄλο το παιδί λέχ, "Αλο νά με κενδήης γιά; Ἂς πᾶμε, ἂς danιστοῦμε κ' ἐκεινά το βόϊτ. Κ' ἐκείνο το βόϊτ ὅτι λέχ, ἀούča ποίκε το." Και το βόϊτ λέχ, "Κένda το. Ἐγώ τόν κειότομαι τρία χρονοῦ ταβρί, πιάνισκαν με ἄς τ' ὠdί μ, και βζέγισκαν με σο ξί, και λάμνισκα. Δαρά γιορωνιάσα, και κόλτσαν με ἐδώ σο βουϊνί, και να βοσκηθῶ και να ζαρλανdίσω, και ταχύ νά με σάξουνε, και νά με μάσνε σα qabáχια μέσα, και νά με φâνε." Do φίθ ἤβρεν και ἀbegeί πρόσωπο.

"Τστερα πήγανε· ἤβρανε ἕνα ἀλιbήκα. "Danίσα ς' ἐτό το ἀλιbήκα." Και τ' ἀλιbήκα εἶπεν το φίθ, "'Ιστνα ἐδώ σο čεχμεǰέ μέσα δέν χωρίς." Και do φίθ εἶπεν, "'Εφτά χρόνος ἐδώ πέρα qαπαλὸ κειότομαι." Και το ἀλιbήκα εἶπεν, "Σέμα μνιά ἐδώ πέρα." Και το φίθ σέμεν σο čεχμεǰέ. "Τστερα το ἀλιbήκα εἶπεν, "Qαπάτα το qαπaghὸ τ, και ἄμε, κούνda το ἰgιά σο ἰρμάχ." Κ' ἐgείνο πήρεν do· πήγεν· κούνσεν do σο ἰρμάχ.

"Ηρτεν σο ἀλιbήκα κονdά, και εἴbεν do το ἀλιbήκα, "'Ιστνα ποίκεζ με ἐϊλίκ. 'Ιστ στά ἐδώ πέρα, και νά σε φέρω ἐγώ δέκα ὀρνίθια, και φâ da." "Τστερα ἤρτεν σο σπίτ να bάρ τα ὀρνίθια. Και ναίκα τ δέν da δώκεν. Χερίφος εἶπεν, "Ναίκα, το ἀλιbήκα ποίκεν μας ἐϊλίκ· ἄς παρπάω τα ὀρνίθια, και ἄς τα φάϊχ." Τεχρedέν ναίκα εἶπεν, "'Ιστνα δέ ξέβρεις. Φέρ το čουβάλ, και ἀζ μάσουμε σο čουβάλ μέσα ἕνα ταζό. Και τόν bâς ἐκεί πέρα, λύσε čουβαλιοῦ το στόμα, και ξέβαλ το ταζό· δείξε το το ἀλιbήκα. Κ' ἐκείνο το ἀλιbήκα ἅμα το διῇ το ταζό, φέγνει· κ' ἰστνα qουλτώνεις." "Τστερα σέμασεν το ταζό σο čουβάλ μέσα, και το πήρεν σον dρέšι τ, και πήγεν σο ἀλιbήκα κονdά. Εἴbεν, "'Ελα· ἤβρα σε τα ὀρνίθια· φâ da." Και ἀλιbήκα εἶπεν, "'Ιστνα ἰνσάνο σαι· 'ς ἐσένα κουβενιλμές. 'Ιστνα ἀbεκιού ἀπ' ἕνα σάλda τα, κ' ἐγώνα τρώγω da." "Τστερα ἔλυσεν čουβαλιοῦ το στόμα, και σάλσεν το ταζό. Το ταζό ὅdιvgι εἶδεν το ἀλιbήκα, ἔτρεξεν κατόψα τ. Qοβαλάτσεν do ἀbegeί.

"Τστερα ἔφγαν· σέμεν 'ς ἕνα μυλιοῦ qουγιού. 'Igeί σο qουγιού μέσα λέχ ἀπο do νοῦ τ, λέχ, "Δέ νε ἰdά πέρα κανείς, και νά με πάρ ἂς qονϊρούχα μ, και νά με dώκ ἰgιά σο dουβάρ;" Κ' ἐgeί πέρα κειότονε deϊρμενǰής. "Ακουσέν da ἐτό το λόγο. Χέμεν το ἀλιbήκα dώκεν do σο dουβάρ. "Τστερα κόψεν qονϊρούχα τ. Και ἀφήκεν χωρίς qονϊρούχα. "Εφχαν.

The snake from this takes countenance. And the boy says further, "Now will you bite me indeed? Let us go and ask the advice of that ox also. And whatever that ox says, thus do." And the ox says, "Bite him. When I was a three-year old calf they used to take me by the ear, and yoke me to the yoke, and I used to plough. Now I have grown old, and they have driven me out to the mountain here, and I shall feed and grow fat, and presently they will kill me, and stuff cucumbers with me, and eat me." The snake took countenance from this also.

Afterwards they went; they found a fox. "Ask the advice of the fox." And the fox said to the snake, "You cannot find room inside this box." And the snake said, "For seven years I was shut up inside it." And the fox said, "Just get inside it." And the snake went into the box. Then the fox said, "Shut up its lid, and go, throw it into the river there." And he took it, went, threw it into the river.

He came up to the fox, and said to the fox, "You did me a kindness. You stay over here, and I will bring you ten fowls, and you eat them." Afterwards he went to his house, to get the fowls. And his wife would not give them. The man said, "Wife, the fox has done us a kindness; let me take the hens, and let her eat them." At once (?) the woman said, "You have no sense. Bring the sack, and let us put a greyhound into the sack. And when you go there, untie the mouth of the sack, and let out the greyhound. Shew him the fox. And as soon as the fox sees the greyhound, she will run away, and you are out of the fix." Then he put the greyhound into the sack, and took it on his back, and went up to the fox. He said, "Come, I have found you the fowls; eat them." And the fox said, "You are a man; in you is no faith. Do you let them out from it one by one, and I will eat them." Afterwards he loosed the mouth of the sack, and let out the greyhound. The greyhound, when he saw the fox, ran after her. He chased her away from there.

Afterwards she went away. She went into the well of a mill. There in the well she says to herself, "Is there no one here to take me by the tail, and dash me against the wall yonder?" And the miller was there. He heard this saying. Immediately he dashed the fox against the wall. Then he cut off her tail. And she left without a tail. She went away.

Μότ φέγνει σο čaə̯ρ ἀπάνω, τŏνα qə̀ldανεν ναμάς. Και λέχ τ᾽ ἄλιbήκα, "'Εδώ πέρα τογάς qabούλ δέν γίνεται. Ἄμε σο μύλο σο qουγι̯ού, κ᾽ ἐκεί πέρα ἀκούγεται." Και ὕστερα ἀφήκεν d᾽ ἄλιbήκα· ἔφχαν.

'Αβραάμ 'Ανέστη Κυριάνου.

Phloïtá. 4.

Ἕναν̯ gαιρό 's τομ bόλ κει̯ότονε ἕνα σαράφης. Ἦτονε 'Ερμένις. Ἕνα μέρα ἤρτεν ἕνα χανὸμ· δώκεν το σαράφ δύο μετελίκι̯α, και πήρεν δεκαϊνι̯ά παράδι̯α. Σαράφος σο χαρτί μέσα τά πήρεν τα δύο μετελίκι̯α, τράνσεν κ᾽ εἶνε ἕνα εἰκοŏαρι̯οῦ ἀλτόν. Σαράφος εἴbεν, "'Ετό do χανὸμ γι̯άτ με δώκεν ἕνα ἀλτόν; Ἄς το θέκω ἰδά μερι̯ά, και ἄν ἔρτη, ἄν do κρέψ̆η, ἄς το δώκω." Το χανὸμ ἄλο δέν ἤρτεν. Σöbüγι̯ŭτ μέρα πάλι ἄνοιξεν το τουκάνι τ. Πάλι ἤρτεν ἐκεί το χανὸμ· πήρε δεκαϊνι̯ά παράδι̯α· πάλι δώκεν do ἕνα εἰκοŏάρ ἀλτόν. 'Αφήκεν· πήγεν. Τρία μέρες ἀούča δώκεν do τρία ἀλτόνι̯α.

Ὕστερα σαράφος πήγεν σο σπίτι τ. Εἴπεν da σο ναίκα τ. Και ναίκα τ εἴπεν, "'Adó το χανὸμ 's ἐσένα ἔkh μάτ." Και σαράφος εἴπεν, "Ἄς πάωμε." Και ναίκα τ εἴπεν, "Στά, και ζαbαχdά ἀκούμα νά σε φέρ ἄλνα ŏέχ. Ἔbαρ κ᾽ ἐκείνο, κ᾽ ἐγώνα τά να πᾱ̆ς τα βαqə̀τι̯α λέω σε da[1]."

Ὕστερα σαράφος πάλι πήγεν σο τουκάνι τ. Μότ κάdαι σαράφος, το χανὸμ πάλι ἤρτεν· 's ἕνα χαρτί μέσα δώκεν do λίγο ŏέχ. Σαράφος ἄνοιξεν το χαρτί, τράνσεν do. Εἶνε μέŏι τ λίγο ἀλέβρι, και λίγο κιρέ̆ς, κ᾽ ἕνα ἀμbελι̯οῦ φύλο. Ἕνα ŏέχ δέν ἀνλάτσεν. 'Αχŏάμαναν πήγεν σο σπίτι τ· εἴπεν da το ναίκα τ. Και ναίκα τ εἴbεν, "Το χανὸμ κρέφ σε. 'Ιτά το ἀλέβρι, 'Σ το Οὔν Gαπανέ ἔχουμε σπίτ.' Και το κιρέ̆ς, 'Το σπίτ μας ὄmbρό μέ το

[1] For order *v.* § 382.

Whilst she is going over the land, a man was making his prayer. And the fox says, "Prayer here has no acceptation. Go to the well of the mill; it is heard there." And afterwards the fox left. She went away.

AVRAÁM ANÉSTI KIRIÁNU.

4. *The Moneychanger and the Pasha's Wife*[1].

Once at Stambul there was a moneychanger. He was an Armenian. One day there came a Turkish lady. She gave the moneychanger two meteliks, and took nineteen parás[2]. The moneychanger, in the paper in which he took the two meteliks, saw that there was a gold piece of twenty (piastres). The moneychanger said, "Why has this lady given me a gold piece? I will put it aside here, and if she comes and asks for it, I will give it to her." The lady did not come back. On the following day, he opened his shop again. Again that lady came; she took nineteen parás. Again she gave him a gold piece of twenty (piastres). She left and went away. In three days she gave him thus three gold pieces.

Afterwards the moneychanger went to his house. He told his wife of it. And his wife said, "This lady has her eye upon you." And the moneychanger said, "Let us go (to her)." And his wife said, "Stay; and in the morning she will bring you yet something else. Take it too, and I will tell you the times when you must go."

Afterwards the moneychanger went again to his shop. Whilst the moneychanger is sitting there, the lady came again. She gave him some things in a paper. The moneychanger opened the paper; he looked at them. Inside it there is a little flour, and a little plaster and a vine-leaf. He did not understand it at all. In the evening he went to his house. He told his wife of it. And his wife said, "The lady wants you. The flour means, 'We have a house at Un Kapan[3]'; and the plaster, 'They are

[1] *V.* p. 235.

[2] In Turkey small change is sold by the moneychangers. A metelik is worth ten parás, but in buying change the lady only gets nine and a half. A metelik is worth about a halfpenny.

[3] Un Kapan, *i.e.* Flour Market, is the part of Stambul at the end of the inner bridge over the Golden Horn.

κιρέϛ σουβαλοῦνε.' *Και το φύλο,* '*Σο νεβλή μας εἶνε μέγα κλήμα.*' *Ἐτά φανερώννε ἐτά τα ἔργατα.*"

Σöbϋγιῦτ μέρα σαράφος παίν ἰgεί σο σπίτ. Και νά, το χανόμ ἀνοί το πένϳερε· τρανᾶ κι ἤρτεν σαράφος. Βγάλ ἄσο πένϳερε ὄξορτα· δείχνει το ἀϊνά, ἰμνιά τ' ὀρτό τ γιάν, και ὕστερα κλώθ το dεβρέ τ το γιάν. Σαλίσκει το πένϳερε, καταβάϛ και τα περdάδια τ. Ἄλο σές δέ βγαλ. Σαράφος ἔρedαι πάλι σο τουκάνι τ. Ἀχσάμəναν baίν σο σπίτι τ. Λέει da do ναίκα τ. Και ναίκα τ λέχ, "Ἐρκενdέ πήγες. "Ας καταβῆ ὅλιος, και ἔλα,' εἶπεν."

Ὕστερα σαράφος,—κατέβεν ὅλιος,—και bήγεν. Dώκεν το θύρα. Ἀνοίγεν το θύρα, και σαράφος σέμεν ἀbέσω. Ὕστερα μέ το χανόμ σέμανε σο baχčά[1], σα dενdρά ἀπκάτω να κοιμηθοῦνε. Ἤψανε το φενέρ, και ὕστερα σέμανε σο καριόλα μέσα, και κοιμήθανε. Νύχτα qυλϳήdε τράνσανε· παδά το baχčά μέσα ἤφτει ἕνα čιρέκ. Τράνσανε ἀς baχčαδιοῦ το dουβάρ σο baχčά μέσα, και εἴdανε ἕνα καριόλα. Ὕστερα γüζbaδής dəρμάνσεν, ἀνέβεν σο dουβάρ ἀπάνω. Ὕστερα κούνσεν do μαφτό τ ἄσο dουβάρ κάdω. Qάλια qάλια πήγεν σο κἄριόλα κονdά. Τράνσε· κοιμᾶται σαράφος μέ το χανόμ. Ὕστερα ἄνοιξεν το θύρα· čəghάρσεν και το ἀσκέρ. Πήγανε, ἤβρανε τέσερα dενέδια ἀθρώπ. Ἐκείνα ἀθρώπ ἤτανε χαμάλ. Πήρανε το κριφάdι σα τρέδα τνε. Πήγανε· ἔθεκάν do σο χαπίς.

Ὕστερα ξύπνησεν σαράφης, και δέν ἔμαθεν τό εἴνdαι τον dόπο[2]. Ξύπνησεν και το χανόμ. Εἴbεν, "Χανόμ, ἐδώ πέρα πού εἴμεστε;" Και το χανόμ εἴbεν, "Σο χαπίζ μεστε." Ὕστερα σαράφος ἔστειλε χαbάρ ς το ναίκα τ. Και ναίκα τ φόρσεν χανəμνιοῦ τσόλια. Ἤρτεν σο χαπάς. Ξέβαλεν Τουρκοῦ το χανόμ· πήγεν. Πόμεν σαραφιοῦ ναίκα σο σαράφο κονdά. Zabάχναν φώτσεν. Ἤρτεν το χανόμ· ρώτσεν τα βεζίρ, και λέχ, "Ἐψές σπίτ μας ἤρτεν σαράφος μέ το ναίκα τ μισαφίρ, και σο baχčά κοίμσα τα. Dαρά σο baχčά δέ νdαι. Πού πήγανε; Ἐβρέτ da." Κ' ἐκείνα βεζίρ εἶπανε, "Σο χαπίς οὐνdαι." Το χανόμ εἴbεν, "Το μόν da μισαφίρ τί χάχ ἔχəτε νά τα φέρετε σο χαπίς;" Ἐgεί do γüζbaδή κούνσεν do σο θάλασσα. Ὕστερα ξέβαλεν τα μισαφίροι τ, σάλσεν da σα σπίτια τνε. Και το χανόμ πήγεν σο σπίτι τ.

Ἀβραάμ Ἀνέστη Κυριάνου.

[1] *V.* § 381. [2] For order *v.* § 382.

plastering in front of our house'; and the leaf, 'There is a big vine in our courtyard.' This is the meaning of these doings."

On the following day the moneychanger goes to that house. And behold, the lady opens the window; she sees that the moneychanger has come. She leans out of the window; shews her mirror, once the right side and afterwards turns it to the wrong side. She shuts the window, and lowers the blinds. More than this she does not utter a sound. The moneychanger comes back to his shop. In the evening he goes to his house. He tells it to his wife. And his wife says, "You went in the morning. 'Let the sun set, and come again,' said the lady."

Afterwards the moneychanger,—the sun set, and he went off. He knocked at the door. The door opened, and the moneychanger went in. Afterwards he went into the garden with the lady, to sleep under the trees. They lit the lantern, and then went to sleep on the bedstead. In the night the street-police saw in the pasha's garden a man is burning a lamp. They looked over the garden-wall into the garden, and saw a bedstead. Then the sergeant climbed up on the wall. Afterwards he let himself down from the wall. Gently, gently, he went up to the bedstead. He saw, the moneychanger is sleeping with the lady. Afterwards he opened the door; he called for the soldiers. They went; they found four men. Those men were porters. They took the bed on their backs. They went; they set them down in the prison.

Afterwards the moneychanger awoke, and did not know the place where they are. The lady also woke up. He said, "Lady, where are we?" And the lady said, "We are in the prison." Afterwards the moneychanger sent a message to his wife. And his wife put on a Turkish lady's dress. She came to the prison. She took the Turk's wife out. She went away. The moneychanger's wife remained there with the moneychanger. In the morning it dawned. The Turkish lady came, questioned the viziers, and says, "Yesterday a moneychanger and his wife came to our house as guests, and I put them to sleep in the garden. Now they are not in the garden. Where have they gone? Find them." And the viziers said, "They are in the prison." The lady said, "What right have you to take my guests to the prison?" That sergeant she threw into the sea. Afterwards she took her guests out, sent them to their house. And the lady went to her house.

AVRAÁM ANÉSTI KIRIÁNU.

Phloïtá. 5.

Κειότον ένα γιορόν χερίφος· είχαν γένια. Σο σπίτι καθούτονε και τραγώδανε· λέϊσκεν παλιά τραώδια. Και τα νυφάδε τ ἄς τα παλιάν[1] τα τραγώδια δέ χοσλάνdαναν. "babá, είπε μας λία καλά καινούρια τραγώδια." baσλάτσεν και το γιορόν· είπε λία ούσqούρ qabασάρια. Και τα νυφάδε τ baσλάτσαν να γελάσνε. Και το γιορόν είπεν, "Γελᾶς, κουλάκ, γελᾶς· ἀb' εδώ 'σα τραγώδια χοσλάνσετε."

Παπᾶ Εὐστάθιος.

Phloïtá. 6.

"Ενα ναίκα είχα δύο φσάχα. Και τόνα παίνισκεν σο σκόλιο, και τόνα κειόταν σο σπίτ. "Ενα μέρα το παιδί γυρίστεν ἄς το σκόλιο· "Πείνασα," είπε. Και μάνα τ είπεν gι, "Σέμα σο φοσί, και φᾶ λόρος." Παίν. Και το παιδί σέμε σο φοσί. "Εφσαξεν το παιδί.

Βά τ κειότον 's τ' ἄλ da χωριά. "Αμα γυρίστεν, λέ κι σο ναίκα τ,—και παιδιοῦ τ' όνομα λέϊσκαν do Κωσταvdήν,—"Το Κωσταvdήνε, τί το ποίκες;" Κ' εκείνο λέ κι, "Πήγεν σο σκόλιο." "'Αψά čəghárda τ[2]· čəghárda και το κορίς." Το κορίς ήρτεν. Και το παιδί μάνα τ έφσαξέν do, και τα κιριάτα τ ποίκεν da σο άνdρα τ ένα γεμέκ. bου σερίμ όtλαγα τρώϊσκεν, τα κιριάτα λάλσανε, και είπαν gι, "Βά, με ποιό χέρι s με baίρεις, και με ποιό χέρι s με τρώς;" bου σερίμ άνdρα τ πήρεν το ναίκα τ, και έδεσέν do σ' άλογο τ το qουϊρούχα. bου σερίμ φτέρνισεν το άλογο, και ναίκα έγεινε πουρčίμια.

Γρηγόριος Νικολάου.

Phloïtá. 7.

"Ενα ναίκα κ' ένα άνdρα έϊσκαν ένα παιδί, πολά κορίčια. Πιρούκσαν να πᾶνε σα γιαqaǰάχια. Πήγανε· σωρόψανε· φορτώσανε· bόμανε νύχτα. Πήγανε deβιοῦ το σπίτ. "Εφαγαν, έπιαν, τραγώσαν, κοιμήθαν. Το déφ ξέβεν όξω. "Ηρτεν. Είπεν, "Κίμινιζ ούγιουγιούρ;" Ούλα ύπνωσανε. "'Εχəσκαμ ένα μάνα· σο

[1] The final ν of παλιά is unusual.

[2] το would be expected.

5. *The Old Songs and the New*[1].

There was an old man; he had a beard. He used to sit in his house and sing. He used to repeat old songs. And his daughters-in-law had no pleasure in the old songs. "Father, sing us a few fine new songs." And the old man began: he sang some coarse love songs. And his daughters-in-law began to laugh. And the old man said, "You laugh, my dear, you laugh. It is with these songs that you are pleased."

PAPÁ EFSTÁTHIOS.

6. *Kostandín*[2].

A woman had two children. And one used to go to school, and the other was at home. One day the boy returned from school. "I am hungry," he said. And his mother said, "Go to the cellar, and eat cheese." She goes off. And the boy went to the cellar[3]. She killed the boy.

His father was at the other villages. When he came back, he says to his wife,—and the boy's name was Kostandín,—"What have you done with Kostandín?" And she says, "He has gone to school." "Call for him at once. Call also for the girl." The girl came. And for the boy, his mother had killed him, and of his flesh she made a meal for her husband. Then (?) when he was eating, the meat cried and said, "Father, with which hand do you take me, and with which hand do you eat me?" Then the man took his wife, and tied her to his horse's tail. Then he spurred the horse, and the woman was torn in pieces.

GHRIGHÓRIOS NIKOLÁU.

7. *The Stupid Dev*[4].

A woman and a man had a son, and many daughters. They met together to go for firewood. They went, gathered it, made up the loads. They remained the night. They went to a Dev's house. They ate, drank, sang, went to sleep. The Dev had gone out. He came. He said, "Who of you is asleep?" They

[1] *V.* p. 230. [2] *V.* p. 263.

[3] Literally a *rock-cut bin*, in the subterranean rooms below the house. *V.* in glossary *φοϑί*.

[4] *V.* p. 251.

στάβλο βόϊδι̯α δέν ἀφήκεν· οὔλα σάγνιϊσκεν. Φάζεν da ἐμᾶς." Ξέβεν το dέφ ὄξω.

"Ηρτεν· εἶπεν, "Ποι̯ό σας ὕπνωσεν; ποι̯ό σας δέν ὕπνωσεν;" "Ἐχəϊσκαμ ἕνα μάνα· σο στάβλο δέν ἀφήνιϊσκεν βάλι̯α· οὔλα φάζεν da ἐμᾶς." Το dέφ ξέβεν ὄξω.

"Ηρτεν· εἶπεν, "Ποι̯ό σας ὕπνωσεν; ποι̯ό σας δέν ὕπνωσεν;" "Οὔλα μας ὕπνωσαμ. Ἐχəϊσκαμ ἕνα μάνα· σο στάβλο [δέν] ἀφήνιϊσκε χτηνά. Οὔλα φάζεν da ἐμᾶς." Το dέφ ξέβεν ὄξω.

"Ηρτεν· εἶπεν, "Ποι̯ό σας ὕπνωσεν; ποι̯ό σας δέν ὕπνωσεν;" "Ἐχəϊσκαμ ἕνα μάνα· μέ το κόϊσκινο ἄσο qουγι̯ού κουβάλνεν νερό."

Πήγεν το παιδί· τα κορίϊ̆ι̯α φόρτωσε τα ϊ̆ελέgι̯α τνε. Το παιδί ἀνέβεν σο δώμα· κούνσεν χώματα σο κάπνο. Το dέφ ξέβεν· πι̯άσεν do, σέμασέν do 's ἕνα ϊ̆ουβάλ. "Εδεσέν do στόμα τ. Πήγεν να λαλῆϊ̆ τ' ἀελφή τ. Το παιδί ξέβεν ἄσο ϊ̆ουβάλ. Σο στάβλο τ ἔχəϊσκεν ἕνα τανά. Σέμασέν do σο ϊ̆ουβάλ μέσα. Το παιδί ἀνέβεν σο δώμα. Το τανά πηρπήαν do σο baχϊ̆ά· φάϊσαν do, σκότωσάν do. Ξέβαλάν do ἄσο ϊ̆ουβάλ ὄξω. Το παιδί πήρεν ἕνα κεμίκ· γέννεν ἄλογο. Πήγεν σο σπίτι τνε.

'Αναστάσιος Χρυσοστόμου.

Phloïtá. 8.

"Ενα βαϊ̆ιλι̯ός εἶχαν ἕνα παιδί. Εἶδεν ἕνα κορίϊ̆· σα κορουφι̯ές σωρόφ πιλίνϊ̆. Βά τ σωρόβνεν τουρσι̯ά. 'Ετό βαϊ̆ιλι̯οῦ το παιδί εἶδεν ἐκεί το κορίϊ̆· εἶπεν da το βά τ, "Νά με σεμαδέψῃς." Βά τ δέν da σεμάδεψεν. 'Ετό το παιδί, "Να κουνδήσω μαφτόν σο qουγι̯ού." Παίν. Βά τ σεμαδέψεν το. Το παιδί πήγεν σομ bόλ.

"Ενα ἀράbης πεστλέϊσανε. "Το ναίκα ς πήραν do και ἔφυγαν." "'Εκείνο σο ναίκα μ εἶνε σο γουργούρι τ ἕνα ἀλτόν. "Αν do φέρῃς, νά με μάῃς ἔξε χρόνους σο χαπάς. "Αν δέν το φέρῃς, ἐγώ ἐσέ νά σε σκοτώσω."

had all fallen asleep. "We had a mother; she left no oxen in the stable; she used to kill them all. She used to give them to us to eat." The Dev went out[1].

He came. He said, "Which of you has fallen asleep? Which of you has not fallen asleep?" "We had a mother; she would never leave buffaloes in the stable; she used to give them all to us to eat." The Dev went out.

He came. He said, "Which of you has fallen asleep? Which of you has not fallen asleep?" "We all slept. We had a mother. She would never leave cows in the stable. She used to give them all to us to eat." The Dev went out.

He came. He said, "Which of you slept? Which of you did not sleep?" "We had a mother. She used to draw water from the well with the sieve."

The boy went; he loaded the girls with the bundles. The boy went up on the roof. He poured earth down the smoke-hole. The Dev came out. He caught him; he put him into a sack; he tied up its mouth. He went to tell his sister. The boy got out of the bag. In the stable there was a calf. He put it into the sack. The boy went up on the roof. They took the calf to the garden, felled it, killed it. They took it out of the sack. The boy took a bone; it became a horse. He went to their house.

ANASTÁSIOS KHRISOSTÓMU.

8. *The Faithful Wife*[2].

A king had a son. This son saw a girl gathering rice on the mountain-tops. Her father was gathering herbs for pickling. The king's son saw that girl. He said to his father, "You must betroth me to her." His father did not betroth him. The boy said, "I will throw myself into the well." He goes off. His father betrothed him. The boy went to Stambul.

They had a negro in the house. "They have taken your wife and fled." "On my wife's neck there is a gold coin. If you bring it, you may put me into prison for six years. If you do not bring it, I will kill you[3].

[1] In each case, of course, the Dev does or tries to do what the children's mother is said to do.

[2] *V.* p. 237.

[3] Here there is an obvious lacuna. The villain must go to the wife and obtain

Ἔκραψεν ἕνα χαρτί σο ναίκα τ. Ἐτό *το χαρτί πήρεν* do *ναίκα τ· ἔψαλέν* do. *Και βοίκεν ἕνα βαδιλιοῦ τσόλια. Πήρεν ἕνα ἄλογο· πήγεν σο χαπός. Τράνσεν ἐκεί σο χαπός· δέν* dov. *Πήγεν 's ἔν' ἄλο χαπός· τράνσεν.* Οὔλα *ξέβαλέν* da· "'Αμέτ *σο χαμάμ, να λουδτῆτε και να ἔρτητ.*" *Τόν ἤρταν, οὔλα τράνσεν* da. *Εἴδεν το ἄνdρα τ ἐκεί μέσα· και ρώτσεν* do, "'Εδύ *τί βοίκες;*" Ἐκείνο *ὀρτά εἶπεν* da. *Ἔμαθέν* do *τό κειότον ἄνdρα τ. Σάλτσεν* da *να πάῃ σο σπίτ. Και μαφτό τ ἤρτε ἀπ' οὔλα ἐμβρό σο σπίτ. Μετάλαξεν τα τσόλια τ. Τόν ἤρτεν ἄνdρα τ, ρώτσεν* do, "'Εσέ *ποιός σε ξέβαλεν ἄσο χαπός;*" Ἐκείνο *εἶπεν*, "*Ἕνα βαδιλιοῦ παιδί.*" *Το κορίδ εἶπεν*, "'Εγώ *σε ξέβαλα.*" *Το παιδί εἶπεν*, "'Εδύ *δέν* dosai." *Το κορίδ*, "'Αζ *γενῶ πάλι.*" *Φόρσεν ἐκεί τα τσόλια τ, και γέννεν πάλι χάν βαδιλιοῦ παιδί. Το ἄνdρα τ*, "'Εδύ *τοσαι.*" *Παίν.*

Δημοσθένης Ἰορδάνου Τσεκλίδης.

Sílata. 1.

Ἕνα βαδιλέγας εἶχα ἕνα ναίκα, και φδάχα δέμ βοίκεν. Ἐτό *ναίκα τ ἕνα μέρα πότε κένdανεν, το βολόν σέμην σο χέρι τ, και qανάτσεν ὅϊμα.* Κ' ἐτό *εἶπεν gι*, "Θεός *νά με δώκεν ἕνα κορίδ, και να εἶχαν σαν ἐτό γιανάχια.*" *Ἂς ἕνα χρόνο ὕστερα*[1] *ναίκα τ γένσεν ἕνα κορίδ, και εἶχαν γιανάχια σαν* do *ὅϊμα.*

Ναίκα τ πέθανεν, και βαδιλέγας πήρεν ἕνα ἄλο ναίκα. Ἐτό *ναίκα ἐτό το κορίδ δέν* do *θέλιξεν.* "*Ἕνα μέρα εἶπεν σε δύο ǰελάτ, και παρένgειλεν* da *νά το πηγάσουν 's ἕνα βουϊνί, και παρένgειλεν* da *να φέρουν* da *μάτια τ.* Ἐτιά *πηάσαν* da, *και ἅμα το πηάσανε, σέμασαν* do *'s ἕνα* čardάχ. *Και πόνεσαν* do *να βγάλουν τα μάτια τ. Εἶχαν ἕνα σκυλί κονdά τνε, και ξέβαλαν τουκουνιαροῦ τα μάτια, και ἤφερεν* da *βαδιλέγα ση ναίκα.*

Ἐτό *ναίκα φόρινεν, καμάρωνεν και τράνανεν σο ἀϊνά.* "*Ἂς το ἀϊνά μέσα θώρινεν το κορίδ, και δέν ἰνάνdανεν ὅπου το σκότωσαν.*

[1] A literal translation of Turkish *bir seneden sonra.*

He wrote a letter to his wife. This letter his wife received. She read it. And she prepared a royal dress, took a horse, went to the prison. She looked in the prison there; he was not there. She went to another prison. She looked; she took them all out (of the prison). "Go to the bath to wash, and come back." When they came, she looked at them all. She saw her husband there amongst them, and asked him, "What have you done?" He told her the truth. She recognised that he was her husband. She sent him to go home, and she herself came home ahead of all the others. She changed her dress. When her husband came, she asked him, "Who took you out of prison?" He said, "A king's son." The girl said, "I took you out." The lad said, "It was not you." The girl said, "Let me disguise myself again." She put on that dress, and became again like a king's son. Her husband said, "It was you." He goes away.

Dhimosthénis Yordánu Tseklídhis.

Sílata.

1. *Little Snow-white*[1].

A king had a wife, and she did not bear children. One day when his wife was sewing, the needle went into her hand, and the blood flowed. And she said, "Would that God had given me a daughter, and that she had cheeks like this!" A year later his wife gave birth to a daughter, and she had cheeks like blood.

His wife died, and the king took another wife. This wife had no liking for the daughter. One day she spoke to two executioners, and ordered them to take her to a mountain, and ordered them to bring back her eyes. They led her away, and when they took her away, they put her into a cave. And they were grieved to take out her eyes. They had a dog by them, and they took out its eyes, and brought them to the king's wife.

This woman was wearing her fine clothes, dressed beautifully and gazing into the looking-glass. In the looking-glass she saw the girl, and did not believe that they had killed her.

the coin with which he deceives the husband into believing in her infidelity. Then the husband writes the letter, the purport of which is that he will have no more to do with her.

[1] *V.* p. 269.

'Ετό το κορίč ἐκεί σο čardάχ τόν σέμηνε, ἤβρενε ἑφτά σκετέλι̯α. Και ἔφαεν ἄσο μικρό, και ἔπι̯ενε ἄσο μικρό το ποτήρ κραšί, και κοιμήθηνε ἄν μικρονοῦ σο στρώš. 'Απού ἀργάς ἤρταν da ἑφτά τα ἀθρώπ, και τράνσανε τα γεμέκι̯α τνε, ἤτανdαι κῦτι̯α. Τόν goιμήθανε, τράνσαν gαι κοιμᾶται ἕνα κορίč. 'Ετό ρώσαν do, "'Απούθε 'σαι;" Και εἶπεν da το κορίč ἀπούθε νε. "Υστερα παρέν̯γειλαν do, νά το τρανήσουν ἐτι̯ά το κορίč, και το κορίč να γένη σάν μάνα τνε.

'Ετό κοριčοῦ μάνα φόρινεν, καμάρωνεν, τράνινεν σο ἀϊνά. 'Ετό πάλι δέν ἰνάνdανεν ὅπου το σκοτώσανε. Παίρ ἕνα μέρα ζωνάρι̯α, και παγαίν νά τα πουλήš. 'Ετό παγαίν ἐκεί σο čardάχ, και θωρεῖ ἐτό το κορίč ἄσα πένjερες, και čəghərdậ, "Πουλῶ ζωνάρι̯α." 'Ετό το κορίč τόν dἄκουσεν, πήρεν ἕνα ζωνάρ και φόρσεν da. Τόν do φόρσεν, bαγίνσεν. 'Απού ἀργάς τόν ἤρταν ἐκεινι̯ά τα παληκάρι̯α τα delιqανούγι̯α, τράνσαν το κορίč, baΐνσεν. 'Ετό do κορίč δώκαν do ἰλάčι̯α, να ξυπνήš deΐ. Δέ ξύπσεν. "Υστερα ἄν do μέγα τράνσενε σα μέσα τ και φορών ἕνα ζωνάρ. Τόν do ξέβαλεν, το κορίč ξύπσεν. "Υστερα παρέν̯γειλάν do νά μή βghə̀ ἄσο σπίτ ὄξω.

'Ετό μάνα τ φορών, καμαρών, τρανậ σ' ἀϊνά. Πάλι θωρεῖ το κορίč. "Υστερα δέν ἰνάνσεν ὅπου το σκότωσαν. Παίρ λαχτυλίδες· παάιν, πουλậ τα. Πάλι παγαίν ἐκεί σο čardάχ. "Πουλῶ λαχτυλίδες," deΐ, čəghərdậ. 'Ετά το κορίč πάλι πήρεν ἕνα λαχτυλίδα. 'Ετό φόρσεν do· πάλι baΐνσεν. 'Απού ἀργάς ἤρταν τα ἑφτά τα παληκάρι̯α. Τράνσανε· θύρα εἶνε qαπαdιμένο. "Υστερα ἀνέβανε ἄσα dουβάρι̯α, και τράνσανε το κορίč πάλι baγινdιμένο. Πάλι τράνσαν ἀπάνω κάτω· δέν ἤβραν ἕνα šέχ. "Αν do μικρό τράνσεν gαι σο šέρι τ εἴšεν[1] φορεμένο ἕνα λαχτυλίδα. Ξέβαλεν do λαχτυλίδα, και το κορίč ξύπσεν. "Υστερα παρέν̯γειλάν do, ὅποι̯ος να ἔρτ, νά μή ἀνοίξ τη θύρα. Τ' ἡμέρα τα παληκάρι̯α πήγαν σο ὄργο τνε.

'Ετό ναίκα φορών, καμαρών, τρανậ σο ἀϊνά. Πάλι θωρεῖ το κορίč. "Υστερα παίρ μήλα· ἀλείφ τα με φαρμάκ· παάιν νά τα πουλήš. Παάιν πάλ ἐκεί σο čardάχ. "Πουλῶ μήλα," deΐ, čəghərdậ. 'Ετό το κορίč τόν τα εἴδεν, τη θύρα δέν d' ἄνοιξεν.

[1] More usually εἶχαν. *V.* § 80.

That girl, when she had gone into the cave there, found seven plates. And she ate from the smallest, and drank wine from the smallest cup, and went to sleep on the smallest one's bed. Late in the evening the seven men came, and saw that their food was missing. When they went to bed, they looked, and there is a girl asleep. They asked her, "Whence are you?" and the girl told them from whence she is. Afterwards they arranged that they should care for the girl, and that the girl should become like their mother.

The girl's mother was wearing her fine clothes, dressed beautifully and gazing into the looking-glass. Again she did not believe that they had killed her. One day she takes belts, and goes to sell them. She goes there to the cave, and sees that girl at the windows, and cries, "I sell belts." When the girl heard her, she took a belt, and put it on. When she put it on, she fainted. Late in the evening, when those young lads came, they saw the girl in a faint. They gave her medicines with the intent that she should wake. She did not wake. Afterwards the eldest saw that at her waist she is wearing a belt. When he took it off, the girl woke up. Afterwards they ordered her not to go out of the house.

The mother wears her fine clothes, dresses herself beautifully and gazes into the looking-glass. Again she sees the girl. Then she did not believe that they had killed her. She takes rings, goes off, and is selling them. Again she goes there to the cave. "I sell rings!" she cries. Again the girl took a ring. She put it on. Again she fainted. Late in the evening the seven youths came. They looked; the door is closed. Afterwards they climbed up by the walls, and saw the girl again in a swoon. Again they looked up and down. They did not find anything. The youngest saw that on her hand she was wearing a ring. He took off the ring, and the girl woke up. Afterwards they ordered her, whoever should come, not to open the door. When day came the youths went to their work.

The woman wears her fine clothes, dresses herself beautifully and gazes into the looking-glass. Again she sees the girl. Afterwards she takes apples, smears them with poison, goes to sell them. She goes again there to the cave. "I sell apples!" she cries. When the girl saw her, she did not open the door. She let down

Κρέμασεν ἕνα κλωστή, και πήρεν ἕνα μήλο. Τόν do ἔφαγεν, πόμην σο qουργούρι τ. Ἀπού ἀργάς τόν ἤρταν τα ἐφτά παληκάρια, πάλι το θύρα ἤβραν do qαπαδιμένο. Ὕστερα ἄνοιξάν do, και ἤβραν do κορίč baϊνδιμένο. Ἀράτσαν da ἀπάνω κάτω· δέν ἤβραν ἕνα ἄέϊ. Ὕστερα ἄνοιξαν το στόμα τ, "Να μέ τί ἔkh," deΐ. Ὕστερα τράνσανε, σο qουργούρι τ ἔkh ἕνα παρčά μήλο. Τόν do ξέβαλαν, το κορίč ξύπσεν. Ἄπου μέρες το κορίč φοβήθαν, νά το ἀφήκουν σο σπίτ· πέγασαν do σο ὄργο τνε.

Ὕστερα μέτα ἕνα χρόνο το κορίč πέθανεν. Σέμασάν do 'ς ἕνα σανδάq ἀπο φλοριονάς. Ἐτό εἶχαν do σον dόπο, ὅπου čαλάδτιναν. Ἐτό ἕνα φοράς εἶδεν do ἕνα βαδιλέγα παιδί. Εἶπεν σ' ἐτιά, "Νά το qοράσω." Και ἐτιά πούλσαν do. Τόν do πεάσεν σο σπίτι τνε, σέμασέν do σο odά τ. Ἐτό θέλισκεν να μάθ σο σανδάq ἀπέσω τί ἔkh. Ἄνοιξεν do και ἤβρεν ἕνα κορίč. Ἐτό τόν το εἶδεν, ἔδειξεν do σομ baπά τ. Ἐτιά ὕστερα ποίκαν το γάμο τ, και čəghάρσαν και κοριčοῦ τομ baπά.

Δημήτριος Λαζάρου Ἐξαράκος.

Sílata. 2.

Ἕνα ναίκα και ἄνdρας εἶχαν ἕνα κορίč. Ἐτό το κορίč ἕνα φοράς ἄσομ baπά τ κάρεψεν ἕνα φιστάν, ὅπου να ἔkh βούλα τα ἄστρα σον οὐρανόν ὅπου εἶνdαι, και ἕνα ἄλο φιστάν, ὅπου να ἔkh ση θάλασσα ὅπου εἶνdαι οὔλα τα ψάρια[1]. Ἐτό παπά τ ποίκεν do.

Ἕνα φοράς φόρσεν το φιστάνι τ, και πότε ἔκλωθεν σο χωριό, ἤβρεν ἕνα σκυλιοῦ derί. Ἐτό φόρνεν do και κλώθιξεν και θώρινεν ἔρατα. Ἕνα φοράς εἶδεν do ἕνα βαδιλέγα παιδί. Ἐτό πήρεν do σο σπίτι τνε, και σάν ἄθρωπος θώρινεν ἔρατα.

Ἕνα φοράς βαδιλέγας μέ το παιδί τ ποίκανε ἕνα boχčά σο baχčά τνε. Ἕνα φοράς ἤτον Μεγάλ Κεριακή. Ἐτό βαδιλέγα το παιδί πότε βghόνιξεν, τράνσενε ἀς νεκληδάς το θύρα· εἶδεν ἕνα κορίč. Ἐτό πολύ τ' ἄγαψενε. Και το κορίč qάψενε ἀζ βαδιλέγα παιδιοῦ σο ἄέρ ὁπού εἶχαν το λαχτυλίδα[1]. Τόν do εἶδεν, βαδιλέγα το παιδί τανότσεν do. Τόν ἤρτεν σο σπίτ, εἶπεν da σομ baπά τ. Ἐτιά τόν ἤθελαν να φâμ[2] boχčά σο baχčά τνε, εἶπεν do μάνα τ, νά τα ψήδ βαδιλόπητες. Μάνα τ baδλάτσεν νά τα ψήδ. Πότε τα

[1] For order *v.* § 382.

[2] Φâμ before initial *b* instead of *φâν*.

a string, and took an apple. When she ate it, it stuck in her throat. Late in the evening, when the seven youths came, again they found the door shut. Afterwards they opened it and found the girl in a swoon. They sought up and down. They did not find anything. Afterwards they opened her mouth; "Let us see what is the matter," said they. Afterwards they saw in her throat she has a piece of apple. When they took it out, the girl woke up. They were afraid to leave the girl in the house by day. They took her to their work.

Then a year afterwards the girl died. They put her into a golden box. This they kept in the place where they worked. One time a king's son saw it. He said to them, "I will buy it." And they sold it. When he had taken it to their house, he put it into his room. He wanted to learn what was inside the box. He opened it and found a girl. When he had seen her, he shewed her to his father. Afterwards they made his marriage, and they invited also the girl's father.

Dhimítrios Lazáru Exarákos.

2. *The Dog's Skin*[1].

A woman and a man had a daughter. This girl once asked her father for a skirt, which should have on it all the stars which are in the sky, and another skirt which should have all the fish that are in the sea. Her father did it.

Once she put on her skirt, and, as she was walking to the village, she found a dog's skin. She wore it, and was going her way and doing her work. One day a king's son saw her. He took her to their house and had his will of her.

One day the king and his son made up a bundle of food to take to their garden. One day it was Easter Sunday. As the king's son was going out, he looked from the door of the church; he saw a girl. He fell deeply in love with her. And the girl took the ring which was on the hand of the king's son. When he saw her, the king's son recognised her. When he came home, he told it to his father. When they were going to eat some food in their garden, he told his mother to bake king-cakes. His mother began to bake them. When she was baking them, the dog also

[1] *V.* p. 258.

ψήνιξεν, ἤρτεν και το σκυλί· πήρεν λίγο ξυμάρ, και σέμασεν bέσω τ το λαχτυλίδα, και γιαπουὄτούρσεν do σο τουνdούρ. Τόν ψήθην, ξέβαλέν da. Γιόμωσέν da σο boχčά, και πέρασέν da σο βαὄιλέγα. Πότε τρώϊξανε, τόν ἔκοψεν το ψωμί, εἴδεν το λαχτυλίδα τ. Τόν ἤρτεν σο σπίτ, ρώτινεν το μάνα τ, "Το λαχτυλίδα μ πού το ἤβρες;" deἴ. "Γιά νά τα εἴπῃς, γιά νά σε σκοτώσω." Τότες μάνα τ εἴπεν gι, "Γιάβρου μ, πότε κόλινα, ἤρτεν και το σκυλί· ποίκεν ἕνα πιdέ· και ἄν do ἔθεκεν ἐκείνο, δέν do ξέβρω."

Τότες ἐτό, γιά να μάθ το σκυλί τί ἤτανε, μούλωσεν ἕνα μέρα ὀdαδιοῦ σο γιϋκλῦκ. Ἀπού ἀργάς τόν ἤρτεν να κοιμηθῇ το σκυλί, ξέβαλεν το dερί τ. Τόν do ξέβαλεν, χεμέν βαὄιλέγα το παιdί πιάσεν do. Τότες εἴπεν da και σομ baπά τ, και ἤθελεν νά το πάρ. Τότες ποίκαν το qάμο τνε, και πήρεν do.

Δημήτριος Λαζάρου Ἐξαράκος.

Sílata. 3.

Δύο ἀδέλφια· τὄνα ἤτανε ζεγίν και τὄνα φουqαρές. Ἐτό το ζεγίν ἕνα μέρα πήγεν σο βουϊνί. Ἀπεκεί τράνσεγι ἕνα μέγα σαράϊ. Πήγεν σ' ἐκείνο, και ἤβρεν do γιομούμενο με φλοριά. Ἐκεί σο σαράϊ καθούτανdαι σεράνda κλέφτ. Ἐτιά δέν ἤτανdαι. Γιόμωσεν τα čουβάλια με φλοριά, και πήγεν σο σπίτι τ. Ὕστερα εἴπεν da και σο φουqαρέ σον ἀδελφό τ. Ὕστερα ἤρταν και τα δύο τνε ἐκεί σο σαράϊ. Πάλι γιόμωσαν τα čουβάλια τνε, και πήγαν σο σπίτι τνε.

Ὕστερα ἤρτεν μόνο το ζεγίν. Το φουqαρές δέν ἤρτεν. Τόν ἤρτενε ἐκείνα, σέμη σο σαράϊ πάλι, να ἐμούὄ τα čουβάλια τ. Πότε τα γιομών, ἤρταν ἀπάνω τ και τα σεράνda τα κλέφτ. Πάγωσαν ἤτονε, και σέμην ἄν do μικρό σο κομιριόνα. Ἐκεί τράνσενε, ἤτον ἕνα ἄθρωπος· μούλωνεν σα κομίρια ἀποκάτω. Τόν το εἴδενε, ξέβαλέν do 's ἀρqαdάὄα τ. Ἐκεινιά τότες στάβρωσάν το. Ὕστερα τα σεράνda τα κλέφτε ξέβανε ὄξω.

Ὕστερα τόν ἤρτεν το φουqαρές τ ἀδελφό τ, τράνσενε, το ἀδελφό τ κρέμασάν do. Τότες πήρεν do ἀδελφό τ, κατέβασέν do, και πεγάσεν do σο σπίτι τ. Δώκεν do 's ἕνα κöὄκέρ· ἔραψέν do. Και μούχωσέν do, και δώκεν do παράδια.

came. It took a little dough, and put the ring into it, and clapped it on [the wall of] the oven [to bake][1]. When it was baked, she took it out. She filled the bundle with them, and took them to the king. As they were eating, when he cut the loaf, he saw his ring. When he came to the house, he was asking his mother, "Where did you find my ring? Either tell me or I will kill you." Then his mother said, "My child, as I was putting the cakes into the oven, the dog also came; it made a loaf, and whether it put it in, I don't know."

Then he, in order to learn who the dog was, hid one day in the recess of the room. In the evening when the dog came to go to sleep, it put off the skin. When it put it off, at once the king's son seized it. Then he told it to his father, and wanted to marry her. Then they made their marriage, and he took her.

Dhimítrios Lazáru Exarákos.

3. *The Forty Thieves*[2].

There were two brothers. One was rich and one was poor. The rich brother one day went to the mountain. There he saw a great palace. He went to it, and found it full of money. There in the palace lived forty thieves. They were away. He filled the sacks with money, and went to his house. Afterwards he told it to his poor brother also. Afterwards the two of them went there to the palace. Again they filled their sacks and went to their house.

Afterwards the rich one came alone. The poor one did not come. When he arrived, he went into the palace again, to fill his sacks. While he is filling them, the forty thieves came upon him. They had become cold, and the youngest one went into the coal-hole. There he saw there was a man. He was hiding under the charcoal. When he saw him, he took him out to his companions. There they hanged him upon a cross. Afterwards the forty thieves went out.

Afterwards when his poor brother came, he saw that they had hanged his brother. Then he took his brother, took him down, and brought him to his house. He gave him to a cobbler. He sewed him up. And he buried him, and gave him money.

[1] For a description of these ovens see *tandur* in the Turkish glossary, p. 670.

[2] *V.* p. 241.

'Απου ἀργάς τόν ἤρταν τα σεράνda τα κλέφτ, τράνσανε, ἄθρωπος δέν νε. "Εμαθάν do, ὅπου ἔρεται ἐδώ ἄθρωπος. Πάλωσεν τοὐνανοῦ το κουνdούρα. 'Ετιά σο κὸσκέρ εἶπαν gι, "'Ετό πορεῖς; ῥάφτεις το μί;" Κ' ἐκείνο εἶπεν gι, "'Οφ! κόča ἕνα ἄθρωπος ἔραψά το, κ' ἐτά το κουνdούρα νά μή το ράψω. Δώκεν με και παράδια." "Εδειξαν da κιόλα. 'Εκεινιά τόν τα εἴδαν τα παράδια, ρώτσαν do, "'Ετιά ποιός σέ τα δώκεν;" Και ἐκείνο εἶπεν gι, "'Ενα ἄθρωπος ἤφερεν με ἕνα παρčαλανμάš ἄθρωπος· ἔραψά το, και δώκε με τα παράδια." Τότες πήγεν, ἔδειξεν do σπίτι τ. 'Εκεινιά, τόν το εἴδαν, κατέβαν ἀπο νύχτες σο σπίτι τ, και σκότωσάν do.

Δημήτριος Λαζάρου 'Εξαράκος.

Sílata. 4.

"Ενα βαšιλέγας εἶχαν τρία φšάγα. Και το χρόνο ἦτον κötlüκιά. 'Ετά τα φσάγα λίψασαν. Πήγαν· ἤβραν ἕνα qουγί. 'Ετά τα παιδιά δέν bόρσαν να κατεβοῦν. 'Ετό το πρώτο το φσάχ εἶπεν gι, "Κρέμασέτ με, και ἄς κατεβῶ. Και τόν čəghərdísω, 'qά, qά,' τραβât με." 'Ετά τα φšάχα, "Καλό," εἶπαν. Κρέμασάν το πρώτο το φšάχ. 'Ετό φοβήθην να κατεβῆ. Κατέβην ὥς το μισό τ· čəghərsεν, "Qά, qά." Τράφσαν do.

Κρέμασαν και τ' ἄλο το φšάχ. Κ' ἐκείνο εἶπεν, "Τόν κατεβῶ σο μισό τ, τόν čəghərdísω, 'qά, qά,' τραβât με."

Κρέμασαν και τ' ἀλο το φšάχ. Κ' ἐκείνο εἶπεν gι, "'Εγώ ἄν εἶπω, 'qά, qά,' κατέβασέτ με." 'Ετό ὅσο λέϊξεν, "Qά, qά," κατέβασάν do. Κατέβην ἐκεί· εἶδεν τρία κορίča. 'Ετούτα κορίča εἶπαν gι, "Γιάβρου μ, ἐδώ πού ἤρτες, ἐδώ εἶνε ἕνα déφ· τόν ἔρτ, τρώει σε." 'Ετό το παιδί εἶπεν gι, "Πούδ' ἔνε;" 'Ετό το κορίč εἶχα ἕνα qəlάč· δώκεν do 's ἐκείνο το παιδί· ἐτό πήρεν do. Τόν ἤρτε το déφ, φάϊσεν do ἕνα, και ψόφσεν. Και το[1] déφ εἶπεν gι, "'Εμέ μάνα μ ἕνα φοράς με γένσεν· δύο φοράς δέν με γένσεν."

'Ετό το παιδί εἶπεν σα ἀδέλφια τ, "'Ηβρετ τα qəζμέτια σας· ἤβρα τα και ἐγώ." Το baŭτανλάq το κορίč δώκεν do σο πρώτο το ἀδελφό τ· τ' ἄλο το κορίč δώκεν do σο ὀρτανjά το παιδί· το τρίτο

[1] The sense demands σο déφ.

In the evening when the forty thieves came, they saw that the man is gone. They found out that a man comes there. The boot of one of them had become old. They said to the cobbler, "Can you do this? Will you sew it up?" And he said, "Bah! Lately I sewed up a man, and can't I sew up the boot? He gave me money too." He shewed it too. When they saw the money, they asked him, "Who gave you this?" And he said, "A man brought me a mangled man. I sewed him up and he gave me the money." Then he went; he pointed out his house. When they saw it, they came down by night to his house, and killed him.

Dhimítrios Lazáru Exarákos.

4. *The Underworld Adventure*[1].

A king had three sons. And that year there was a bad season. The boys became thirsty. They went; they found a well. The boys could not go down it. The eldest boy said, "Let me down by a rope, and let me go down. And when I cry, 'Ka, Ka,' pull me up." The boys said, "Good." They let the eldest boy down by a rope. He became afraid to go down. He went half-way down. He cried, "Ka, Ka." They pulled him up.

They let down the second boy also by a rope. And he said, "When I get down half-way, when I cry, 'Ka, Ka,' pull me up."

They let down also the third boy by a rope, and he said, "For me, if I say, 'Ka, Ka,' let me down." As long as he kept saying, "Ka, Ka," they let him down. He went down there. He saw three girls. The girls said, "My lad, here, where you have come, is a Dev. When he comes, he will eat you." The boy said, "Where is he?" The girl had a sword; she gave it to that boy. He took it. When the Dev came, he struck him one blow, and he died. And to the Dev he said, "My mother bore me once; twice she did not bear me[2]."

The boy said to his brothers, "You have found your fortunes; I also have found mine." The eldest girl he gave to his first brother; the second girl he gave to the middle brother; the

[1] *V.* p. 274.

[2] *V.* p. 226. There is an obvious omission in the telling; the incident is given fully in the next encounter with a Dev in this story.

ἀφήκεν do *σο μαφτό τ.* *Ἐτό το κορίč εἴπεῳ* gi, "*Ἔλα, πρώτα ἄ σε τραβήσουν ἐσέ τ' ἀδέλφι̯α ς, και ὕστερα, τόν ἀνεβῇς ἐσ̆ύνα, τραβᾷς κ' ἐμένα.*" *Ἐτό το παιδί δέν ἤθελεν.*

Ἐτό το κορίč εἴπεῳ gi, "*Ἔλ', ἀζ μοῦμ ἐκει̯ά σ' ὀδά.*" *Σέμανε. Τό σέμανε, τράνσαν, ἐκεί εἴνdαι κ' ἄλα πολά τέλι̯α*[1]. *Τράφσεν ἀπεκεί σα τέλι̯α πολά, και δώκεν* da *σο παιδί.*

Σέμα σ' ἔν' ἄλ' ὀδά. Ἐκεί ἤταν ἕνα dirék. *Κονδά τ κλώθιξαν δύο πρόγατα, ἕνα ἄσπρο και ἕνα μάβρο. Ἐτό κορίč εἴπεῳ* gi, "'*Αῳ galéψῃς σο ἄσπρο σο πρόγατο, ν' ἀνεβῇς σ' ἀπάνω σοῳ* gózmo. *Ἄῳ galéψῃς σο μάβρο, να κατεβῇς σο κάτω σοῳ* gózmo." *Ἐτό το παιδί πίταξεν το κορίč ν' ἀνεβῇ ἀπάνω. Ἐτό το παιδί σέμην ἐκεί σ' ὀδά. Τράνσεν δύο πρόγατα. Πότε λέει, "Να καλέψω σο ἄσπρο σο πρόγατο," κάλεψεν σο μάβρο σο πρόγατο. Κάλεψεν· κατέβην σο κάτω σο κόζμο.*

Ἐκεί πήγεν. Πήγε 's ἕνα ναίκα. Κǝ́ρεψεν λίο νερό. Ἐτό το ναίκα εἴπεῳ gi, "*Σο čεσ̆μέ κονδά εἴν' ἕνα* déf, *και ἐμεῖς καθ' ἡμέρα με νερό και ὅϊμα πάρουμ λιγόčικο νερό.*" *Ἐτό το παιδί εἴπεῳ* gi, "*Πούδ' ἔν ἐτό;*" *Ἐτό ναίκα πήγε· ἔδειξέν* do. *Κ' ἐκεί τ' ἡμέρα να φάῃ τον βασ̆ιλέγα το κορίč. Ἐτό το κορίč, τόν ἤρτεν το παιδί, πι̯άσεν* do *ἄσα μαλι̯ά τ.* *Ἤρτε το* déf, *νά τα φάῃ. Τόν ἤρτεν,* dώκεν do *ἕνα, και ψόφσεν. Εἴπεῳ* gi, "*Φάϊσε με ἄλ' ἕνα.*" *Κ' ἐκείνο το παιδί εἴπεῳ* gi, "'*Εμέ μάνα μ ἕνα φορά̯ς γένσε με· δύο φορά̯ς δέ με γένσεν.*" *Ἐτό το κορίč πήρεν, βούτσεν το ὄέρι τ* defi̯οῦ *σ' ὅϊμα· φάϊσεν* do *παιδi̯οῦ σο τρέ̆ς. Ἐτό βασ̆ιλέγας ἔστρωσεν το στράτα με χαλι̯ά γι̯ά να περά̆ς το παιδί. Ἐτό το παιδί δέν πέρασεν.*

Πήγεν· κοιμήθην 's ἕνα čινάρ ἀγαǰί ἀπκάτω. Βασ̆ιλέγας δώκεν φερμάν να περάσουν και βούλα, μικρά και μεγάλα. Πέρασεῳ g' ἐτό το παιδί. Τόν το εἶδεν, εἶπε σο παπά τ, "'*Ετό νε.*" *Χεμετέν* čəghórsen do *παπά τ.* *Εἴπεῳ* gi, "*Κόρεψε ἄς μένα τί κǝρέβεις.*" *Και παιδί εἴπεῳ* gi, "*Κǝρέβω σεράνδα τουλούμι̯α νερό και σεράνδα τουλούμι̯α κιρι̯άς.*" *Ἐτό δώκεν* da.

[1] Πολά *τέλι̯α*, which could only mean *many wires*, from Turkish tel, is the boy's version of the Greek *πολυτέλεια*, *luxury*, a word probably learned at school. So little are these words of civilisation understood that in the next sentence he inverts it, and produces *τέλι̯α πολά*.

third he left for himself. That girl said, "Come, first let your brothers pull you up, and afterwards, when you have gone up yourself, pull me up too." The boy was unwilling.

The girl said, "Come, let us go into that room." They went in. When they had gone in, they saw that in it there are also a great many fine things. She pulled at the fine things there, many of them, and gave them to the boy[1].

They went into another room. In it there was a pillar. Near it two sheep were walking, one white and one black. The girl said, "If you mount on the white sheep, you will go up into the upper world. If you mount on the black sheep, you will go down into the lower world." The boy promised the girl to go upwards. The boy went into that room. He saw two sheep. Whilst he says, "I will mount the white sheep," he mounted the black sheep. He mounted it. He went down into the lower world.

There he went his way. He went to a woman. He asked for a little water. The woman said, "Near the fountain is a Dev, and we every day with water and blood fetch a little water." The boy said, "Where is he?" The woman went; she shewed him. And that day he should have eaten the king's daughter. When the boy came, he seized the girl by her hair. The Dev came to eat her. When he came, he struck him one blow, and he died. He said, "Strike me yet again." And the boy said, "My mother bore me once; twice she did not bear me[2]." The girl took and dipped her hand into the Dev's blood. She struck it on the boy's back. The king strewed the road with carpets for the boy to pass over. The boy did not pass.

He went his way. He fell asleep under a plane-tree. The king gave an order that all should pass in front of him, little and big. That boy also passed by. When she saw him, she said to her father, "That is he." At once her father called him. He said, "Ask of me what you wish." And the boy said, "I wish forty skins full of water and forty skins full of meat." He gave them.

[1] As a rule the hero is given some nuts containing dresses etc. which play a part in the *anagnorisis* omitted in our version. The girls refuse to marry the treacherous brothers until they are given dresses such as they wore in their palaces in middle earth. The hero, disguised as a scaldhead tailor's apprentice, supplies them by cracking the nuts and so the recognition is eventually brought about.

[2] *V.* p. 226.

Πήγεν· *κοιμήθην πάλι 's ένα čινάρ αγαĵί απκάτω. Εκεί σο čινάρ αγαĵί απάνω ήταν ένα φωλιά αετοû. Και κάθε χρόνο ένα φίθ ανεβαίνιξεν· τρώϊξεν τα γιαβρούδια τ. Ετό το παιδί, τόν το εΐδεν,* dώκεν do *ένα· σκότωσέν* do. *Ήρτεν αετός· τράνσεν το čινάρ αγαĵί απκάτω. Εΐπεν gι, "Εσύ μή τα σκοτώνης τα γιαβρούδια μ." Ετό μάνα τ αγνάδινεν άσα γιαβρούδια τ. "Μή το σκοτώνης." Ετό χεμετέν κατέβην· εΐπεν gι, "Κάρεψε απ' εμένα τί καρέβεις." Ετό εΐπεν gι, "Νά με ανεβάσης σο απάνω σον gόζμο." Ετό το παιδί κούνσεν* da *τουλούμια απάνω σο αετό· κάλεψεν και μαφτό τ, και ανέβαν. Ετό αετός τόν λέϊξεν, "Qά νερό, qά κιριάς," σύφτασαν ν' ανεβοûν σο απάνω σον gόζμο.*

Πότε *ανεβαίνιξαν, το κιριάς πλερώθην. Τότε έκοψεν άσο* baλdέρι *τ το παΰ το κιριάς, και δώκεν* do *σο αετό. Αετός δέν* do *έφαεν. Τόν ανέβαν, εΐπεν gι, "Σήκο· πορπάτα." Κ' εκείνο εΐπεν gι, "Αμε σύνα, κ' εγώ πορπατῶ;" Εκείνο σηκώθην να πορπατής. Δέν bόρσεν. Χεμετέν δώκεν άσο στόμα τ το κιριάς. Γιαγλάτσεν* do *σο* baλdέρι *τ. Χεμετέν σηκώθην, πορπάτσεν.*

Told by a boy at the school.

Sílata. 5.

Ένα βασιλέγας εΐχαν ένα κορίč. Σον gόζμο χίč δέ γέλανε. Ετό βασιλέγας εΐπεν gι, "Οποιος νά το γελάς ετό το κορίč, νά το ποίκω qaμbρό." *Ετό το κορίč, τόν gάθουταν σο πένjερε και τράνινεν ση θάλασσα, εΐδεν ένα* qaΐκ· *απέσω τ ήτανdαι κ' άλα πολά μαϊμούνια. Χεμετέν* baσλάτσεν *να γελάς. Ετό βασιλέγας ήρτεν· ρώτσεν* do· *εΐπεν gι, "Εσέ ποιός σε ποίκεν να γελάσης;" Κ' εκείνο εΐπεν gι, "Ένα μαϊμούν με γέλασεν." Ετό το μαιμούν ποίκεν* do qaμbρό *τ. Ετό απέσω τ ήταν άνgελος. Εΐχαν κ' άλα πολά* qarδάσα.

Ένα φοράς ένα βασιλέγας ποίκεν σέ το απάνω πόλεμος. Ετά τα μαϊμούνια εΐπαν gι, "Ποίκετ κ' εμάς ασκέρια." Κ' εκείνο βασιλέγας εΐπεν gι, "Καλό." Πήγαν σο bόλεμο. *Ποίκαν πόλεμος, και τα μαϊμούνια σκότωσαν τα άλα.*

Ετό ναίκα τ, τόν ήρτεν άσομ bόλεμον ανdρα *τ, έκαψεν το* qabούγου *τ. Ετό τ ανdρα τ εΐπεν gι, "Εσύ άν έκαψες το* qabούγου *μ, κ' εγώ άλ ιμιάς να μή φανεθῶ 's εσένα."*

He went his way. Again he fell asleep beneath a plane-tree. There, up in the plane-tree, was an eagle's nest. And every year a snake used to go up the tree; it used to eat its young. When the boy saw it, he struck it a blow; he killed it. The eagle came. It looked below the plane-tree. It said, "Don't kill my young." The mother-bird from among her young perceived him. "Don't kill him." It came down at once, and said, "Ask of me what you wish." He said, "Take me up into the upper world." The boy threw the skins on the eagle; he mounted himself, and they went up. The eagle ever saying, "Ka! water. Ka! meat!" they finished their ascent into the upper world.

As they were going up, the meat gave out. Then he cut the thick flesh from his calf, and gave it to the eagle. The eagle did not eat it. When they had finished the ascent, it said, "Get up, walk!" And he said, "Out upon you! can I walk?" He rose up to walk. He could not. At once it gave him back the flesh from out of its mouth. It laid it on the calf of his leg. At once he rose up and walked.

Told by a boy at the school.

5. *The Monkey Husband*[1].

A king had a daughter. Nothing in the world made her laugh. The king said, "Whoever shall make this girl laugh, I will make him my son-in-law." As she was sitting at the window and looking at the sea, she saw a boat. In it were a great number of monkeys. At once she began to laugh. The king came. He questioned her; he said, "Who made you laugh?" And she said, "A monkey made me laugh." That monkey he made his son-in-law. Inside he was an angel. He had a great number of brothers.

One time a king made war upon the above king. The monkeys said, "Make us too soldiers." And the king said, "Well." They went to the war. They made war, and the monkeys killed the others.

That woman, when her husband came from the war, had burned his skin. Her husband said, "If you have burned my skin, I shall never again shew myself to you."

[1] *V.* p. 257.

'Ετό το κορίč ἄσο χολή τ πήγε να κόψ̆ ὀρμανι̯οῦ τα δενdρά. Πήγε να κόψ̆ κ' ἕνα μέγα δενdρό. Τόν το φάϊσεν μέ το παλτά, ἐκείνο ἀπ μέσα τ čəghə́ρσεν, "'Ετό ποι̯ός νε;" εἶπεν. Čάκωσεν το δενdρό· σέμην ἀπέσω τ. Τράνσεν, εἶνε ἄνdρα τ. Τόν εἶδεν το ναίκα τ, φιλήθανε. Χεμετέν πεγάσεν do *σο σπίτ. Γι̯αδ̆άσαν ἀγαπωμένα.*

Told by a boy at the school.

Potámia. 1.

"Ενα deïρμενγ̆ής *εἶδ̆εν σο μύλο του ἕνα κουμάσα και ἑφτά ὀρνίθι̯α σηv* gουμάσα. *Και ἤρτεν ἀλιπήκα· ἔφαεν τ̆όνα.*

Μι̯ά φορά ἤρτεν deïρμενγ̆ής· *μούλωσεν σηv* gουμάσα. *"Αμα ἤρτεν ἀλιπήκα, πι̯άσεν το και νά το πογοdῖ̆ς ἤτονε. Και ἀλιπήκα εἶπεν, "Μή με πογοdᾶ̯ς, και ἐγώ θι̯άνω σε καλό." Και ἐκείνος ἀφήκεν* do.

'Αλιπήκα πήγεν σομ βασιλέα και εἶπεν, "Δόζ μοι ἀλτ̆όν ὅοινιγί." Και ὁ βασιλέας εἶπεν, "Τι νά το ποίκης;" Κ' ἐκείνο εἶπεν, "Να μετρήσω λίρες." Και βασιλέας εἶπεν, "'Απαπού πήρες τα;" Και ἀλιπήκα εἶπεν, "'Εχω ἕν' ἀδελφό, κ' ἐκείνο ἔς τα." Και ὁ βασιλέας δώκεν do. *Πήγε και ἄλειψεν πίσα σο ὅοινίκ, και γι̯απουστούρσεν ἕνα λίρα, και πήρεν* do *και πήγεν σο βασιλέα.*

Και ἄσα δύο ἡμέρες ὕστερα ἀλιπήκα πήγεν πάλι σο βασιλέα, και εἶπεν, "'Εγώ ἤρτα να πανdρέψω το κορίč ς σον ἀδελφό μ." Και βασιλέας εἶπεν, "'Αν ἦναι κιζμέτ, δίνω το." Και ἀλιπήκα πήγε σο σπίτ. Κάλιψεν το deïρμενγ̆ή *σ' ἄλογο. Και ἅμα πήγεν σο ποτάμ κονdά, λάχσεν το* deïρμενγ̆ή *ἀσ' ἄλογο ἀπάνω σο ποτάμ. Και ἀλιπήκα* paghə́ρσεν, *"Γαμβρός ἔπεσε σο ποτάμ. Φέρε το τσόλι̯α." Και ὁ βασιλέας ἤφερεν* da. *Και πήγαν σο σπίτ. Και ὁ* deïρμενγ̆ής *ὅλο τράνινεν σα δισώμι̯α τ. Και βασιλέας εἶπεν σην ἀλιπήκα, "Γι̯ατί τρανᾶ̯ ἀβούča;" Και ἀλιπήκα εἶπεν, "Δέν d' ἄρεσεν, και γι̯α 'κείνο." Και ὁ βασιλέας ἤφερεν* do *και ἄλα καλά τσόλι̯α. Και ἤρχισε πάλι να τρανῆ̆ς. Και ἀλιπήκα πήρεν βολόνι̯α, και τα ἔπηξεν σα δισώμι̯α τ.*

The girl from her grief went to cut the trees in the wood. She went to cut a big tree. When she struck it with the axe, he who was inside cried out; "Who is this?" said he. She split the tree. She went inside it. She saw it is her husband. When he saw his wife, they kissed one another. At once he took her home. They lived and loved one another.

Told by a boy at the school.

Potámia.

1. *Puss in Boots*[1].

A miller had at his mill a hen-house, and seven fowls in the hen-house. And a fox came; she ate one.

One time the miller came; he hid himself in the hen-house. When the fox came, he seized her and would have strangled her. And the fox said, "Do not strangle me, and I will do you a good turn." And he let her go.

The fox went to the king and said, "Give me the measure for gold." And the king said, "What will you do with it?" And she said, "I will measure gold pieces." And the king said, "Where did you get them?" And the fox said, "I have a brother, and he has them." And the king gave it. She went off and smeared pitch on the measure, and stuck a gold piece to it, and took it and went to the king.

And two days afterwards the fox went again to the king, and said, "I have come to marry your daughter to my brother." And the king said, "If it be fated, I give her." And the fox went home. She set the miller on the horse. And when she came near the river, she pushed the miller off the horse over into the river. And the fox cried out, "The bridegroom has fallen into the river. Bring him clothes." And the king brought them. And they went to the house. And the miller was always looking at his shoulders. And the king said to the fox, "Why does he look thus?" And the fox said, "He was displeased, and that is the reason." And the king brought him other fine clothes. And he began again to look at them. And the fox took needles and stuck them into his shoulders.

[1] *V.* p. 244.

Ὕστερα ποίκαν γάμος, και βασιλέας πίταξεν κατόψα τουν ἀσκερι̯ούς. Και ἀλιπήκα πήγεν ὀμbρό, και εἴδεν ἕν' ἀγέλ πρόβατα, και εἴπεν, "'Αν ἔρτουν, ἄν σε ρωτήσουν ἐκείνα ἀσκέρ, εἴπε, 'Εἶναι του ἀθρώπ ὅπου πήγεν να πανdρεφτῆ σο βασιλέα σην gόρη.'"

Πήγε κι̯ ἄλα ὀμbροστά. Εἴδεν ἕνα χτηνι̯οῦ ἀγέλ, και παρήγειλεν κ' ἐκείνα ἀβούča.

Ὕστερα πήγεν σα deβέδι̯α, και εἴπεν, "'Εκείνα ἔρχουνdαι ἀσκέρ νά σε σκοτώσουνε. Ἔλατε· ἄ σας κατεβάσω ἐδά σο qουγι̯ού, και ἄς ἔρτουν, ἄς περάσουν, και μή σας σκοτώσουνε." Κ' ἐκείνα κατέβανε, και ἀλιπήκα σάλσεν ἕνα θι̯άρ ἀπάνω του, και πόμναν ἐκεί. Κ' ἤρταν ἀσκέρ. Κατέβαν ἐκεί.

Και ἀλιπήκα εἴπεν τον deϊρμενῆ, "Εἴδες ἐγώ τί καλό σε ποίκα. 'Εσύ ἐμέ τί νά με ποίκης;" Κ' ἐκείνο εἴπεν, "'Οταν ψοφήσης, νά σε μάσω 's ἕνα φλουριόνα σανdούχ." Και ἀλιπήκα ἄσα μάσουσταν ψόφσεν. Και ναίκα τ ἔκλαιγεν. Και deϊρμενῆς εἴπεν, "Ψόφσεν· τί ἔν; κούνda το ἐκι̯ά ὄξω." Και ἀλιπήκα 's ἕνα μι̯ᾶς ὄηκώθη, και εἴπεν, "'Αβούča νά με το ποίκης ἤτονε;" Κ' ἐκείνο εἴπεν, "'Ημαρτον, ἤμαρτον. 'Αlagh ἰμι̯ά δέν do θι̯άνω."

Ὕστερα ψόφσεν ἄς ἀλήθει̯α, και σέμασέν do σο φλουριόνα σανdούχ. Ὕστερα πόμναν μόνο τα καμούκι̯α τ, και κούνσεν da ὄξω.

Told by a boy at the school.

Potámia. 2.

Ἕνα ναίκα εἶσεν ἕνα παιδί, και το παιδί πήγεν, να qαζανdίς παράδι̯α. Qαζάνσεν τρία λίρες. Και πότ' ἔρὄεται, εἴδεν δύο παιδι̯ά· σκοτώνουν ἕνα ὄκυλί. Και ἐκείνο εἴπεν, "Μή το σκοτώνετε, και ἐγώ ἄ σας δώκω ἕνα λίρα."

Afterwards they made a marriage, and the king sent after them soldiers. And the fox went in front, and saw a flock of sheep, and said, "If those soldiers come, if they ask you, say, 'They belong to the man who went to be married to the king's daughter.'"

She went yet again in front. She saw a herd of cows, and ordered them in the same way.

Afterwards she went to the camels[1], and said, "Those coming over there are soldiers to kill you. Come here, let me put you down into the well here, and let them come and pass by and not kill you." And they went down, and the fox closed it with a stone on top of it, and they remained there. And the soldiers came. They went down there.

And the fox said to the miller, "You saw what a good turn I did you. What will you do for me?" And he said, "When you die, I will put you into a golden coffer." And the fox pretended to die. And his wife cried. And the miller said, "She is dead. What matter? Throw her out there." And the fox in a twinkling rose up, and said, "Thus you would have done to me?" And he said, "Peccavi, peccavi! Another time I will not do so."

Afterwards the fox really died, and he put her into the golden coffer. Afterwards there remained only her bones, and they threw them out[2].

Told by a boy at the school.

2. *The Grateful Snake, Cat, and Dog and the Talisman*[3].

A woman had a boy, and the boy went to earn money. He earned three pounds. And as he is coming on his way, he saw two boys. They are killing a dog. And he said, "Don't kill it, and I will give you a pound."

[1] Obviously two incidents have here been telescoped into one. The fox must have dealt with the camels as she dealt with the sheep and cows. She then goes to an ogre's palace, persuades the ogre to go down the well and shuts him up there and so puts the miller in possession of the palace.

[2] This throwing out of the bones implies no disrespect. The respect due to the body is not felt for the bones, which in Greece are generally taken from the tomb after the decay of the body, and thrown with no marks of reverence into a common charnel-house.

[3] *V.* p. 264.

"Υστερα πήγε λίγο ὀμβρό. Εἴδεν δύο παιδιά· σκοτώνουν ἕνα gάτα. Εἶπεν, "Μή do σκοτώνετε· ἄ σας δώκω ἕνα λίρα."

"Υστερα πήγεν ἄλο λίγο ὀμβρό. Εἴδεν δύο παιδιά· σκοτώνουν ἕνα φίδ. Εἶπεν, "Μη do σκοτώνετε, και ἄ σας δώκω ἕνα λίρα."

Και το φίδ εἶπεν ἐκιού το παιδί, "'Ας πᾶμ σο σπίτ μας. Και νά σε πῆ μάνα μου, '"Υρεψε ἀπ' ἐμένα τί κιρέβεις.'" Και το φίδ εἶπεν, "Κ' ἐσύ να κιρέψῃς, ὅπου εἶναι η θύρα ὀπίσω, το γουδά." Και το παιδί πήγεν μέ το φίδ dάμα. Και εἶπεν το φίδ, "Κίρεψε ἀπ' ἐμένα τί κιρέβεις." Κ' ἐκείνο εἶπεν, "'Οπου εἶναι η θύρα ὀπίσω, το γουδά." Κ' ἐκείνο εἶπεν, "Κίρεψε ἕνα ἄλο πράμα." "'Ετό κιρέβω." Και δώκεν do, και εἶπεν, "Πότε παγαίνεις η στράτα, ἄν πεινάσῃς, να πῆς, '᾽Αδάλ, σουφραγί μ, ἀδάλ.'"

Και πότε παγαίνει η στράτα, πείνασε, και εἶπε, "᾽Αδάλ, σουφραγί μ, ἀδάλ." Και το γουδά ἀνοίγηκε και ἀπάνω του βγήκανε εἰδῶν εἰδῶν φαγητά. Και κάθισε να φάῃ. Και πότε τρώγει, ἤρτεν ἕνα dεβρίσης, και εἶπεν, "᾽Απαπού τα πήρες ταγιά τα γεμέκια, ἐν ᾧ δέν ἔσεις τανdούρ ἢ ἄλο πράμα νά τα ζεστάνῃς;" Κ' ἐκείνος εἶπεν, "Τα ξέβαλα ἄπ το γουδά μου." Και dεβρίσης εἶπεν, "'Α σε δώκω ἐτά το δόπ, και το γουδά δίνεις με το." Και το παιδί εἶπεν, "Δοπούν ἀdετί νάσəλ dάρ;" Και dεβρίσης εἶπε, "Δοπουμούν ἀdετί bόιλε dίρ, 'Λebbé, δοπούμ.' 'Σέν bουγιούρ, bένd' ἐdέγιμ.'" Και το παιδί, "Καλά," εἶπε. Και dεβρίσης πήρε το γουδά και πήγε. Και το παιδί πήγεν λίγο μακρειά, και εἶπεν, "Λebbé, δοπούμ." "Σέν bουγιούρ, bένd' ἐdέγιμ." "Gίτ, dεβριδίν qαφασəνά κές, σουφραγιά ἄλ-da gέλ." Και το δόπ πήρεν do, και ἤρτε.

Και πάλι πότε παγαίν η στράτα, εἴδεν ἕνα ἄλο dεβρίση. Και dεβρίσης εἶπεν, "᾽Απαπού τα πήρες ἐκείνο το γουδά;" Εἶπεν ἐτούτα τα λόγια dεβρίσης, ἅμα εἶδεν γεμέκια να τρώγῃ το παιδί. Και το παιδί εἶπεν, "'Απο το γουδά μου ἤρταν." Και ὁ dεβρίσης εἶπεν, "᾽Εγώ ἔχω ἕνα qabάχ· το ἀλάζεις μέ το γουδά σου;" Κ' ἐκείνο εἶπεν, "Qabaghάν ἀdετί νάσəλ dάρ;" Και dεβρίσης εἶπεν, "Qabaghəμάν ἀdετί bόιλε dίρ. "᾽Αδάλ, qabaghάμ, ἀδάλ,' dέρσεν,

Afterwards he went forward a little. He saw two boys. They are killing a cat. He said, "Don't kill it; I will give you a pound."

Afterwards he went yet a little way forward. He saw two boys. They are killing a snake. He said, "Don't kill it, and I will give you a pound."

And the snake said to that boy, "Let us go to our house. And my mother will say to you, 'Ask of me what you wish.'" And the snake said, "And you must ask for the napkin[1] which is behind the door." And the boy went in company with the snake. And the snake said, "Ask of me what you wish." And he said, "The napkin which is behind the door." And she said, "Ask for something else." "I ask for that." And she gave it and said, "When you are going on the way, if you are hungry, say, 'Open, my napkin, open!'"

And when he is going on the way, he hungered and said, "Open, my napkin, open!" And the napkin opened, and there came out upon it food of all sorts. And he sat down to eat. And when he is eating, a dervish came, and said, "Whence did you get these meats, since you have no stove or anything else to heat them?" And he said, "I took them from my napkin." And the dervish said, "I will give you this club, and you give me the napkin." And the boy said, "What is the use of the club?" And the dervish said, "The use of my club is this. 'Here am I, my club!' 'Do you give your commands, and let me perform them.'" And the boy said, "Good." And the dervish took the napkin and went his way. And the boy went a little distance and said, "Here am I, my club!" "Do you give your orders, and let me perform them." "Go, cut off the dervish's head. Fetch the napkin and come." And the club took it and came.

And again as he is going on his way, he sees another dervish. And the dervish said, "Whence did you get that napkin?" The dervish said these words when he saw the boy eating food. And the boy said, "They came out of my napkin." And the dervish said, "I have a gourd. Will you exchange it for your napkin?" And he said, "What is the use of the gourd?" And the dervish said, "The use of my gourd is this. If you say, 'Open, my gourd, open!' a multitude of soldiers gathers together

[1] For *napkin*, *v.* note on Phárasa 13, p. 509.

bír sürű *ἀσκέρ τοπλανəγιόρ övüné.*" *Και το παιδί εἶπεν,* "Καλά," *και πήρεν* do qabáχ *και πήγεν. Και* deβρίšης *πήρεν το γουčά και πήγεν.* Deβρίšης *ὅταν* bήγεν *μακρειά, το παιδί εἶπεν,* "Λebbé, čοπούμ." "Σέν bουγιούρ, bévd' *ἐδέγιμ.*" "Gít, deβρεšín qαφασəνə́ *κές.* Σουφραγιə́ *ἄλ-da* gél." *Και το* čóπ *πήρεν* do *και ἤρτεν.*

Και πήγε σο σπίτ του μητέρα τ. Και ὅταν ἤρτεν βράδ, εἶπεν, "'Ačə́l, *σουφραγίμ, ἀčə́λ.*" *Και βγήκαν εἰδῶν εἰδῶν φαγητά. Και κάτσεν μέ τη μητέρα τ* dáma, *και ἔφαγαν.* Ἐπειδή *ἦσαν ὀφτωχά και στρώματα δέν εἶχανε να κοιμηθοῦνε, εἶπεν,* "'Ačə́l, *σουφραγίμ, ἀčə́λ.*" *Και ξέβαν στρώματα, και κοιμήθανε.*

Και ἀποταšύς το παιδί εἶπεν, "Μητέρα, *να πᾶς σομ βασιλέα, νά με* pandrepšης *το κορίčι του.*" *Και μητέρα τ εἶπεν,* "Παιδί μ, *ἐν ᾧ ἐμεῖς εἴμεστε ὀφτωχά, βασιλέας το κορίčι του το δίνει;*" *Και το παιδί εἶπεν,* "Πήγαινε *ἰμιά να ἰδοῦμε.*" *Και μητέρα τ πήγεν σο βασιλέα σο παλάτ ἀποκάτω, και δέν* bórsen *να πάῃ σο βασιλέα* kondá. Ἄπο *το βράδυ ἤρτεν σο σπίτι. Και ρώτηξεν το παιδί,* "Πήγες;" *Και μητέρα τ εἶπεν,* "Δέν *πήγα.*" *Και το παιδί τ εἶπε,* "Γιατί *δέν πήγες;*" *Και μητέρα τ εἶπεν,* "Πήγα *σου βασιλέα το παλάτι ἀποκάτω, και δέν* bórsa *να μοῦ μέσα.*" Ἀποταšύς *πάλι πήγεν· πάλι δέν* bórsen *να μῇ. Και σο τρίτο κερέ τ, πήγεν πάλι σο παλάτι ἀποκάτω, και βασιλέας εἶδεν το. Και εἶπεν σ' ἀσκεριούς,* "Πηγαίνετε· *ἐκείνο τη ναίκα φερέτ το ἐδώ πέρα.* Ἐτιά *δύο τρία ἡμέρες* délεται *σο παλάτι ἀποκάτω.*" *Και ἀσκέρ πήγαν, και ἔφεραν* do.

Και βασιλέας ρώτηξεν, "Γιατί délesai *ἀποκάτω, και δέν ἔρšεσαι μέσα;*" *Και ναίκα εἶπεν,* "Το *παιδί μ εἶπεν,* '"Αμε *σομ βασιλέα, νά με* pandrépšης *τηρ* górη *του.*'" *Και ὁ βασιλέας εἶπεν,* "'Αν *χορτάσῃ το ἀσκέρι μ ὅλο, γώ το δίνω.*" *Και ναίκα ἤρτεν σο σπίτ. Και ρώτηξεν το παιδί,* "Πήγες;" Κ' *ἐκείνο εἶπεν,* "Πήγα." "Τί *εἶπεν;*" *εἶπεν το παιδί. Και μητέρα τ εἶπεν,* "'Ο *βασιλέας εἶπεν,* '"Αν *χορτάšῃ τ' ἀσκέρι μου ὅλο, το δίνω.*'" *Και το παιδί πίταξεν* χαbár, "Την Παρašκεβή *ἄς βγῇ ἐπάνω σο* γιαζί *μέ το ἀσκέρι τ. Να βγῶ και ἐγώνα, νά το χορτάσω.*" *Και ὁ βασιλέας πήρεν το ἀσκέρι τ, και πήγεν σο* γιαζί. *Και το παιδί πήρεν το γουčά, και πήγεν σο* γιαζί. *Και κάτσαν ἀσκέρ σο* γιαζί. *Και*

before it." And the boy said, "Good," and took the gourd and went his way. And the dervish took the napkin, and went his way. When the dervish had gone a distance, the boy said, "Here am I, my club!" "Do you give your commands, and let me perform them." "Go, cut off the dervish's head. Fetch the napkin and come." And the club took it and came.

And he went to his mother's house, and when evening came, he said, "Open, my napkin, open!" And there came out food of all sorts. And he sat down together with his mother, and they ate. Since they were poor and had no beds to sleep upon, he said, "Open, my napkin, open!" And there came out beds, and they went to sleep.

And in the morning the boy said, "Mother, go to the king and arrange my marriage with his daughter." And his mother said, "My boy, since we are poor, will the king give us his daughter?" And the boy said, "Just go and let us see." And his mother went below the king's palace, and she could not go near to the king. In the evening she came to the house. And the boy asked, "Did you go?" And his mother said, "I did not go." And her son said, "Why did you not go?" And his mother said, "I went below the king's palace, and I was not able to go in." In the morning she went again; again she could not get in. And the third time she went again below the palace, and the king saw her. And he said to the soldiers, "Go, bring that woman here. For two or three days she has been walking about below the palace." And the soldiers went and brought her.

And the king asked, "Why do you walk about below, and don't come inside?" And the woman said, "My son said, 'Go to the king, to marry me to his daughter.'" And the king said, "If he will satisfy all my army with food, I will give her." And the woman came to the house. And the boy asked, "Did you go?" And she said, "I went." "What did he say?" said the boy. And his mother said, "The king said, 'If you satisfy all my army with food, I give her.'" And the boy sent word, "On Friday let him go up on the open country with his army. I too will go and will satisfy them with food." And the king took his army, and went to the open country. And the boy took the napkin and went to the open country. And the soldiers sat down in the open country. And the boy said, "Open, my napkin, open!"

εἴπεν το παιδί, "'Ačə́λ, σουφραγίμ, ἀčə́λ." Και ξέβανε εἰδῶν εἰδῶν φαγητά, και χορτάσαν του βασιλέα τ' ἀσκέρ.

Και εἴπεν το παιδί σομ βασιλέα, "Κ' ἐγώ την τάδεν ἡμέρα να βγῶ και ἐγώ σο γι̯αζί μέ το ἀσκέρι μου, νά το χορτάσῃς." Και ὁ βασιλέας εἴπεν, "Το δικό σου το ἀσκέρ τί θα ᾖνε; Ἄς το χορτάσω." Και ὁ βασιλέας ἔφσαξε χτηνά και ἄλα πράματα, και ἐξέβην σο γι̯αζί. Και το παιδί πήρεν το qabáχι τ, και πήγεν. Και εἴπεν, "'Ačə́λ, qabaghə́m, ἀčə́λ." Και το qabáχι ἀνοίγην, και ἐξέβαν καλά πολά ἀσκέρ. Και ἀσκέρ τα μισά ἁρπάζαν ἄπ τα χαρανι̯ά, τα μισά ἄπ τα τενǰερίς· δέν bόρσαν να χορτάσουν. Και ὁ βασιλέας κάλεψεν σο ἀλογο τ ἀπάνω· ἔφυγεν.

Και μέσα δύο τρία ἡμέρες boίκαν γάμος. Και βασιλέας παρήγειλε το κορίčι τ, ὅταν φᾶν, το φαΐ να μή φάῃ, να φουμίσῃ. Και το κορίčι δέν ἔφαεν. Και το παιδί ρώτσεν do, γι̯ατί δέν τρώγει. Και το κορίčι εἴπεν, "Γι̯ά σουφρανόν ἀdετινί bενί göστερμενdέ ὀνούν ἰčῦν." Και το παιδί εἴπεν, "'Εσένα να μή το δείξω, και εἰς ποίον θά το δείξω;" Και το παιδί τα εἴπε. Και το κορίčι μέτα δύο ἡμέρες πήρεν το γουčά, και ἔφυγεν. Και το παιδί εἴπεν το čόπι του, "Λebbé, čοπούμ." "Σέν bουγι̯ούρ, bενd' ἐdέγιμ." "Gίτ, πατιδαχόν qəζənə́ βέ σουφραγι̯ə́ ἄλ-da gél." Και το čόπ πήρεν da, και ἤρτε.

Και πάλιν ὅταν κάτσανε σο γουčά, του βασιλέα το κορίč πάλι δέν ἔφαε φαΐ. Και το παιδί εἴπεν, "Γι̯ατί δέν τρῷς;" Και το κορίčι εἴπεν, "Qabaghə́ν ἀdετινί bενί öϊρενμενdé." Και το παιδί εἴπεν, "Εἰς ἐσένα μή το μάθω, και σίνα νά το μάθω;" Και εἴπεν, "Qabaghəμə́ν ἀdετί boύ doúρ. 'Ačə́λ, qabaghə́μ, ἀčə́λ,' dερσέν, bίρ σüρῦ ἀσκέρ čəqáρ." Και το κορίčι πήρεν do γουčά και το qabáχ, και πήγεν σου πατέρα τ σο σπίτ. Το παιδί εἴπεν, "Λebbé, čοπούμ." "Σέν bουγι̯ούρ, bένd' ἐdέγιμ." "Gίτ qəζə́ μ σουφραγι̯ə́μ qabaghə́ ἄλ-da gél." Και το čόπι πήγε· πήρεν da κ' ἤρτε.

Πάλι ὅταν κάτσαν να φᾶν ψωμί, δέν ἔφαγεν bάλι. Και το παιδί εἴπεν, "Γι̯ατί δέν dρῷς;" Κ' ἐκείνο το κορίč εἴπεν, "Čοπούν ἀdετινί bενί öϊρενμενdé." Και το παιδί εἴπεν, "Čοπουμούν ἀdετί boύ doúρ. 'Λebbé, čοπούμ,' 'Σέν bουγι̯ούρ, bénd' ἐdέγιμ,' dερσέν,

And there came out food of all sorts and they satisfied the king's army.

And the boy said to the king, "And I too will go out on such a day to the open country with my army, for you to satisfy it with food." And the king said, "What can your army be? I will satisfy it." And the king killed cows and other animals, and went out to the open country. And the boy took the gourd and went. And he said, "Open, my gourd, open!" And the gourd opened, and there came out a great number of soldiers. And half the soldiers seized upon the cauldrons, half upon the kettles. They could not satisfy them. And the king mounted upon his horse. He fled away.

And in two or three days they made a marriage. And the king commanded his daughter, when they eat, not to eat the food, to be displeased. And the girl did not eat. And the boy asked her why she does not eat. And the girl said, "Because you do not shew me the use of the napkin; that is why." And the boy said, "If I don't shew it to you, to whom shall I shew it?" And the boy told her. And the girl two days afterwards took the napkin, and went away. And the boy said to his club, "Here am I, my club!" "Do you give your commands, and let me perform them." "Go, bring the king's daughter and the napkin, and come again." And the club took them and came again.

And again when they sat down at the napkin, the king's daughter again ate no meat. And the boy said, "Why don't you eat?" And the girl said, "Because you do not teach me the use of the gourd." And the boy said, "If I don't teach it to you, to whom shall I teach it?" And he said, "The use of my gourd is this. If you say, 'Open, my gourd, open!' a multitude of soldiers comes out of it." And the girl took the napkin and the gourd, and went to her father's house. The boy said, "Here am I, my club!" "Do you give your commands, and let me perform them." "Go, bring my girl, my napkin, the gourd, and come again." And the club went. It took them and came again.

Again when they sat down to eat bread, she did not eat. And the boy said, "Why don't you eat?" And the girl said, "Because you do not teach me the way of the club." And the boy said, "The way of my club is this. 'Here am I, my club!' 'Do you give your commands, and let me perform them.' If you say this, it

čəqár, čəqár, ὀϊνάρ." Και το κορίčι πήρεν το γουčά, το qabάχ και το čόπ· πήγεν σου πατέρα τ σο σπίτ.

Και ὁ βασιλέας πίταξεν δύο ἀσκερι̯ούς, να πάρουν του παιδιοῦ το κεφάλ, νά το φσάξουν. Και ἀσκέρ ἤρταν, να φσάξουν το παιδί. Και πόνεσαν do το παιδί, και δέν do ἔφσαξαν. Και πήγαν, ἔριψαν do 'ς ἕνα qουγι̯ού μέσα. Και ἀφήκαν και πήγανε. Και εἶπαν το βασιλέα, ἔφσαξαν do.

Και το ὄκυλί και το πισίκα παγαίνιὅκαν, ἔκλεφταν ἄσου čιφčιδι̯ούς σα δισέκι̯α τα ψωμικά, και ἤφεραν da 'κεί σο qουγι̯ού· και τρώϊὅκεν da το παιδί. Και čιφčίδ πήραν τüφέκι̯α, και πήγαν να σκοτώσουν τηι̯ gάτα μέ το ὄκυλί.

Και το ὄκυλί εἶπεν dηι̯ gάτα, "'Εγώ εἶμαι ὄκυλί, και δέν με ἀφήνουν σου βασιλέα σο σπίτ. 'Εὄύ εἶσαι gάτα, και ἀφήνουν σε. Και ἐγώ μέ το čεφάλι μ ἄζ λαχτίσω το θύρ, κ' ἐὄύ σέμα, ἔπαρ το čόπ, και φέρ το σο θύρ ὀmbρό. Και τα δύο μας ἄς το πι̯άσουμ, και ἄς το παγάσουμ σο παιδί, και ἄς το κουνdήσουμ σο qουγι̯ού." Και πήγαν· κούσαν da σο qουγι̯ού. Και το παιδί εἶπεν, "Λebbé, čοπούμ." "Σέν bουγι̯ούρ, bένd' ἐdέγιμ." "Σέν bενί bουρdάν čəqár." Και ξέβαλέν do ἄσο qουγι̯ού.

Και το παιδί εἶπεν το čόπ, "'Αμε σου βασιλέα σο σπίτ· ἔπαρ το γουčά, το qabάχ και το κορίč· ξέβαλ da ὄξω, και χάλας του βασιλέα το σπίτ. Πάρε το γουčά, το qabάχ και το κορίč κ' ἔλα."

Told by a boy at the school.

C. TEXTS FROM PHÁRASA, ETC.

PHÁRASA. 1.

Σηκώθην ǰαι bά σηκώθη. 'Σ ἀμ bρώτο ζαμάνι ἤτουνε τέσερα νομάτοι. Τ' ἕνα ἤτουνε qουγι̯ουmǰής, ǰαι τ' ἕνα τερζής, ǰαι τ' ἕνα καό Θεοῦ νομάτ. Πηάγανε 'ς ἀ ὀρμάνι. 'Αǰέ σ' ὀρμάνι ἤσανdαι

rushes out, it leaps up." And the girl took the napkin, the gourd, and the club. She went to her father's house.

And the king sent two soldiers to take the boy's head, to kill him. And the soldiers came to kill the boy. And they were sorry for the boy and did not kill him. And they went and threw him into a well. And they left him and went away. And they said to the king that they had killed him.

And the dog and the cat used to go and steal bread from the saddle-bags of the husbandmen, and used to take them there to the well, and the boy would eat them. And the husbandmen took guns and went to kill the cat and the dog.

And the dog said to the cat, "I am a dog and they do not allow me in the king's house. You are a cat, and they allow you. And let me knock at the door with my head, and you go in, take the club, and bring it out in front of the door. And let the two of us take it, and carry it to the boy and throw it into the well." And they went. They threw it into the well. And the boy said, "Here am I, my club!" "Do you give your commands, and let me perform them." "You take me out from here." And it took him out of the well.

And the boy said to the club, "Go to the king's house; take the napkin, the gourd and the girl. Bring them out, and destroy the king's house. Take the napkin, the gourd and the girl, and come here."

Told by a boy at the school.

[Here the story, evidently near its end, now that the boy has regained the three talismans and the girl, and the three animals have all returned his kindness, was broken off.]

TEXTS FROM PHÁRASA, ETC.

PHÁRASA.

1. *The Carpenter, the Goldsmith, the Tailor and the Priest*[1].

He rose up and again he rose up. In a time of old there were four men. [One was a carpenter], one was a goldsmith, and one a tailor and one a good man of God. They went to a

[1] *V.* p. 277.

πουά λύčοι. Čαι σκοῦνδαι. Εἴπαν δι κι, "Να πνάσωμε μό do νοβάτι."

"Τπνωσανε τα τρία. Ὁ δουλγᾶρ φύαξε. Εἶδεν ἀ μέγα ξύο. Σηκώθην· ἔκοψεν το ξύο. Ἤφαρέν δα· ποιῆεν δα ἀ νομάτ, τίπκε νομάτ. "Τπνωσε. Σηκώθη ὁ τερζής. Ἤγρεψέν κι, ἔνι ἀϳά ἀν ξύο. Πήρεν δα· Ἤγρεψέν δι κι ἔνι τίπκε νομάτ. Δέβασέν δα ϳ' ὁ qουγϳουμϳής βροšάλε ϳαι κερδάνε. "Τπνωσεν ϳ' ὁ qουγϳουμϳής. Σηκώθην ϳ' ὁ τερζής. Ποιῆεν δα ἀ ζί ρούχα. "Τπνωσεν ὁ τερζής. Σηκώθην ϳαι του Θεοῦ το καό ὁ νομάτ. Ἤγρεψέν κι ἔνι ἀϳά ἀν ξύο σον διέχο τενδεμένο. Πήρεν δα. Ἤγρεψέν δα κι ἔν' ἀ σουράτι. Εἴπεν δι κι, "Ἀλλάχ, Παναγία μου, ἀδέ το κορίδζι δός τα ἀμ ψυšή." Δῶῆεν δα ὁ Θεός ἀμ ψυšή.

Σηκώθανε τηνεβίδζα. Ξημέρεψε. Μαργάωσεν ὁ δουλγέρ. Εἴπεν δι κι, "Ἀδέ ποίκα δα γώ." Εἴπεν δι κι ϳαι ὁ qουγϳουμϳής, "Χαΐρ. Γώ πάλι δέβασά δα γουμουšόνα βροšάλε ϳαι ἀλτούνε. Ἄν δα πάρω γώ." Εἴπεν δι κι ϳαι ὁ τερζής κι, "Χαΐρ. Ἄν δα πάρω γώ. Φόρεσά δα ρούχα." Μαργάωσανε πενενδάβου τουνε.

Εἴπαν δι κι, "Ἀ ὑπᾶμε να δανιšεφτοῦμε." Πηάγανε, πηάγανε. Φοδές πααίνκανε, ἤρταν 's ἀ δερβίš ἰράστα. Εἴπαν δι κι, "Ἀδέ ποίκα δα γώ. Ἀδέ πάλι φόρεσεν τα ρούχα, ἀδέ πάλι δέβασέν τα βροšάλε, ἀδέ πάλι δῶῆεν δα ψυšή." Εἴπεν δι κι ὁ δερβίšης, "Σεῖς πό λέτε; ἀδό ἤδουνε το μόνα ἡ κόρη. Σεῖς πού δα ἤβρετε;" Εἴπαν δι κι ϳαι ϳείνοι, "Ἔ χοϳά, δομαίνο μή ἴνεσαι;" Εἴπαν δι κι, "Χίδα, να ὑπᾶμε· ϳαι σύ." Σο šερεχάτι ἐνόσανδαι πένδε πίλενε.

Πηάγανε. Ἤρτανε 's ἀν δερβίšης ἰράστα. Εἴπεν δι κι ὁ δερβίšης, "Ἀδό εἶνε το μόνα ἡ ναίκα. Σεῖς πού τα ἤβρετε;" "Ὀλάν, δομαίνο μή ἴνεσαι; ἀδό ποίκαμ δα μεῖς." Ἐνόσανδαι ἔξε πίλενε.

Πηάγανε σο qαδή. Εἴπεν δι κι ϳ' ὁ qαδής, "Ἔνι δο μόνα ἡ ναίκα." Εἴπεν δι κι, "Σεῖς πού δα ἤβρετε;"

Σωρέφτανε το μενϳουλίσι· τον čαρέν δου ϳό βόρκανε δα νάβρουνε. Εἴπαν δι κι, "Ἄμε ϳά σο ξύο." Πηάγανε σο ξύο. Δένσεν το κορίδζι ἀϳεί σο ξύο. Κανίστη το ξύο. Ἔμβη το κορίδζι πέσου. Qαπαδίστη πάλι το ξύο.

Ἰουσούφ.

wood. In that wood there were many wolves. And they are afraid. They said, "Let us sleep in turn."

The three went to sleep. The carpenter watched. He saw a big tree. He rose up; he cut the tree. He brought it; he made it into a human being, exactly a human being. He went to sleep. The tailor rose up. He saw that there is a log there. He took it. He saw that it is exactly a human being. And the jeweller put bracelets and necklaces on it. And the jeweller went to sleep. And the tailor rose up. He made a suit of clothes. The tailor went to sleep. And the good man of God rose up. He saw that there is there a log leaning against the wall. He took it. He saw that it is an image. He said, "O Allah, O Holy Virgin[1], give this girl life!" God gave it life.

They rose up in the morning. The day dawned. The carpenter quarrelled. He said, "I made her." And the jeweller said, "No, it was I who put on her silver bracelets and gold coins. I will take her." And the tailor said, "No, I will take her. I dressed her in clothes." They quarrelled among themselves.

They said, "We will go to get advice." They went on and on. Whilst they were going, they met a dervish. They said, "I made this girl. But this man put clothes upon her, this man again put bracelets upon her, this man again gave her life." The dervish said, "What are you saying? This was my own daughter. Where did you find her?" And they said, "Surely you are mad, master." They said, "Come, we must go; and you with us." They became five in the company after this.

They went. They met a dervish. The dervish said, "This is my own wife. Where did you find her?" "What! Surely you are mad. We made her ourselves." They became six after this.

They went to the judge. And the judge said, "It is my own wife." He said, "Where did you find her?"

The council gathered together. They could not discover what to do. They said, "Go to that tree." They went to the tree. The girl leaned up against that tree. The tree split. The girl went into it. The tree closed up again.

YUSÚF.

[1] The teller of the tale was a Moslem.

PHÁRASA. 2.

Σηκώθην ϳαι bά σηκώθην. 'Σ ἀμ bρώτο ζαμάνι ἤτουνε ἀ βασιλός ϳ' ἀ ναίκα. Πήγεν ὁ βασιλός 's ἔν' ἄβου ὄεχέρι. Εἴπεν di κι τη ναίκα του, "Να ἰνῆ ἀν gόρη, κράει τα σύ· να ἰνῆ ἀ υἱός, δέβας τη λαχτυλίδα μου σο δαχτύλιν dου· πιτάκ τα μένα. Εἴμαι σο φιλάνι το χωρίο." Στέρου ἔνdουνε ἀ υἱός. Δέβασεν τη λαχτυλίδα σο δαχτύλιν dου. Πιέσεν σο κάχιν dου ἀν čιράχος. Galῖjεψεν da σ' ἄβγο.

Φοτές τα παγάνκε, δίψασανε. Πηάγανε 's ἀ qουγιοῦ čουφάλι. Εἴπεν di κι το φὄόκκο, "'Εβgαλ νερό να πῶ." Εἴπεν di κι ϳ' ὁ čιράχος του, "Γώ εἶμαι μέγο· σύ εἶσαι μουdζούκο. Κατεβάσω σένα σο qουγί, čαι πάλι ἄ σε βgάλω." Κατέβασεν το φὄόκκο σο qουγί. Εἴπεν di κι, "'Α bῆς čαι σύ." Εἴπεν di κι, "'Α πῶ." Δωῖjεν da μό dη φέσαν dου νερό. 'Επε. Εἴπεν di, "Τάβρει με." Εἴπεν di, "Jό ταβρῶ σε." Εἴπεν di κι, "Σοτίπος ϳό ταβρεῖ μις[1];" Εἴπεν di, "Νά με δώς του dadά σου τη λαχτυλίδα, ἄ σε βgάλω." Εἴπεν di κι, "'Α σε τα δώσω." Εἴπεν di κι, "Νόμας τα." Δωῖjεν τη λαχτυλίδα. Εἴπεν di, "Τάβρει με." Εἴπεν di, "Ϳό ταβρῶ σε." "Σοτίπος ϳό ταβρεῖ μις;" Εἴπεν di κι, "Να ἰνῶ του βασιλό ὁ υἱός gώ· ἴνου ϳαι σύ ὁ čιράχο[2] μου." "Τάβρει με." Εἴπεν di κι, "Ϳό ταβρῶ σε." "Σοτίπος;" εἴπεν. Εἴπεν di κι, "'Εbαρ ἀμασία τού ϳ' ἄν da εἰπῆς του dadά σου." Πήρεν το φὄόκκο ἀμασία. 'Εβgαλέν da στο qουγί. Galῖjεψεν ὁ νομάτ σ' ἄβγο. Galῖjεψεν ϳαι το φὄόκκο σο ἀβγοῦ το σαγρί.

Πηάγανε σου dadά του το μεμλεκέτι. Πηάγανε σον dadάν dου κονdά. Γρέβει da ὁ dadάς του· λέ di κι, "Να ἤdουνε ἀϳεινά το μόν ὁ υἱός; ἡ καρdία μου χίč ϳό ὑρέβει da." 'Εννε πολύ κάμικο. Πάλι δωῖjεν da ἀ χωρίς σπίτι. Φοdές καθόσανdαι, πάλι φοούdουνε ὁ νομάτ, μή da εἰπῆ deΐ.

'Ηdουνε σο φιλάνι το χωρίο ἀν gουζέλτσα, πού 'dέ ϳοΰdουνε. 'Αϳεί τού baαίνκε, baίνκε το βραdύ· gαίνκε τηνεβίdζα ὁ ψόφος του. Πήγεν ἀϳεί σην gουζέλτσα. Πήρεν σο κάχιν dου δύο σίλα ἀσκέροι. Φόdες πααίνκε, πήγεν 's ἀ qαβαχοῦ ρίζα. Εἴπεν di κι τιζ ἀσκέροι, "Ρανdιστῆτε. Να πνώσω ἀν goύdι ἀdέ σ' ἰσčάϊdι. Γιάde τα

[1] *V.* § 280. [2] *V.* § 280.

2. *The King's Son and his Treacherous Servant*[1].

He rose up and again he rose up. In a time of old there were a king and a wife. The king went to another city. He said to his wife, "If a girl be born, keep it yourself; if a son be born, put my ring on his finger; send him to me. I am at such and such a village." Afterwards a son was born. She put the ring on his finger. He took by his side a servant. He mounted him on his horse.

Whilst he was taking him with him, they became thirsty. They went to the head of a well. The little boy said, "Bring up water for me to drink." And his servant said, "I am big; you are small. I will let you down into the well, and I will take you out again." He let down the little boy into the well. He said, "You also shall drink." He said, "I will drink." He gave him water in his fez. He drank. He said, "Pull me up." He said, "I will not pull you up." He said, "Why do you not pull us up?" He said, "If you give me your father's ring, I will pull you up." He said, "I will give it to you." He said, "Give me it." He gave the ring. He said, "Pull me up." He said, "I will not pull you up." "Why do you not pull us up?" He said, "Let me be the king's son; and you be my servant." "Pull me up." He said, "I will not pull you up." "Why?" said he. He said, "Take an oath that you will not tell your father." The little boy took the oath. He took him out of the well. The man mounted on the horse. And the little boy mounted on the horse's crupper.

They went to his father's kingdom. They went up to his father. His father sees them. He says, "Could that be my son? My heart does not go out at all to him." He became very sad. He gave them a separate house. Whilst they remained there, the man was again afraid, lest he should tell.

There was in a certain village a fair maiden, such as never was. Whoso went there, used to enter in the evening; in the morning his corpse used to go out. He (*i.e.* the supposed servant, the true prince) went to that fair maiden. He took with him two thousand soldiers. Whilst he was going, he went to the root of a poplar-tree. He said to the soldiers, "Disperse. I will sleep

[1] *V.* p. 268.

'πιτόβραδα." *"Υπνωσε ἀϳεί σο* qαβαχοῦ *τη ρίζα. Σον ὕπνον* dου *πέσου ἤρτε ἀν* čουghəλτούς. *"Ηνοιξεν τα φτάλμε του· ἤγρεψεν σο* qαβάχι, *ὅλλαδι ἀ μέγο φίδι. "Ηγρεψεν ἀ φωλἄ. Παγαίνει να φᾷ τα παλάζε. "Εσυρεν το φίδι· κρέμσεν* da *στο* qαβάχι. *"Ηρτεν του παλαζοῦ ἡ μάνα. "Ηγρεψέϳ κι σου* qαβαχοῦ *τη ρίζα πνώνει ἀ νομάτ.* Εἶπεν di *κι,* demék, "'Ατιά da *μάνα τα παλάζε κάδα χρόνο φταίνει* da *ἀdέ ὁ νομάτ φέτι.*" Κάda *χρόνο τρώγκεν* da *ἀϳείνο το φίδι. Πήγεν σου* derέ *το μύο· δέβασεν του μύου το θάλι σο γουργούριν* dου. *"Ηφαρέν* da, da *κρεμίσϳ σο νομάτημ* bάνου, da *σκοτώσϳ.* Τσίριξανε da *πουλόκκα,* "Π' *ἄν* da *οἰκ*[1] *ἀdό το θάλι;*" Εἶπεν di *κι* ǰ' *ἡ μά* dου *κι,* "*"Ηρτεν ὁ* dουδμάνο σας· da *σκοτώσω.*" Εἶπαν di *κι* čai da *παλάζε,* "Πού *ἔνι;*" Εἶπεν di *κι* ǰai *ἡ μά του,* "'Ιδού *σου* qαβαχοῦ *τη ρίζα πνώνει.*" Εἶπαν di *κι τα παλάζε κι,* "Στο Θεό ǰό *φοβεῖσαι; μούν* da *σκοτώς.* 'Ερχούdουνε *ἀ φίδι νά μες φᾷ,* ǰai *κρέμσεν το φίδι στο* qαβάχι." Πήγεν· *πάγωσεν το θάλι ξοπίσου. Σο φδόκκομ* bάνου *πάλι*[2] *ἤρτε ὅηλος. "Εκωσεν του* qαβαχοῦ *ἰσčάϊdι. "Ηρτεν,* qardιέσε *τα φτερά* dου· *ποΐϳεν* da *'σčάϊdι. Σηκώθη το φδόκκο· ἤγρεψεϳ κι σο ǰουφάλιν* dου *πάνου ἔνι ἀ μέγο πουλί.*

Σηκώθην do *φδόκκο·* galΐϳεψεν *σ' ἄβγον* dου. Φοdές *πααίνκε, τσίριξεν* do *πουλί* dου ǰ' *ἀλία.* Εἶπεν di *κι,* "'Εdώ 'dέ, *ἔbαρ στο φτερό μου ἀ φτερού,* ǰai *στ' ἄλειμά μου ἀν* gόμα." Εἶπεν di *κι* čai *το φδόκκο,* "'Αμάνι χegidί *πουλί, ἐγώ π' ἄν* da *οἰκω*[3]*;*" Εἶπεν di *κι,* "Σύ ǰό *κατές τα. Γώ ἀ βρεθῶ 's ἕνα σου το* dάρτι." Πήρεν *ἀ φτερού* ǰ' *ἀν* gόμα *ἄλειμα.*

Φοdές *πααίνκε, ἤγρεψεν ἀμ ποτάμι* bρόν dου. Εἴνdαι *λία μερμῆϳα σ' ἄγνενda το μέρου,* čai *σ' ἀπαρdό το μέρου* λ' *ἄβ λιέγα.* "Ηφαρεν *τιζ ἀσκέροι.* Μάκρυνανε *δύο δό,* ǰai *δέβανε ἀϳείνα τα μερμῆϳα ἀdέ το μέρου* čai do *ἀϳεί* do *μέρου.* Φοdές *πααίνκαν, δῶϳεν ἀν* čολάχος *μερμῆϳι ἀλία· εἶπεν* di *κι,* "Στάθου." Εἶπεν di *κι,* "Σοτίπο[4] *ἀ σταθῶ;*" Εἶπεν di *κι,* "*"Εbαρ ἀdέ το φτερό μου.*" Πήρεν do *φτερόν* dου.

"Εβgην παράνου. "Ενι ǰ' ἀ μέγο ψάρι· ǰό bόρκε *ναμ* bῆ *σο ποτάμι. "Ηφαρεν* da· *εἶπεν* diζ *ἀσκέροι,* "Δώσετε *τα τάθε σας.* 'Adέ *το ψάρι μουχτᾶτε* da *σο ποτάμι.*" Φοτές *πααίνκε, ἔbgαλεν το ψάρι το* ǰουφάλιν dου. "Πού *πααίνεις; στάθου,*" *εἶπεν.* Εἶπεν

[1] *V.* §§ 282, 283.

[2] For use of *πάλιν*, *v.* gloss. and § 391.

[3] *V.* § 282.

[4] *V.* § 282.

for a little here in the shade. Come towards the evening." He went to sleep there at the root of the poplar-tree. In his dream a murmur came. He opened his eyes; he saw a great snake had climbed up the poplar. He saw a nest. It is going to eat the chicks. He shot the snake; he made it fall down from the poplar. The mother of the chicks came. She saw that a man is sleeping at the root of the poplar. She said, "Every year this man gets the better of these chicks of mine." Every year that snake used to eat them. She went to the mill in the valley; she passed the mill-stone over her neck. She brought it, to dash it down upon the man, to kill him. The little birds piped, "What are you going to do with this stone?" And their mother said, "Your enemy has come; I will kill him." And the chicks said, "Where is he?" And their mother said, "He is sleeping here at the root of the poplar." And the chicks said, "Do you not fear God? do not kill him. A snake was coming to eat us, and he dashed the snake down from the poplar-tree." She went; she took the stone back again. The sun again fell upon the little boy; the shadow of the poplar had moved round. She came, she spread out her wings; she made a shade. The little boy rose up; he saw that above his head there is a big bird.

The little boy rose up; he mounted his horse. Whilst he was on his way, the bird cried to him. She said, "Come here, take a feather from my wing, and a little of my fat." And the little boy said, "Well, my bird, what will I do with it?" She said, "You do not understand. I will be with you at a time of your trouble." He took a feather and a little fat.

Whilst he was going, he saw a river before him. There are some ants on one side, and on the other also a few. He brought the soldiers. They fell into a long line, two and two, and they passed by the ants on this side and on that. As they were passing by, an ant who had lost a leg gave voice; it said, "Stop." He said, "Why shall I stop?" It said, "Take this wing of mine." He took its wing.

He went on forward. There is also a big fish; it could not get into the river. He brought them up, and said to his soldiers, "Put your feet to it; push this fish into the river." As he was passing by, the fish put out its head. "Where are you going? Stop," it said. He said, "What will you do to me?"

di κι, "Π' ἄ με boík;" Εἴπεν di, "Σύ ἔbαρ στο φτερό μου ἀ φτερού." Πήρεν το φτερού· πήγε.

"Σο ποτάμι σ' ἀbάνου το μέρου," εἴπαν di κι,—ἤδειξανε του κορζοῦ το qονάχι. · Πηάγανε σο qονάχι 'μbρό. Εἴπεν di κι τιζ ἀσκέροι, "Σεῖς σταθῆτε ἀδέ· να μbῶ γώ πέσου." Ἔμbη πέσου το φτάχι. Εἴπεν di κι το κορίdζι, "Ἔbgου. Γώ σ' ἐσένα πονῶ καρdία. 'Α ἰνῆς τελέφι." Εἴπεν di κι, "Ἤρτα νά σε πάρω σον ἀδελφό μου." Εἴπεν di κι το κορίdζι, "Ἔχω τρία τεκλίφε." "Πότς ἔν ǰαι πότς ἔνι;" εἴπεν di κι. Ἤφαρεν δύο γομάρε νάμος ǰαι δύο γομάρε ψεῖκο ǰάχρι. Εἴπεν di κι, "'Adé νάν da χωρίς." Καράκωσεν το θύρι. Πήγεν το κορίdζι. Το φτόκκο φodές düŭüνdάṇκε, δῶǰεν του μερμηǰοῦ το φτερό σο νοῦ του. Πύρσε το μερμηǰοῦ το φτερό. Σωρέφτανε τα μερμήǰα· σώς τηνεbή χώρσανε το ǰάχρι σόϊνα το μέρο ǰαι σ' ἄb do μέρο do νάμο. Ἤρτεν do κορίdζι. Ἤγρεψε κι χωρίστη. Εἴπεν di κι, "'Adé χώρτσες τα γι̯ά! Ἔχω λέν τεχλίφι."

Εἴπεν di κι, "'Α κονdίσω τη λαχτυλίda μου σο deṇίζ πέσου· da νάbρῃς." Κόνσεν τη λαχτυλίda σο deṇίζιμ bέσου. Φodές düŭüνdάṇκε, δῶǰεν του ψαροῦ το φτερό σο νοῦ dου. Πύρσεν το φτερό την ἄκρα. Ἔbgαλεν το ψάρι τη λαχτυλίda· δῶǰεν da. Ἤφαρεν τη λαχτυλίda σο κορίdζι.

Ἤφαρεν ǰ' ἀν ἀράπ. Δῶǰεν do κελέν dου. Εἴπεν di κι, "Ἄρο ǰαι dον ἀράπη." Φodές düŭüνdάṇκε, dῶǰεν του πουλοῦ τ' ἄλειμα σο νοῦν dου. Ἤφαρεν του πουλοῦ d' ἄλειμα· čάλσεν da σο γουργούριν dου. 'Αρώθη ἀράπ· σηκώθη. Ἤρτεν do κορίdζι. Ἤbρεν dον ἀράπη· ἤφαρέν da.

Πήρεν do κορίdζι do φτάχι. Ἤφαρέν da, φόρτωσανε εἴκοσι καμηλοῦ γομάρε ἀλτούνε. Ἤφαρέν da σο dadά του. Πάλι ὁ čιράχος ταστιέσε. Φοbεῖται μή da εἰπῇ τον dadά του. Ἤφαρέν da· ἔκοψεν dου φτόκκου τοṇ κελέ. 'Abǰεί μbρό δῶǰεν του πουλοῦ τ' ἄλειμα το κορίdζι. Ἤφαρεν το κορίdζι του πουλοῦ τ' ἄλειμα· čάλσεν da ἀǰεί σο φταχοῦ τοṇ κελέ. 'Αρώθη το φτάχι.

Πήγε σον dadάν του κονdά· πήρεν ἀν τεμενέχι· εἴπεν di κι, "'Εφένdη μ, ἀ νομάτ σαμού χάνedαι ǰαι ἀροῦdαι, ἡ 'μασία δεbαίνει;" "Δεbαίνει," εἴπεν di κι. "Γώ ἀρέdζα ἤμουνε το σόν ὁ υἱός. Ἤρταμε 's ἀ qουγί. Εἴπα di κι τον čιράχο μου, 'Δίψασα, νόμαζ

It said, "Take a spine from my fin[1]." He took the spine. He went.

"At the upper part of the river," they said—they pointed out the girl's palace. They went in front of the palace. He said to the soldiers, "You stop here; I will go in." The boy went in. The girl said, "Go out. I am grieved at heart for you. You will be destroyed." He said, "I have come to take you for my brother." The girl said, "I have three tasks to impose." "What is it, and what is it?" he said. She brought two loads of sand, and two loads of fine grain. She said, "You shall separate these." She shut the door. The girl went away. As the little boy was pondering, the ant's wing came to his mind. He burned the ant's wing. The ants gathered together; by the morning they had separated the corn on one side and on the other side the sand. The girl came. She saw that it was separated. She said, "You have separated it then? I have another task to impose."

She said, "I will throw my ring into the sea. You shall find it." She threw the ring into the sea. Whilst he was pondering, the fish's fin came into his mind. He burned the tip of the fin. The fish brought out the ring; it gave it to him. He carried the ring to the girl.

She brought also a negro. She struck off his head. She said, "Make the negro whole also." Whilst he was pondering, the bird's fat came into his mind. He brought the bird's fat; he anointed his neck with it. The negro was made whole; he rose up. The girl came. She found the negro; she brought him (with her).

The boy took the girl. He brought, he loaded twenty camel-loads of gold pieces. He brought them to his father. But the servant was astonished. He is afraid lest he should tell his father. He brought the boy; he cut off his head. Before that he had given the bird's fat to the girl. She anointed that boy's head with it. The boy was made whole.

He went near to his father. He made a reverence; he said, "Sir, when a man dies and is made whole again, is his oath annulled?" "It is annulled," he said. "I now was your own son. We came to a well. I said to my servant, 'I am thirsty;

[1] By a confusion the text here is the same as in the incident with the bird, and the actual words are, "Take a feather from my wing."

νερό.' Εἴπεν di *κι* ǰai ǰείνος, '*Γώ εἶμαι μέγο. Ἀ κατεβάσωμ σένα.*' *Κατέβασε μένα.* Εἴπα di *κι*, '*Τάβρει με.*' J̌ό *τάβρησε με.* Εἴπεν di *κι*, '*Νόμας του* dadά *σου τη λαχτυλίδα.*' *Δώκα τα* ǰai *τη λαχτυλίδα.* Εἴπεν di *κι*, '*Ἔπαρ ǰ' ἀμασία.*' *Πήρα ǰ' ἀμασία. Ἤρταμε ἀδέ. Πηάγα· ἤφερα čai το φιλάνι το κορίdζι. Ἀdόνα πάλι ἔκοψεν* ǰai *το κελέ μου. Χάq ταραφανdάν ἀρώθα. Ἀρέ γώ εἶμαι το σόν ὁ υἱός.*" *Πήρεν ἀǰείνο το κορίdζι. Ἔφαγανε, ἔbανε, ἔφτασανε σα μουράdε τουνε.*

Ἰουσούφ.

Phárasa. 3.

Σηκώθη ǰai bά *σηκώθη. Ἀμ* bρώτο *ζαμάνι ἤτουνε ἀ νομάτς. Εἴšε ἀ ναίκα. Μαχτσούμι* ǰό *φταίγκαιε.* Εἴπεν di *κ' ἡ ναίκα κι*, "'Ε *νομάτη, να ὑπάγω να παρακαλέσω τον Θεό, νά μεζ δώσῃ μαχσούμι.*" Εἴπεν di *κι* č' ὁ *νομάτ*, "'Αμε." *Πήγε ἡ ναίκα 's ἀ θάλι. Παρακάλεσε. Δώǰεν* da ὁ *Θεός ἀ μαχσούμι.*

Εἴšεν ǰai *ἡ ναίκα ἀ* ghəρίχος. '*Ο νομάτ πααίγκε, ἀμναίγκε.* 'Ἤξησεν ǰai do *φšόκκο· ἔνdουνε* ǰai *ἴρι.* 'Ἤρτεν *το φšόκκο στο σκόλειο, κι ἔννε ση μάν* dou kondά ὁ ghəρίχος. Λέ di *κι*, "'Ας *ἐμώσω ἀ* qάζα· da *φέρω σον* dόπα." Εἴπεν di *κι* ǰai ὁ *νομάτ*, "*Φέρ* da *σον φιλάνι τον* dόπα. *Το βόϊdι μου ἔν' ἀν ἀλάς βόϊdι.*" Εἴπεν di *κι* ǰ' ὁ *νομάτ*, "'Εμο da *ἀρέdζα τη* qάζα." Εἴπεν di *κι* ǰai *ἡ ναίκα*, "'Αρέ *νἄρτῃ το φšόκκο στο σκόλειο· ἄν* da *εἰδῇ.*" *Μέρισαμ το φšόκκο νεκρούdουνε στημ πένǰερα.* 'Εbgην ὁ ghəρίχος *του· πήγε σο σπίτιν* dou. 'Τέ *τηνεβίdζα πήγε το φιλάνι σον* dόπα *να νάσῃ ζεbgάρι.* 'Εμωσεν ǰai *ἡ ναίκα τη* qάζα *μό* do *πιρίνǰι. Πήγε* ǰai *το φšόκκο· λίdεψεν το ἱμάτιν* dou *σου βοϊdοῦ* dounε *την* ǰοιλία. 'Ενdουνε *ἀλάς. Πήγεν* čai *το φšόκκο. Πήγε* č' *ἡ ναίκα* kondά *κι, ἔνι το βόϊdι ἀλάς. Πήγεν· πάγασεν τη* qάζα *κι, πήγε σο υἱό τς* kondά. 'Εφαγανε, ἔπανε. Στέρου εἴπεν di *κι*, "'Α *ναίκα, τί κά ἀdέ τη* qάζα *ἔμωσές τα μό* do *πιρίνǰι,* čai *ἤφαρές τα μας.*" Εἴπεν di *κι* ǰai *ἡ ναίκα*, "'Ηβρα *ἀ φτηνούσκο* qάζα· *ἔμωσά τα, ἤφαρά σεις τα.*" Εἴπεν di *κι*, "'Αβ *να ὑπάγω.*" Εἴπεν di *κι* ǰ' ὁ *νομάτ*, "'Αμε. 'Αdέ *π' ἄ ποίκ;*" Εἴπεν di *κι ἡ ναίκα*, "'Ε *υἱό μου, ἀ ὑπᾶς* ǰai *σύ*," *σώς τού να σκοτώσῃ το υἱόν* dou. Εἴπεν di *κι* ὁ *υἱό*

give me water.' And he said, 'I am big. We will let you down.' He let me down. I said, 'Pull me up.' He did not pull me up. He said, 'Give me your father's ring.' I gave him the ring. He said, 'Take an oath.' I took an oath. We came here. I went; I brought also such and such a girl. Again he cut off my head also. By the hand of just Providence I was made whole. Now I am your own son." He took that girl. They ate, they drank, they attained their desires.

YUSÚF.

3. *The Son, who feigned blindness*[1].

He rose up and again he rose up. In a time of old there was a man. He had a wife. They had no baby. The wife said, "Husband, I shall go to ask God to give us a baby." And the man said, "Go." The woman went to a rock. She prayed. God gave her a baby.

And the woman had a lover. The man used to go to plough. And the little boy grew. He became big. The little boy came from the school; (he saw) that the lover had come to his mother. She says, "I will stuff a goose; I will bring it to the place (where you are)." And the man said, "Bring it to such and such a place. My ox is a white-spotted ox." And the man said, "Stuff the goose now." And the woman said, "Presently the little boy will come from the school; he will see it." The little boy, however, was listening at the window. Her lover went out; he went to his house. The next morning he went to such and such a place to plough. And the woman stuffed the goose with the rice. And the little boy went; he tied his shirt to their ox's belly. It became (thus) white-spotted. And the little boy went. And the woman went up, (and saw) that the ox is white-spotted. She went; she took the goose, so that she went up to her son. They ate, they drank. Afterwards he said, "Woman, how well you did to stuff this goose with rice and bring it to me." And the woman said, "I found a cheap little goose; I stuffed it; I brought it to you." She said, "Now I shall go." And the man said, "Go. What can you do here?" The woman said, "My son, you too shall go," that she may kill her son. Her son said,

[1] *V.* p. 236.

τς, "Γώ π' ἄ ποίκω σο σπίτι; Ἀδέ ὁ dadά μου ἔνι μαναχό. Γώ θέλ να νάσω το ζεβgάρι."

Εἴδεν ὁ ghəρίχος τη ναίκα. "Σοτίπος," εἴπεν di κι, "ϳοὔφαρες τη qάζα;" Εἴπεν di κι ϳαι ἡ ναίκα, "Μ' ἔχω ἀμ bίσι υ̱ός. Ἀdόdε, σαμού φταίνκαμε το gaϳί, ταμάν,—εἴπα di, 'Ἀ φέρω τη qάζα,'—νεκρούdουνε ὁ υ̱ός μου ὄξου."

Εἴπεν di κι, "Να ὑπάγω να παρακαλέσω το Θεό· να ἰδοῦμε, ϳ' ἀ κοριαίνουνε τα φτάλμε του." Ἤκσεν da ϳαι ὁ υ̱ός τς, φodές τα λέγκε ἀούτσι. Εἴπεν di κι, "Ὀλάν· da κουθήσω ἀdέ τη μά μου, να ἰδοῦμ πού ἀ ὑπᾶ. Ὁ Θεός ϳό βρισκείεται. Ἀdέ ἡ μά μου δομαίνο ἔνι." Κούτσεν da. Πήγεν 's ἀ μέγο gάϳι. Πήγε ἀϳεί ϳαι do φὄόκκο σου gaϳοῦ τ' ὀbίσου το μέρου. Δώϳεν ἡ μά του ἀλία. Εἴπεν di κι, "'Αλάχ δώϳε μες ἀν ἰσούζη υ̱ός." Εἴπεν di κι, "Ποίκ da φτάλμε dου κόρε." Εἴπεν di κι ϳαι το φὄόκκο, "Ἄ γρᾶ." Εἴπεν di κι ϳαι ἡ ναίκα, "Πό λές;" Εἴπεν di κι το φὄόκκο, "Ἔσετε ὀφτά χρονῶ ἀ στείρο γ̱άdι. Σάξετέ τα· ποῖϳετέ τα qαβουρμάς. Φαΐσεdέ da· ἄ κοριαίνῃ το φὄόκκο."

Ἤρτεν· εἴπεν di κι τον ἄνdρα τς, "Ἤβρα, ἔ νομάτη, το qολαΐν dου." Εἴπεν δι κι ϳ' ὁ νομάτ, "Τούς τα ἤβρες;" Εἴπεν di κι, "Πηάγα, παρακάλτσα το Θεό. Ϳαι εἴπεν di κι, 'Ἔσετε ὀφτά χρονῶ ἀ στείρο γ̱άdι. Σάξετέ τα, ποῖϳετέ τα qαβουρμάς· φαΐσετέ τα.'" Ἔφσαξαν το γ̱άdι· ποίκαν da qαβουρμάς. Φάϊσαν το qαβουρμά. Πέμειναν στο τεκέρι ἀμ boῦϳι. Εἴπεν di κι το φὄόκκο, "Ὦ νιμά, τα φτάλμε μου· čό borῶ να ἰδῶ ἄν do παλό." Εἴπεν di κι ἡ μά dου, "Σοτίπος;" Εἴπεν di κι, "Γώ τί kadé;" Ψέματα κοριαίνε το φὄόκκο. Ἔστρωσέν da ἡ μά dου ἀ στρώσι. Čυλίστη.

Ξαίρεdαι ἡ ναίκα κι, "Κοριαίνε ὁ υ̱ός μου. Ἄβ ἀ φέρω το ghəρίχο μου." Ἤφαρεν το ghəρίχον dου. Ποῖϳε μέ da εἴκοσι βά ἀ φσονgάτος. Λιέdουνε τ' ἄλειμα. Γρέβει ϳαι το φὄόκκο. Πήγεν πέσου, να φέρῃ ἄλειμα. Σηκώθην ϳαι το φὄόκκο. Ὁ ghəρίχος προσčύνσε σημ παργαμίνα· ἔχανε το στόμαν dου. Σηκώθην ϳαι

"What shall I do at home? My father is here alone. I wish to plough."

The lover saw the woman. "Why," said he, "did you not bring the goose?" And the woman said, "I have a pestilent son. Then, whilst we were having our talk together, at the very moment,—I said, 'I will bring the goose,'—my son was listening outside."

She said, "I will go to pray God. We will see; his eyes shall be blinded." And her son heard her, whilst she was speaking this. He said, "Hullo! I will follow my mother here, to see where she will go. God is not to be found. This mother of mine is mad." He followed her. She went to a great rock. And the little boy went to the back of the rock[1]. His mother cried aloud. She said, "God has given us a savage son." She said, "Make his eyes blind." And the little boy said, "Old woman!" And the woman said, "What are you saying?" The little boy said, "You have a seven year old barren cow. Kill it. Make it into dried meat. Give it to him to eat. The little boy will become blind."

She returned. She said to her man, "Man, I have discovered what to do." And the man said, "How did you find it?" She said, "I went, I prayed to God. And he said, 'You have a seven year old barren cow. Kill it, make it into dried meat; give it to him to eat.'" They killed the cow; they made it into dried meat. They gave him the dried meat to eat. There remained a little of the dish. The little boy said, "Mother, my eyes! I cannot see as before." His mother said, "Why?" He said, "How do I know?" The little boy was pretending to be blind. His mother made him a bed. He rolled on to it.

The woman is pleased; "My son is blind. Henceforward I shall be bringing my lover." She brought her lover. She made an omelette with twenty eggs. There is not enough fat. And the little boy is watching. She went inside to bring fat. And the little boy rose up. The lover slept by the hearth; his

[1] In parallel (Indian) versions she prays before a shrine or an image. The teller of the tale was a Moslem boy, and it looks as if his tradition, both here and in the first paragraph of the tale, had referred to one of the Mecca-facing niches which are found by the road-side in Moslem lands. There is one by a fountain on the old road from Candia to Retimo in Crete, so that travellers can perform their ablutions and pray towards Mecca.

το φšόκκο· το καμένο τ' ἄλειμα το γι̯αρού κούbασέν da σο ghəρίχου το στόμα. Ἔβgην του ghəρίχου ἡ ψυšή. Ποiἳεν ἡ ναίκα το φσονgάτο. Εἴπεν di κι do ghəρίχο, "Σήκο, να φᾶς." Ἰό σηκώθη ὁ ghəρίχος. Ἤγρεψέν di κι, χάθη. Πήγεν σο υi̯ό τς κονdά. Εἴπεν di κι, "Ἔ, υi̯ό μου, ἤρτε ἀ μισαφούρ σο σπίτι μας. Ποίκα τα ἀ φσονgάτος. Εἴπα di κι, 'Σήκο,' ἰό σηκώθη. Ἤγρεψά da κι, χάθη." Εἴπεν di κι do φšόκκο, "Ὦ νιμά, φέρ da το φσονgάτο· da φάγω ἀ ζόρι φάϊμα." Εἴπεν di κι, "Ἀdό ἔšει qολαΐ." Ἔφαεν το φσονgάτο. Εἴπεν di κι, "Ὦ νιμά, νοίγαν da φτάλμε μου."

Σηκώθην· καλῖεψεν da 's α γαϊρίδι. Čατιέσεν do μό do κανάβι. Πάγασέν da 's ἀ ζόρι ὤνι. Γι̯αναšτούρσεν da το γαϊρίδι σο čέῖι. Μούασεν. Δώῖεν da σο νομadoῦ da šέρε το γαλιόνι. Μούασεν ϳαι ϳείνος σον διέχο bίσου. Εἴδεν da ϳαι dου goῖoῦ ἀφτέν. Εἴπεν di κι, "Ἔ νομάτη, τάβρει το γαϊρίτ σου στο goῖί." Ὁ νομάτ πάλι τίν ϳό κρού. Εἴπεν di κι, "Ἔ νομάτη, μή νάρτω δού, μή σε σκοτώσω." Πάλι τίν ϳό δώῖε. Ἤφαρεν του goῖoῦ ἀφτέν ἀ ζόρι κοτέκι· δώῖεν το ψοφιζμένο το νομάτη· ποiἳεν da χαβῖάρι. Ἤρτεν čαι do φšόκκο· εἴπεν di κι, "Ἀdέ το νομάτη πός τα σκότσες;" Εἴπεν di κι ϳαι ϳείνος κι, "Μό σύ da εἴδες;" Εἴπεν di κι, "Οὔμα." "Νά σε δώσω ἀ χαbιgά ἀλτούνε, κανείνα μή da λές." Δώῖεν da ἀ χαbιgά ἀλτούνε. Ἔφαγανε μό dη μάν dου, ἔbανε, ἔφτασαν σα μουράdε τουνε.

Ἰουσούφ.

Phárasa. 4.

Σηκώθη ϳαι bά σηκώθη. Ἐ ἀμ bρώτο ζαμάνι ἤτουνε ἀ ναίκα ϳ' ἀ νομάτ, ἀ φšόκκο ϳ' ἀν̯ gordζόκκο. Ἤσανdαι φουqαρἄdες. Πααίνκανε· φερίνκανε [τα] bešακόκκα ξύα· πουάνκαν da· παίρκανε šεκάρε· τρώνκανε.

Πηάγανε· ἤβρανε ἀ φωλἄ. Εἴšε ἀμ bουόκκου βόκκο. Ἤφαραν da 's ἀ Γι̯αχουdής. Δώκαν da σο Γι̯αχουdή. Εἴbεν di κι, "Νόμας φκακκούdες, να φᾶμε." Δώῖεν da ἀ λίρα. Εἴπεν di κι, "Νά σε δώσω πένde λίρες." Εἴπεν di κι ϳαι do φšόκκο, "Ἀμάνι χegidί νομάτ, νόμας λεΐκα φκακκούdες, να φάω." Δώῖεν da δέκα λίρες. Πήρεν da. Πήγεν· δώῖεν da τη μάν dου. Πήγεν πάλι σα ξύα.

mouth was gaping. And the little boy rose up; he poured half the scalded butter into the lover's mouth. The lover's soul departed. The woman made the omelette. She said to the lover, "Rise up to eat." The lover did not rise up. She saw that he was dead. She went up to her son, she said, "My son, a guest came to our house. I made him an omelette. I said, 'Rise up'; he did not rise up. I saw that he was dead." The little boy said, "O mother, bring the omelette; I shall have a fine meal." She said, "It is easy." He ate the omelette. He said, "Mother, my eyes have opened."

He rose up; he mounted him on a donkey. He tied him on with the rope. He took him to a fine threshing floor. He brought the donkey up to the heap of corn. He hid. He put the leading-rope (?) into the man's hands. And he himself hid behind the wall. And the owner of the corn saw it. He said, "Man, pull your donkey away from the corn." But the man gives no ear to him. He said, "Man, do not let me come there, lest I kill you." Again he gave no ear. The owner of the corn brought a big club; he struck the dead man; he made mincemeat of him. And the little boy came, he said, "Why did you kill this man?" And he said, "Did you alone see it?" He said, "Yes." "I will give you a saddle-bag of gold pieces not to tell any one." He gave him a saddle-bag of gold pieces. They ate with his mother, they drank, they attained their desires.

YUSÚF.

4. *The Magic Bird*[1].

He rose up and again he rose up. In a time of old there were a woman and a man, a little boy and a little girl. They were poor. The little ones used to go fetch wood. They used to sell it; they used to buy sugar; they ate.

They went; they found a nest. There was the little egg of a little bird. They brought it to a Jew. They gave it to the Jew. He said, "Give us cakes to eat." He gave a pound. He said, "I will give you five pounds." And the little boy said, "Well man, give me some cakes, for me to eat." He gave him ten pounds. He took them. He went. He gave them to his mother. He went again to fetch wood. They found another

[1] *V.* p. 263.

Ἤβρανε λ' ἀ βόκκο. Ἤφαρέν da· *δῶϳεν* da. *Σήκωσε λίρες. Ἄφ ζεṇgινἄτσεν. Ἤφαρανε ϳαι τη μάν* dou *σο σπίτιν* dounε. *Γενάṇκε κάδα ἡμέρα πέ βόκκο.*

Εἴἴσεν ϳαι ἡ μά του ἀ ghəríχος. *Ἤρτεν· τοπλάτσεν* do *πουλί. Εἴπεν* di *κι, "Ἄ σε* da *ψήσω." Εἴπεν* di *κι ϳ' ὁ* ghəríχος, *"Γυρέβω* da *τούμι," εἴπεν* di *κι. Το κορζόκκο ϳαι το φὅόκκο πααίṇκανε σο σκόλειο. Ἤρτανε· ἤβρανε ση νιστία βάνου το πουλόκκο ψημένο. Πήρεν το* kordzókko *το συgώτι, ϲαι το φὅόκκο το ϳουφάλι. Ἐφαγάν* da. *Ἤρτεν ὁ* ghəríχος. *Ἐmbασαν* do *πουλί. Ἤφαρέν* da *σο τραπέζι. Ἤγρεψεν ὁ* ghəríχος *το πουλί· τούμι ϳό 'νι. Ἄχτσεν το τραπέζι· ὕρσεν* da *ἀβίς. Φήϳε· σηκώθη. Ἤρταν το φὅόκκο μό* do *κορdζόκκο σο σπίτι.* Kουbάνσεν da. *Εἴπεν* di *κι, "Πός τα ἔφαγετε του πουλοῦ το συgώτι μό* do *ϳουφάλι;"* Kουπάνσεν da. *Φήϳεν.*

Ἔφυγανε· πηάγανε 's ἀ γρἄς σπίτι. Πνώṇκαν ἀϳεί. Τηνεβίdζα σηκούσανdαι, βρισκίṇκανε πένde λίρες σο ϳουφάλιν dou *ποκάτου.*

Ἤdουνε ϳαι ϳεί σο χωρίο ἀ qaχbέσα. *Πήγεν ἀϳεί ση* qaχbέσα· *δῶϳεν κατό λίρες να ἰδῇ το γερού τοṇ* goβdά τς. *Στέρου να ἰδῇ ϲίπ, πένd' ἑκατό λίρες. Στέρου πότσεν* da *κρασί· ποίϳεν* da *σερχόσης. Νεβολίστη το φὅόκκο· ἔβgην του πουλόκκου το ϳουφάλι· βίνεψεν του φὅόκκου το ἰλέσι σο ὀράνι. Τηνεβίdζα ξημέρεψε. Ἤρτεν τ' ἀχίλι σο ϳουφάλιν* dou *κι, ἔνι σο ὀράνι. Εἴπεν* di *κι, "'Adé ἡ* qaχbέσα *μένα πού με κόνσε;" Πήρεν* do *ϳουφάλιν* dou· *πήγε.*

Φοdές πααίṇκε, ἤρτεν 's ἀμ ποταμοῦ κάχι. Ἤτουνε ἀμ baχčάς. *Ἐmbημ βέσου. Χέρ στον τουλού τα μεϊβάδε εἴἴσε. Πήρεν πό ἕνα, ἔφαεν. Πήγεν ϳαι σα μέγα τα μήα· πήρεν ϳαι ἀbiϳεί ἕνα. Ἔndουνε γαϊρίδι. Πήρεν ϳαι στε τ' ἄβου ἕνα· ἔndουνε ἰνσάνι. Πήρεν ἀbiϳεί στα μήα· πήγεν ση* qaχbέσα *κονdά. Πήγεν ἀϳεί· εἴπεν* di *κι τη* qaχbέσα, *"Μήα ϳό παίρετε;" Εἴπεν* di *κι, "'A* bάρωμε." *Δώϳεν ἀ μέγο μήο. Ἔndουνε γαϊρίδι. Δέβασεν ἀ ἰβάρι· καλίϳεψεν* da. *Πήγεν σο γρἄς το σπίτι. Πήρεν ϲαι την ἀδελφήν* dou, *ϲαί πήγεν σο* dadά τς. *Δώϳεν τη μάν* dou *ἀ μήο· ἔndουνε γαϊρίδι. Πήγεν σον* dadάν dou *κονdά. Ϲάλσεν σα φτάλμε* dou. *Νοίγανε τα φτάλμε* dou. *Ἔndουνε δέκα πένde χρονῶ ἀν* delιqανούς.

egg. He brought it; he sold it; he got money for it. From that time he grew rich. They brought also the mother (bird) to their house. Every day it used to lay one egg.

And his mother had a lover. He came; he picked up the bird. She said, "I will cook it for you." And the lover said, "I want it whole," said he. The little girl and the little boy used to go to school. They came back; they found the little bird on the fire cooked. The little girl took the liver, and the little boy took the head. They ate them. The lover came. They had put back the bird. She brought it to the table. The lover looked at the bird; it is not complete. He kicked the table; he turned it upside down. He left; he rose up. The little boy with the little girl came to the house. He beat them. He said, "Why did you eat the bird's liver with its head?" He beat them. He left.

They ran away. They went to an old woman's house. They used to sleep there. In the morning they would rise up, would find five pounds under his head.

There was also in that village a wanton. He went to that wanton. He gave a hundred pounds to see half her body. Afterwards to see the whole, five hundred pounds. Afterwards she gave him wine to drink; she made him drunk. The little boy vomited; the little bird's head came up. She threw the little boy's body on the dunghill. In the morning it dawned. The trick came to his mind, that he is on the dunghill. He said, "Where has this wanton thrown me?" He took himself off. He went away.

Whilst he was on his way, he came to the side of a river. There was a garden. He went in. It had every kind of fruit-tree in abundance. He took one of each; he ate. He went also to the big apple-trees. He took one from them. He became a donkey. He took one from the next tree. He became a man. He took of those apples. He went to the wanton. He went there; he said to the wanton, "Will you not take apples?" She said, "We will." He gave her a big apple. She became a donkey. He put a halter on her. He mounted her. He went to the old woman's house. And he took his sister, and went to her father. He gave his mother an apple. She became a donkey. He went up to his father. He anointed his eyes. His eyes opened. He became a youth of fifteen.

Εἴπεν di κι, "Ἔ, υ̱ἱό μου, τίνα ἀ πάρ;" Εἴπεν di κι, "Ἀ πάρω το γαϊρίδι μας." Εἴπεν di κι ὁ dadάς του, "Ἔ, υ̱ἱό μου, δομαίνο εἶσαι· το γαϊρίδι πάλι ναίκας τόπας παίρνουν da;" Εἴπεν di κι ϳαι ὁ υ̱ἱός του, "Γώ ἄν da πάρω." Πήρεν το γαϊρίδι· φάϊσεν da ἀ μήο. Ἔνdουνε ἀῃ gουζέλτσα. Ἔχσεν ἀ ζόρι qονάχι. Ἔφαγαν, ἔφανε, ἔπανε, ἔφτασαν σα μουράδε τουνε.

Ἰουσούφ.

Phárasa. 5.

Σηκώθη ϳαι bά σηκώθη. Ἐ ἀμ bρώτο ζαμάνι ἤτουν ἀ φἄχι· bάῃκε νἄβρῃ ἀ qəσμάτι. Φόdες bάῃκε, ἤρτε λέν ἄβου φἄχι. Φόdες bάῃκαν ση στράτα, πείνασαν. Εἴπεν di τόϊνα το φἄχι, "Ἔβgαλ τη χρεία σου· da φᾶμε, čαι στέρου να φᾶμ το μόνα." Ἔφαγαν του φἄχοῦ το ψωμί. Στέρου πείνασαν bάλι. Εἴπεν di κι, "Ἔβgαλ τη χρεία σου, da φᾶμε." Εἴπεν di čαι το φἄχι, "Ἦσουν ἀχμάχος· ἔβgαλες τη χρεία σου· ἔφαμ da. Γώ πάλι ἄνd' ἐσέν εἶμαι να βgάλω τη χρεία μου, da φᾷς;" Εἴπεν di čαι τ' ἄβου το φἄχι, "Μέτ' ἐμένα να μή ἔρčεσαι. Χωρίστου."

Χωρίστη. Πήγε do φἄχι. Πήγε, ἤβρε ἀ σπήλος. Ἔmbη σο σπήλομ bέσου. Εἴdεν di κι, ἔνι νιστία. Χτάραξε τη νιστία· θερμάθη. Κάτσε ἀčεί σώς τού να βραδύνῃ. Σαμού βράδυνε, στέρου εἴdεν di κι ξείλσαν λιέγα κουτούκε. Το φἄχι φοήθη. Ἤτουν λέ σπήλος πέσου. Ἔmbημ bέσου. Στάθη λεῖκο· εἴdεν di κι ἐμώθαν οἱ μαλιέροι, οἱ καρčουλιέgοι, οἱ ἀghά, οἱ ἀποί, οἱ πουρτσούχə. Κάdζανε· θερμάθαν. Φοτές καθούσανdαι, εἶπεν di κι ἀσλάν, "Σήμερο σεῖς πόζ ἔφαγετε;" Εἴπεν di č' ἀπόκκος, "Ἐγώ πηάγα σο χωρίο· ἔmba 's ἀῃ κουμάσι bέσου· ἤβρα λιέγα ρνίθε. Ἔφαγα τα. Ἔχω ϳαι σο Καbάνι σο λιθοθώρι ἀν ϳουϳόκκο λίρες. Πάγω· γρέβω ἀϳείνο· ἄαίρομαι· ἔρχομαι."

Ξημέρεψε. Στέρου σηκώθην do φἄχι· πήγε σο Καbάνι σο λιθοθώρι. Ἤγρεψε· ἤβρε τ' ἀλτούνε. Ἔβgαλεν do το ἰτέριν dου· ἔμασέν da· φορτώθην da. Φότες ἐρχότουν ση στράτα, ἤρτε ὁ γιολdάδης του· bέν di κι, "Ἄτσονdo λίρες πού τα ἤβρες; νόμας

He said, "My son, whom will you marry?" He said, "I will marry our donkey." His father said, "My son, you are mad. Do men take the donkey instead of a woman?" And his son said, "I will take it." He took the donkey in marriage. He gave it an apple to eat. It became a fair girl. He built a fine house. They ate, they drank, they attained their desires.

YUSÚF.

5. *Justice and Injustice*[1].

He rose up and again he rose up. In a time of old there was a boy; he was going to find his fortune. Whilst he was on his way, another boy came. Whilst they were going on the road, they became hungry. The one boy said, "Take out your provisions; let us eat them, and afterwards we will eat mine." They ate the boy's bread. Afterwards they again became hungry. He said, "Bring out your provisions, for us to eat." And the boy said, "You were a fool. You brought out your provisions; we ate them. But am I like you, to bring out my food for you to eat?" And the other boy said, "Do not walk with me. Depart from me."

He departed. The boy went on. He went; he found a cave. He went inside the cave. He saw that there is a fire. He stirred the fire; he warmed himself. He stayed there, until it became evening. When it was evening, he saw that some logs had fallen down. The boy became frightened. There was another cave inside. He went into it. He remained there a little. He saw it was full of hairy monsters, ogres, hares, foxes, badgers. They sat down, they got warm. As they were sitting, the lion said, "What have you eaten to-day?" And the little fox said, "I went to the village; I went into a henroost; I found some fowls. I ate them. I have also a little pot of gold pieces on the heap of stones at Kabáni. I go, look at them, take my pleasure and return."

The day dawned. Afterwards the boy rose up; he went to the heap of stones at Kabáni. He looked, he saw the gold pieces. He took off his trousers; he put them into them. He laid it on his back. As he was going on the road, his companion came. He said, "Where did you find all these gold pieces? Give me a few."

[1] *V.* p. 252.

τ' ἐμένα λιέγα." Εἴπεν di č' ὁ γιολdaδ̆ης του, "Ἄμε σο φιλάνι σο σπήλο. Νά σε δείξουν č' ἐσένα λίρες."

Πήγε čαι σο σπήλο. Σαμού βράδυνε, πήγε σο σπήλο. Πήρεν ǰ' ἀ σακοράφι· πήγε σο σπήλο. Εἴδεν di κι, ἤρταν οἱ μαλιέροι, οἱ ἀσλάνοι, οἱ καρčουλιέγοι· κάdζανε σο σπήλομ bέσου. Εἴπεν di πάλι, "Σήμερο bόζ ἔφαγετε, čαι bόζ ἔφαγετε;" Εἴπαν da πιτούνι, ἔφαγαν ἀdέ čαι 'dέ. Ἀπόκκος μάβρωσε· ὕρτσε τοῦ gών dou ἀǰά το μέρο. Εἴπαν di κι ǰαι οἱ ἀσλάνοι, "Σοτίπος εἶσαι τασαλούς σήμερο;" Εἴπεν di κι ἀπόκκος, "Εἶπα σες ψά[1], τιζ λίρε μου πήρετέ da." Εἴπαν di κι οἱ καρčουλιέγοι, "Μεῖς ǰό πήραμ da. Ἀμούν να ἤτουν ἀdέ πέσου ἀ νομάτ. Σήκο· ἄμ, παραμύρα, να ἰδοῦμε, νομάτ ἔνι." Č' ἀπού πήγε ἀπόκκος να παραμυρίσῃ, ǰέντσεν da ὁ νομάτ μό do σακοράφι. Τσίριξε ἀπόκκος, "Ὁλάν ǰενdᾶ, ὁλάν ǰενdᾶ." Στέρου πήγε ὁ μαλιέρ πέσου· ǰ' ἀπού τα πιέσε στο πορáδι, τσίριξε ὁ μαλιέρ, "Σαΐκι ǰενdᾶ." Εἴπεν di κι ǰ' ἀσλάν, "Ἀτό τίς ἔνι; ἔν α νομάτ." J' ἀπού σηκώθη ἀσλάν, ἔmbη πέσου, πιέσεν da στο ἄέρι. Č' ἀπού τα τάβρησε, ǰέντσεν ὁ νομάτ. Εἴπεν di ǰ' ἀσλάν, "J̌ένda, ǰένda." Ἔφαρεν da, μούχσεν da ση νιστία· ψήθη. Ἔφαγαν da. Ἔφαγαν, ἔπαν, ἔφτασαν σα μουράτε του.

Ἰωάννης Κυριακοῦ.

Phárasa. 6.

Σηκώθη ǰαι bά σηκώθη. Ἐ ἀm bρώτο ζαμάνι ἤτουν ἀ νομάτ, ἀ ναίκα, ǰ' ἀ φδ̆όκκο, ǰ' ἀν gordζόκκο. Πήγε ὁ dadάς του ν' ἀμναίνῃ. Φκαγώνκεν ǰαι ἡ ναίκα. Εἴπεν di κι τηγ gόρην dou, "Ἀ κόρη μου, νόμας ἀbiǰά δύο ξύα, ναν ἄψω τη νιστία." Εἴπεν di κι, "Κόρ μου σου; σε φέρῃ ὁ υἱό σου." Εἴπεν d' ὁ υἱός του, "Κόρ μου σου; σε φέρῃ ἡ κόρ σου." "Ἀ κόρη μου, νόμας ἀπiǰά δύο ξύα ναν ἄψω τη νιστία." Εἴπεν di κι ǰαι το κορζόκκο, "Κόρ μου σου; σε φέρῃ ὁ υἱό σου." Πιέσεν το κορζόκκο· μούχτσεν da σο ἄǎǰι ποκάτου. Φκάγωσε· σηκώθη.

[1] For the word-order, with the relative clause preceding, *v.* § 382.

And his companion said, "Go to such and such a cave. They will tell you also of gold pieces."

And he went to the cave. When it was evening, he went to the cave. He took also a packing-needle. He went to the cave. He saw that the hairy monsters, the lions, the ogres had come. They sat down inside the cave. Again he said, "What have you eaten to-day, and what have you eaten?" They all said they had eaten this and this. The little fox looked black; he turned his back to them. And the lions said, "Why are you sad to-day?" The little fox said, "You have taken from me the gold pieces I told you of last night." The ogres said, "We have not taken them. Perhaps there was a man in here. Rise; go, smell about, that we may see if there is a man." And when the little fox went to smell about, the man pricked him with the packing-needle. The little fox cried out, "Hallo! he is pricking, hallo! he is pricking." Then the hairy monster went inside. And when he caught the man by the foot, the hairy monster cried, "True it is that he is pricking." And the lion said, "Who is this? It is a man." And when the lion rose up, he went inside, caught him by the hand. And when he pulled at him, the man pricked him. And the lion said, "Prick away." He brought him out, pushed him into the fire. He was cooked; they ate him. They ate, they drank, they attained their desires.

YOÁNNIS KIRIAKÚ.

6. *The Little Boy and the Markáltsa*[1].

He rose up and again he rose up. In a time of old there were a man, a wife, and a little boy and a little girl. Their father went to plough. And the wife was making bread. She said to her daughter, "Daughter, give me two bits of wood from yonder, that I may light the fire." She said, "Are you mad? Let your son bring them." Her son said, "Are you mad? Let your daughter bring them." "My daughter, give me two bits of wood from yonder, that I may light the fire." And the little girl said, "Are you mad? Let your son bring them." She caught the little girl; she pushed her underneath the baking-plate[2]. She made the bread; she rose up.

[1] *V.* p. 250.

[2] For this *v.* saǰ in Turkish glossary, p. 677.

Εἴπεν di, "'Αρέdζα *να ἤτουνε το φδόκκο μου čαι το κορζόκκο μου· χα πάση τον* dadάν dou *ψωμί.*" *Ἔβg' ὁ υἱός του στη θύρα ποπίσου·* "*Ὦ νιμά, εἶμαι ἀδέ.*" "*Γιαβρού μου, πάς τον dάda σου ψωμί.*" *J' ἀπού ἔμbασε το φαΐ σο ὄιτίλιμ bέσου čαι ψωμί, πήγε. Φοτές bάνκε το ψωμί, εἴδε τ' ἰσčάϊδι του.* Εἴπεν di *κι,* "'Αjεί *ἔνι λύκος.*" *Δώčέν da το ψωμί,* "Νά, *jαι μή με δάκνης.*" 'Αβούτσι, *ἀβούτσι πλέρωσε το ψωμί. Ἔθαjεν čαι το φαΐ 's ἀ θάλιμ bάνου, j' ἔδεν da.*

Στέρου πήγε σον dadάν dou *κονdά.* Εἴπεν di *κι jαι ὁ* dadάς *του,* "Κάν do *ψωμι;*" Εἴπεν di *jαι το φδόκκο,* "'Ερχούdουνε *ποπίσου μου ἀ λύκος. Δώκα τα πιτούνι το ψωμί· πλερώθη. Πάλι ἔρčεται ἀποπίσου μου.*" Εἴπεν di j' *ὁ* dadάς *του,* "Γαμῶ *τον* dadά *σου. 'Ατό ἔνι ἰσčάϊδι σου. Ἄμ, σώρεπ το ψωμί. Φέρ με da, da φάω.*" *Ὑρίστην jαι το φδόκκο· σώρεψε πιτούνι· ἤφαρέν da. Ἔφαέν da.*

Στέρου εἴπεν di το φδόκκο, "Τατά, *δίψασα.*" Εἴπεν di *κι jαι jείνος,* "Γιαβρού *μου, ἀρέdζα ἀ κατουρήση το βόϊδι· να πῆς.*" *Στάθη λείκο· πάλι jό κατούρσε.* Εἴπεν di, "*Ὦ* dadά, *δίψασα.*" Εἴπεν di j' *ὁ* dadάς *του,* "Νά *σε δείξω ἀμ πεγάϊδι. Ἄμε, πήγε· πάνου φόρου μή γρέφ.*" *Ἤρτεν jαι το φδόκκο. Ἔπε στο πεγάϊδι. Ἤγρεψε čαι πάνου φόρου· εἴδεν di κι, εἴνdαι λιέγα μήα.* 'Ολάτσεν do *φδόκκο· ἔβgη σο μήομ bάνου. Ἔφαε. Στέρου ἤρτεν ἡ μερκάλτσα.* Εἴπεν di *κι,* "Πού *πάτσες, čαι πού ἔβgης;*" "*Ὦ μαμούκα, πάτσα 'δέ, ἔβga.*" Εἴπεν di *κι,* †"'Εδώ, *κατέβα.*" Εἴπεν di *κι,* "Γώ† *jό κατέβω.*" *Ἔσεισε το μήο ἡ μερκάλτσα. Ξείλτσεν κάτου. Ἔμbασέν da σο* daγaρjόχι *πέσου· φορτώθην da· πήγε.*

Φοdές baγaίνκε *ση στράτα, ἔβgη κατούρμα τς. Φήjεν da ἀdέ· πήγε σην 'Ενgεφσέ να κατουρήση. Ἔβgην do φδόκκο στο* daγaρjόχι *πέσου. Ἔμωσέν da σčυλοκάκε, θάλε čαι λιέγ' ἀνgάθε. Ἤρτε ἡ μερκάλτσα στέρου· φορτώθην do το* daγaρjόχι *· πάνκε. Čενdάνκαν da d' ἀνgάθε ση ράδην dou. Λένκεν di jαι ἡ μερκάλτσα,* "Μή *με čενdᾶς. 'Αρέ σε φάω.*" *Πήγε σο σπίτι ἡ μερκάλτσα.* Εἴπεν di *κι,* "'Ač qaπουγιού. *Σανά bίρ πάϊ* getirdím." *Ἤνοιξεν jαι ἡ βαρβαργαρούσα. Φčαίρσε το* daγaρjόχι *ση μέση· κι ἔβgαν λιέγα σčυλοκάκε čαι λιέγ' ἀνgάθε.*

She said, "Now if my little boy were here and my little girl! He would take bread to his father." Her son came out from behind the door. "Mother, I am here." "My dear, take bread to your father." And when she had put the broth into the pail and (given him the) bread, he went off. As he was taking the bread, he saw his shadow. He said, "That is a wolf." He gave it the bread, "There it is, and do not bite me." Thus and thus he finished the bread. And the broth he put down on a rock and spilled it.

Afterwards he went up to his father. And his father said, "Where is the bread?" And the little boy said, "A wolf was coming behind me. I gave it all the bread. It was finished. He is coming behind me again." And his father said, "My curse on your father. That is your shadow. Go, gather up the bread. Bring it to me for me to eat." And the little boy turned back; he gathered up all of it; he brought it. He ate it.

Afterwards the little boy said, "Father, I am thirsty." And he said, "* * * * * * * * * * * * * * *[1]." He said, "Father, I am thirsty." And his father said, "I will show you a well. Go, off with you; do not look upwards." And the little boy came. He drank from the well. And he looked upwards; he saw that there are some apple-trees. The little boy climbed up; he went up on the apple-tree. He ate. Afterwards the Markáltsa came. She said, "Where have you been walking and where did you come from?" "O mother, I walked here and came." She said, †"Come, come down." He said, "I† will not come down." The Markáltsa shook the apple-tree. He fell down. She put him into her wallet; she put it on her back; she went off.

As she was going on the way, she had a need. She left him there. She went to Engefsé for her need. The little boy got out of the wallet. He filled it with dog's dung, stones and some thorns. The Markáltsa came back. She put the wallet on her back; she took it with her. The thorns were pricking her on the back. And the Markáltsa was saying, "Do not prick me. I will eat you now." The Markáltsa went to her house. She said, "Open the door. I have brought you a morsel." And the Varvaragharúsa opened. She emptied the wallet in the midst; (they saw) that some dog's dung and some thorns came out of it.

[1] A short incident omitted; the father tells his son to drink the ox s water, *cf.* stories of the *Hundskopf* type (Hahn, No. 19).

'Τρίστην πάλι ἡ μερκάλτσα. 'Ηρτε σο μήο bάνου. Φορτώθην da πάλι· πάσεν da σο σπίτι. Εἴπεν di κι †τη μά τς τη† βαρβαργαρού, "Νοίκ το θύρι· ἤφαρά σε ἀμ πάϊ, να φᾷς." 'Ηνοιξεν da ǰ' ἡ βαρβαργαρούσα. 'Εmbασέν da πέσου. Εἴπεν di κι, "'Αdένα φσάκ τα, ψής τα. Να ὑπάγω πάλι, να νάρτω, da φάω." Πήγε ἡ μερκάλτσα σο μήομ bάλι.

Εἴπεν di ǰ' ἡ βαρβαργαρούσα, να φσάξῃ το φšόκκο· να νάρτῃ, da φᾷ ἡ μαρκάλτσα. Εἴπεν di, "Μαμούκα, ἔζ ἀδέ ἀν ἄσπρον τσάρι· νάν da κόψω." 'Ηφαρεν do ἰφλάχι· κεσκινάτσεν da. Εἴπεν di κι, "'Εδώ, να πάρω το τσάρι." 'Εφσαξε τη βαρβαργαρούσα. 'Εmbασέν da σο χαριένι· ψήθη. Φήǰε. 'Εφυεν ǰαι το φšόκκο. 'Ηρτε στέρου μαρκάλτσα· ἔφεν το κρᾶς. 'Εφαε, ἔπε, ἔφτασε σα μουράδε του.

'Ιωάννης Κυριακοῦ.

Pharasa. 7.

Σηκώθη ǰαι bά σηκώθη. 'Σ ἀμ bρώτο ζαμάνι ἤτουν ἀ νομάτ. Šείν ǰ' α ναίκα. Ζουριέτι ǰοὔχανε. Εἴπεν di κ' ἀ ἡμέρα ἡ ναίκα του νομάτη, "'Αμ, ἔβρου το Θεό· μαργάο νά μεζ δώσῃ ἀ υἱός." Ποῖǰεν da χρεία ἡ ναίκα του. Πήγε να νάβρῃ το Θεό.

Φodές bάγκε ση στράτα ὁ νομάτ, ἤρτ' ἀν derβίšης γνένda του. Εἴπεν di κι, "Πού πααίν;" Εἴπεν di κι ǰ' ὁ νομάτ, "Πάγω να νάβρω το Θεό, νά με δώσ' ἀ μαχσούμι." 'Εbgαλε ὁ derβίšης στην τσάκαν dου ἀ μήο· εἴπεν di κι, "'Ατιά ποίκ da τέσερα τιλίμε. Φᾶ σύ τόϊνα το τιλίμι· δός čαι τ' ἄbγο σου ἀν τιλίμι, čαι το τάϊ σου." 'Ηρτε σο σπίτι· ποῖǰεν d' ἀbούτσι čάς τα ποῖǰε ὁ derβίšης ἔmbρε. Στάθη ἐνᾶ μήνες ǰ' ἐνᾶ μέρες. Ποίče ἡ ναίκα του ἀ μαχσούμι, čαι τ' ἄbγον dου ἀν τάϊ, čαι το τάϊ ποῖǰε ἀν ταϊόκκο. Ποῖǰέ ǰαι δύο φšόκκα. 'Ηξησαν da φšόκκα· ἐνόσαν μέγα.

Σαμού ἐνόσαν μέγα, εἴπεν di το μέγον d' ὁ υἱός, "Γώ α ὑπάω σο νέvgοζμα." Galῖǰεψεν d' ἄbγον dου· πήρεν ǰαι το τάϊν dου. Πήγεν η 'Ανα πάνου φόρου. Č' ἀπού ἤγρεψε η λίmbλη γνένda,

The Markáltsa turned back again. She came up to the apple-tree. She put him on her back again; she brought him to the house. †She said to her mother the† Varvaragharúsa, "Open the door; I have brought you a morsel to eat." And the Varvaragharúsa opened. She brought him in. She said, "Kill this boy; cook him. I will go away again; I will return and eat him." The Markáltsa went back again to the apple-tree.

And the Varvaragharúsa said she would kill the boy; the Markáltsa shall come back and eat him. He said, "Granny, you have here a white hair; I will cut it." He brought the knife; he sharpened it. He said, "Come let me pluck out the hair." He killed the Varvaragharúsa. He put her into the cauldron; she was boiled. He left her. And the little boy ran away. Afterwards the Markáltsa came; she ate the meat. He ate, he drank, he attained his desires.

YOÁNNIS KIRIAKÚ.

7. *The Twin Brothers and the Water-Fairy*[1].

He rose up and again he rose up. In a time of old there was a man. He had also a wife. They had no children. One day the wife said to the man, "Go, find God; strive with him that he give us a son." His wife made him provisions. He went to find God.

Whilst the man was going on the way, a dervish met him. He said, "Where are you going?" And the man said, "I am going to find God, for him to give me a baby." The dervish took an apple out of his bosom. He said, "Cut this into four pieces. You eat one piece; give a piece also to your horse, and to your colt." He came to his house. He did as the dervish had commanded him. He waited nine months and nine days. His wife had a baby, and his horse a colt, and the colt had a little colt. She bore two little boys. The little boys grew; they became big.

When they had become big, his elder son said, "I will go on a journey." He mounted his horse; he took also his colt. He went up to Ána[2]. And when he looked at the lake in front of him, he saw

[1] *V.* p. 276, and for the word translated *Water-Fairy*, glossary, *s.v.* τιλbέρτσα, p. 650.

[2] The name of a spring and camping-ground on the mountains above Phárasa on the way to Bársama and Adana. Ἄνα is the 'γιάννα of Levídhis (Lev. p. 104), standing for Ἁγία Ἄννα, although his seems to be a different St Anne.

εἴδε ἀ garnó. J' ἀπού τάβρησεν το τουφάṇκι, δώčεν το garnó. Εἴπεν di, "J̌ούμ." Ση λίμbλη πέσου ξείλτσε. Ἔβgη ση λίμbλη ποπέσου ἀν Dιλbέρτσα. Εἴπεν di κι το φšάχι κι, "Τού ἔρčεται, συραίνει το μόν το garnó, πό ὑρέβετε στ' ἐμένα; ἐδώ, να παίξωμ σα βέκi̯α." Ἔμbη čαι το φšάχι ση λίμbλημ bέσου· bašλάτσαν να παίξουν σα βέκi̯α. Εἴπεν di το κορίτσι, "Σ ἄβγο σου να ὑπάγω." Εἴπεν di ǰαι το φšόκκο κι, "Ἄμε." Πήγε σ' ἄβγο. Ἔφαεν d' ἄβγο. Πέν di, "Να ὑπάγω ǰαι σο ταϊόκκο σου." Εἴπεν di, "Ἄμε." Č' ἀπού πήγε σο τάϊ, ἔφαεν ǰαι το τάϊ. Εἴπεν di, "Να ὑπάγω ǰαι σ' ἐσένα." Πέν di ǰαι το φšόκκο κι, "Ἄμε." Πήρεν ǰαι το φšάχι.

Στάθαν πένd' ἔξε ἡμέρες· ǰοὔρτε. Ἀδελφός εἴπεν di κι τον dadάν του, "Ὦ τατά, ἀδελφό μου ǰοὔρτε· ἀ ὑπάγω ǰ' ἐγώ, νάν do νάβρω." Εἴπεν di, "Γi̯αβρού μου, πήγεν dόϊνα σας· ἔφεν da ἀǰείνο ἡ qaχbέσα. Ἄ σε φάγῃ ǰ' ἐσένα." Εἴπεν di, "Φodές πήγε ἀδελφό μου, 's πάγω ǰ' ἐγώ." Č' ἀπού galῖǰεψεν d' ἄβγον dou, čαι το τάϊν dou κουθάṇκεν da. Ζώστη τα σιλάχε dou. Πήγε. Č' ἀπού ἔβgη ση λίμbλη, ἤγρεψε γνένda κι ἔν' ἀ garnó· βοσčειέται. Ἔσυρέν da· ξείλσε ση λίμbλημ πέσου. Ἔβgη πάλι ǰείνο ἡ Τιλbέρτσα· εἴπεν di κι, "Στο μόν do garnó πό ὑρέβετε, čαι συραίνετε τα. Ἐδώ, να παίξωμε σα βέκi̯α." Č' ἀπού πήγε ǰαι το φšάχι, εἴπεν di κι ἡ Τιλbέρτσα, "Να πάω σ' ἄβγο σου." "Σύ τίς εἶσαι να κονdής bró; νόμας τα 'dέ το βέκι." Č' ἀπού τα πήρε σα šέρε του τα βέκε, εἴπεν di κι, "Να ὑπάγω, τού εἴνdαι πέσου σο χαπούσι." Εἴπεν di κι ἡ gουζέλτσα, "Ἄμε." Πήγε· ἔφαέν da. Εἴπεν di το φšάχι, "Ἀφ πού ἀ ὑπάγω;" Εἴπεν di, "Ἔχω πέσου λία gουζέλτσες, ǰαι λία ἄβγα· ἄμε ἀǰεί." Č' ἀπού πήγε ǰαι ǰεί, ἔφαεν ǰαι ǰείνο. Εἴπεν di το φšάχι, "Ἀφ πού ἀ ὑπάγω;" Εἴπεν di čαι ἡ gουζέλτσα, "Ἀφ τίπος μά ἔχω. Ἄμ 's ἐμέ ǰαι σο garnó μου." Č' ἀπού πήγεν ǰαι ǰεί, ἔφαεν ǰαι ǰείνηνα.

Ἤρτε σο σπίτι το φšάχι. Σώρεψε πένd' ἔξε ἀrabάδε ǰαι πένd' ἔξε βουρτόνε. Πηάγανε. Φόρτωσάν da τα γουμάρε πιτούνι. Ἤφαρέν da σου dadά του το σπίτι. Ποίκανε ὀφτά ἡμέρες ǰαι ὀφτά νιέχτες γάμος. Στέρου ἔφαγανε, ἔbανε, ἔφτασανε σα μουράdε τουνε.

Ἰωάννης Κυριακοῦ.

a wild deer. And when he let off his gun, he struck the deer. It said, "I am dead." It fell into the lake. A Water-Fairy came up out of the lake. She said to the boy, "He who comes and shoots my deer, what do you seek of me? Come, let us play at dice." And the boy went into the lake. They began to play at dice. The girl said, "I will challenge you for your horse." And the little boy said, "Good." She challenged his horse. She won the horse. She said, "I shall challenge also your little colt." He said, "Good." And when she challenged the colt, she won the colt also. She said, "I will challenge you for yourself also." And the little boy said, "Good." She gained also the boy.

They waited five or six days; he did not come back. The brother said to his father, "Father, my brother has not returned. I too will go, to find him." He said, "My child, one of you went; that wanton has won him. She will win you also." He said, "Since my brother went, let me also go." And when he mounted his horse, his colt too was following him. He girded himself with his weapons. He went. And when he came to the lake, he looked across, (and saw) there is a deer; it is feeding. He shot it. It fell into the lake. Again the Water-Fairy came out; she said, "What do you want with my deer, that you shoot it? Come, let us play at dice." And when the boy went, the Water-Fairy said, "I will challenge you for your horse." "Who are you to throw first? Give me here the die." And when he took the dice in his hand, he said, "I will challenge you for those who are in the prison." And the fair girl said, "Good." He challenged; he won them. The boy said, "What more shall I challenge?" She said, "I have some fair maidens within, and some horses; challenge them." And when he challenged them, he won that also. The boy said, "What more shall I challenge?" And the fair girl said, "I have nothing more. Challenge me and my deer." And when he challenged those, he won her also.

The boy came to the house. He collected five or six carriages and five or six mules. They went. They put all the loads upon them. He brought them to his father's house. They made a marriage seven days and seven nights. Afterwards they ate, they drank, they attained their desires.

YOÁNNIS KIRIAKÚ.

PHÁRASA. 8.

'Σ *ἀμ* brώdo *ζαμάνι ἤτουν ἀ βασιλός ϳ' ὁ βεζίρ* dάμα *του. Σηκώθανε, να νεŋgώσουν σο* teghήρι. *Ἤρταν· ἤσανdαι 's ἀ φουqαρᾶ χωρίος. Σάν ἤρταν ἀϳεί σο χωρίος*[1]*, ἀράτσαν ἀ σπίτι, να ἰνοῦνε μισαφούρ.* Κανείς ϳό *πήρεν* da *μισαφούρ.* 'Ησανdαι *ἀνdί* dερβίσοι. 'Ητουν *ἀ φουqαρᾶς νομάτς.* Πήρεν da *μισαφούρ.* 'Odάς *πάλι ϳοῦσε· ὕπνωσε ἀϳεί κονdά τουνε, čίπ 's ἀν* dόπα.

'Aϳεί *ἡ ναίκα του, του φουqαρᾶ, ἔνσε ἀ φšόκκο.* Εἶπεν di *ὁ βασιλός κι το βεζίρη,* "'Εβg' *ὄξου· γρέπ τ' ἄστρο· να ἰδοῦμε, τσίωσε στην ἀνατολή."* 'Εβgη *ὁ βεζίρ· ἤγρεψέŋ κι, τ' ἄστρο τσίωσε, του φσαχοῦ τ' ἄστρο.* Εἶπεν d' *ὁ βασιλός κρυφά κι,* "'Adé *το φšόκκο ἀ ἰνῇ βασιλός, τού γενήθη το μαχτσούμι.* Πέ *τα,*" *εἶπεν* di *κι,* "*τον* dadάν dou· *να δοῦμε ϳ' ἄν* da *πουλήσŋ το μαχτσούμι.*" Εἶπεν di *του* dadάν dou, "'Αν da *πουλής τό μαχτσούμι.*" Εἶπεν di *ϳαι ϳείνο ὁ φουqαρᾶς κι,* "Να dανισεφτῶ *τη ναίκα μου, να δοῦμ ἄν* da *πουλήσŋ.* 'Ερ da *πουλήσŋ, νά σές τα δώσω.*" Εἶπεν di *τη ναίκαν* dou, "Τού *ἔνdουνε το μαχτσούμι ταζά, ὑρέβουν* da *οἱ μισαφούροι να πουλήσουμε.*" Εἶπεν ϳ' *ἡ ναίκα* dou *κι,* "Γώ ϳό *πουάγω τα.*" Εἶπεν d' *ὁ βασιλός κι το βεζίρη,* "'Adé *το μαχτσούμι σά μή τα πάρ, ϳού ἴνεται.*" Πήγε *ὁ βεζίρ, παρακάλσεν* da *τη ναίκαν* dou· *εἶπεν* di *κι,* "'Adé *το μαχτσούμι ἄ μις τα δώς, νά σε δώσω šίλε λίρες.*" 'Η *ναίκα πάλι ἔνdουνε καρdίας τα δώσŋ, čούγκι ἤσανdαι φουqαρᾶdες.* 'Aϳεί *ἔκοψανε ς τιμῆς το μαχτσούμι*[2]*.* Δώϳεν da *τρία šίλε λίρες ὁ βασιλός.* Ϳό δώϳεν da *το μαχτσούμι.* "Τρεψ' *ἔξε šίλε λίρες.* 'Aϳεί *ἔβgαλε ὁ βασιλός ἔξε šίλε λίρες.* Δώϳεν da· *πήρεν* do *μαχτσούμι.* Ϳό bouάŋκεν do *γιά;* Εἶšε ϳ' *ἄου πουά μαχτσούμε.* 'Abiϳεί *στην ἄκρα ἤτουν ϳαι φουqαρᾶς.* Δώϳεν da *ἔξε šίλε λίρες, να* gečindήσουν deί. Πήρεν *ὁ βασιλός ϳ' ὁ βεζίρ το μαχτσούμι 's ἀβγοῦ το τέρκι.* Πααίνουνε *σο μεμλεκέτιν* dουνε.

Πιέσε *ἀ βρεšή· βρέšει.* Κουπώνει da *ἀνdί πεγάϊδι ἡ βρεšή.* Εἶπεν d' *ὁ βεζίρ το βασιλό,* "'Adé *το μαχτσούμι ἄν* da *κονdήσω· ἴνεται* qalabalίχι *το μαχτσούμι σ' ἀŋgάλε μου.*" Εἶπεν ϳ' *ὁ βασιλός,* "Νόμας *τα μένα το μαχτσούμι.*" Πήρεν d' *ἀϳείνο 's ἄβγον πάνου σ' ἀŋgάλε του ὁ βασιλός.* 'Ηγρεψε, *ἡ βρεšή βρέšει πολύ.* 'Ενdουνε qalabalίχι *σου βασιλό τ' ἀŋgάλε.* 'Εβgαλέν do

[1] *χωρίο* would be expected. *V.* § 293.

[2] For idiom, *v.* § 381.

8. *Born to be King*[1].

In a time of old there was a king, and his vizier with him. They rose up to make a journey in the district. They came; they were in a poor village. When they came to that village, they sought for a house, in which to be guests. No one received them as guests. They were like dervishes. There was a poor man. He received them as guests. But he had no room. He slept there near them, all in one place.

That poor man's wife bore a little boy. The king said to the vizier, "Come out; look at the star; let us see if it has risen in the east." The vizier went out; he saw that the star had risen, the star of the boy. The king said secretly, "This little boy will become king, the baby who has been born." "Speak," he said, "to his father; we will see, if he will sell the baby." He spoke to his father, "If you will sell the baby." And that poor man said, "I will consult my wife, to see if she will sell him. If she will sell him, I will give him to you." He said to his wife, "The new baby, which has been born, the guests are asking that we should sell it." And his wife said, "I will not sell it." The king said to the vizier, "It may not be that you do not take this baby." The vizier went; he besought the woman; he said, "If you will give us this baby, I will give you a thousand pounds." The woman now was of a mind to sell it, because they were poor. Then they bargained for the price of the baby. The king gave three thousand pounds. She did not give the baby; she asked six thousand pounds. At that the king brought out six thousand pounds. He gave them; he took the baby. Would she not sell him indeed! She had many other children. For that reason she was poor. He gave six thousand pounds, for them to live, he said. The king and the vizier took the baby in the horse's saddle-bag. They go to their kingdom.

It began to rain. It rains. The rain pours down like a fountain. The vizier said to the king, "I will throw down the baby. The baby is becoming a burden to my arms." And the king said, "Give me the baby." The king took him in his arms on his horse. He looked; the rain is falling very heavily. He became a burden in the king's arms. He took out his knife,

[1] *V.* p. 255.

το qαμάν dου, το qəλίčιν dου· ǰένσεν do μαχτσούμι να πεθάνῃ. Ἀǰεί Ἀλάχ ταραφəνδάν το qəλίči πήγε στραβά· το παιδί ǰό πέθανε. Κόνσεν da στή ὁ βασιλός. Ἄχτσεν d' ἄβγα. Γλύτωσανε· πηάγανε ση πατρίδα τουνε. Γλύτωσε στη βρεǩή.

Το μαχτσούμι πάλι πήρεν do το σέλι· πάσεν do 's ἀ λίμbλη. Ἀǰεί κλαί ǰαι κάται[1] το μαχτσούμι. Ἤρτεν ǰ' ἀν čobάνος, να βοσčήσῃ τα πρόβατα. Ἤγρεψεν κι ἀ μαχτσούμι ση λίμbλη κλαίει čαι κάται. Πήγε ὁ čobάνος· πήρεν do μαχτσούμι σ' ἀνgάλε του· ἤφαρέν da σο σπίτι. Ἀǰείνοι πάλι μαχτσούμι ǰοὔχανε. Ἤτουνε μό čobάνος ǰαι ἡ ναίκα του. Ἤφαρεν do μαχτσούμι· δώǰεν da τη ναίκαν dου. Εἶπεν di, "Ὁ Θεός δώǰεν μες ἀ μαχτσούμι." Ἀbιǰεί μbρό πάλι λέγκεν di ἡ ναίκα του το čobάνο, "Μεῖς μαχτσούμι ǰό 'χομε. Τούζ ἀ ἰνῇ;" Λέγκεν di ǰαι ὁ čobάνος κι, "Ὁ Θεός ἄ μεζ δώσῃ ἀ μαχτσούμι." Ἀrédza λέ di ὁ čobάνος, "Εἶδες τα, ἄ ναίκα; ὁ Θεός δώǰε μες ἀ μαχτσούμι. Ὤ λέγκα di, 'Ὁ Θεός ἄ μεζ δώσῃ ἀ μαχτσούμι,' čαι σύ ǰό πιστέφκεις. Ἀrédza το μαχτσούμι γρέπ τα κά." Ἤγρεψεν το μαχτσούμι.

Δέβη δέκα πένde χρόνες. Το μαχτσούμι ἤφξησε· ἔndουνε ἀμ παλικάρι. Ἔbgανε σον ἀϊλά. Ὁ čobάνος πάλι ἔndουν πολύ ζενgίνι. Ἔbgη σον ἀϊλά· qορdιέσε το čadίρι. Ἀǰείνο τού ǰένσε ὁ βασιλός σο μαχτσούμι το qəλίǰι, εἴčεν da ὁ čobάνος. Δέβασέν da σο čadίρι σην ἀndόκοσι.

Πάλι ἀǰείν' ὁ βασιλός, τού κόνσεν το μαχτσούμι, μό do βεζίρην dάμα, νεgώθουνε πάλι σο tegհάρι. Ἀǰεί ἤρτανε σο čobάνου το čadίρι. Ἐνόσανdαι μισαφούρ. Σηκώθη čobάνος· ἔψησε qαφιάς, να ποῦνε ὁ βασιλός čαι ὁ βεζίρ. Ἤφαρεν do qαφιά. Φodές τα πίνκε ὁ βασιλός, ἤγρεψε πάνου φόρου· τικτιέσε το φιλǰάνι· εἴde σο čadίρι πάνου το qəλίči. Νώρτσεν da, τού ἤτουνε το qəλίǰι του βασιλό. Εἶπεν di ὁ βασιλός, "'Ατέ το qəλίǰι πού da ἤβρες;" Εἶπεν di č' ὁ čobάνος, "Εἶνε του υἱοῦ μου." Εἶπεν ǰ' ὁ βασιλός, "Ὁ υἱό σου πού τα ἤβρε;" Εἶπεν di κι ǰ' ὁ čobάνος, "'Ατέ το φčάχι δώǰε μες τα ὁ Θεός. Εἴčε ǰαι το qəλίǰι dάμα του. Ἤβρα τα σαμού ἤτουνε μαχτσούμι· 's ἀ λίμbλη πέσου σο νερό κλαίνκε. Πήρα da, ἤφαρα da σο σπίτι μου, ζούλεψα τα. Ἤφξησε, ἐνόdουνε ἀμ παλικάρι." Εἶπεν di ὁ βασιλός, "Πού ἔνι," πέν di κι, "ὁ υἱό σου;" Εἶπεν di ǰ' ὁ čobάνος, "Βοσčίζει τα πρόβατα ὁ υἱό μου." Εἶπεν di ǰ' ὁ βασιλός, "Στρίνgα da. 'Σ ἔρτῃ ὁ υἱό σου, da ἰδῶ." Στρίνξεν do φčάχι. Ἤρτε. Ἤγρεψεν da ὁ βασιλός, κι ἐνότουνε

[1] *V.* § 381.

his sword; he stabbed the baby, for him to die. That sword, by the direction of God, went aside; the boy did not die. The king threw him to the ground. He spurred the horses. They escaped. They went to their country. He escaped from the rain.

But the torrent took up the baby; it carried him to a lake. There the baby stays crying. And a shepherd came to feed his sheep. He saw there is a baby in the lake keeping on crying. The shepherd went; he took the baby into his arms; he brought it to his house. Now they had no baby. There were only the shepherd and his wife. He brought the baby; he gave it to his wife. He said, "God has given us a baby." Now before that his wife used to say to the shepherd, "We have no baby. How shall one come to us!" And the shepherd would say, "God will give us a baby." Now the shepherd says, "Do you see, wife? God has given us a baby. I used to say, 'God will give us a baby,' and you do not believe it. Now look after the baby well." She looked after the baby.

Fifteen years passed by. The baby grew big; he became a youth. They went up to the summer pasturage. By now the shepherd had become very rich. He came out to the summer pasture; he pitched the tent. The shepherd had that sword, with which the king had stabbed the baby. He put it on the roof-pole of the tent.

Again that king, who had exposed the baby, and his vizier were making a journey in the district. They came to the shepherd's tent. They became his guests. The shepherd rose up. He made coffee, for the king and the vizier to drink. He brought the coffee. Whilst the king was drinking, he looked up; he emptied his cup; he saw the sword up in the tent. He recognised it, that it was the king's sword. The king said, "Where did you get this sword?" And the shepherd said, "It belongs to my son." And the king said, "Where did your son get it?" And the shepherd said, "God gave us this boy. He had the sword with him as well. I found him, when he was a baby; he was crying in a lake in the water. I took him, I brought him to my house, I nurtured him. He grew big, he became a youth." The king said, "Where is your son?" And the shepherd said, "My son is feeding the sheep." And the king said, "Call him. Let your son come, for me to see him." He called the boy. He came.

ἀ ζόρι παλικάρι, ἀϳείνο τού κόντσε ϳαι ζέντσε το μαχτσούμι, να χαθῇ δεί. Εἴπεν *δι ὁ βασιλός,* "Ἀδέ *το παλικάρι ϳό πουᾶς τα μένα;*" Εἴπεν *ϳ' ὁ ζοβάνος,* "Χαΐρ· *ϳό πουάω τα. Ἀτό το μαχτσούμι μένα δώϳε με δα ὁ Θεός. Ἤφξησε δα· ἀρέδζα ἐνότουνε ἀμ παλικάρι. Γώ ϳό πουάω τα.*" Εἴπεν *δι κι ὁ βασιλός,* "Ἄ *σε δώσω ἀδέ το μόν τ' ἄβγο· 's τα galϳέψῃ ὁ υἱό σου.*" Εἴπεν *δι το φζάχι κι,* "Ἔβαρ *με ἀν ἄβγο, να galϳέψω.*" Ὁ *ζοβάνος πάλι ἄβγο ϳοῦζε, να galϳέψῃ ὁ υἱός του. Εἴπεν δι ὁ υἱός του,* "Γώ *το σόνα ὁ υἱός ϳοῦνομαι.*" Εἴπεν *δι ὁ βασιλός το φζάχι,* "Ἔβαρ *τα, υἱό μου, το μόν τ' ἄβγο· galίϳεπ τα.*" *Σηκώθηνε το παλικάρι. Κατέβασεν το qəlĩϳι· ζώστην δα. Πήγε· πιέσε τ' ἄβγο. Galίϳεψέν δα του βασιλό τ' ἄβγο.*

Ἀϳεί *εἴπεν δι τον ζοβάνο ὁ βασιλός,* "Μή *φκανδάζῃς. Πό ὑρέφ σο υἱό σου νά σε δώσω;*" Εἴπεν *ϳ' ὁ ζοβάνος,* "Να *δανιζεφτῶ τη ναίκα μου.* Ἔγερ *δα πουλήσῃ, νά σε τα δώσω.*" Πήγε *ὁ ζοβάνος· στρίνξε τη ναίκαν δου· εἴπεν δι,* "Ἄ *ναίκα, ὁ βασιλός ὑρέβει το υἱό μας, να γοράσῃ. Πόσα ζίλε λίρες να ὑρέψωμε;*" Εἴπεν *δι ϳαι δου ζοβάνου ἡ ναίκα κι,* "Γώ *το υἱό μου καθ' ὅλου ϳό πουάω τα.*" Εἴπεν *δι ὁ βασιλός τον ζοβάνο,* "Ἄ*τρεπ σο υἱό σου ἀν διμή, να ἰδοῦμε πόσα ζίλε λίρες ἀ ὑρέπ.*" Πήγε *ὁ ζοβάνος πάλι σῃ ναίκαν δου· εἴπεν δι κι,* "Ἄ *ναίκα, ἐδώ, να δώσωμε το υἱό μας, δα πουλήσωμε;*" Εἴπεν *δι ϳαι ἡ ναίκα,* "Κατές *τα σύ.*" Ἦρτε *ὁ ζοβάνος σο βασιλό κονδά.* Εἴπεν *δι,* "Π' *ἄ δῶς σο υἱό μου; πόσα ζίλε λίρες νά σε τα δώσω;*" Εἴπεν *ζαι ὁ βασιλός,* "Ἄ *σε δώσω δώδεκα ζίλε λίρες.*" Εἴπεν *δι ὁ ζοβάνος,* "Νόμας *εἴκοσι ζίλε λίρες, νά σε τα δώσω.*" Ἔβγαλε *ὁ βασιλός εἴκοσι ζίλε λίρες· δώϳεν δα σο ζοβάνο. Πήρεν το υἱόν δου. Δῶϳε ὁ βασιλός τ' ἄβγον δου· ἀϳείνο τού γόρασε το υἱο galίϳεψεν δα.*

Εἴπεν *δι ὁ βασιλός,* "Ἄφ *σύ ἐνόσουνε το μόνα ὁ υἱός. Νά σε πιτάξω σο ζεχέρι· ἀ ὑπᾶς;*" Εἴπεν *δι ϳ' ὁ υἱός του,* "Ἀ *ὑπάγω.*" *Σηκώθη ὁ βασιλός· στρίνξε κρυφά το βεζίρῃ.* Εἴπεν *δι,* "Γώ *ἀδέ του φζαχοῦ του παλικαροῦ τον κελέ ἄν δα κεστουρδίσω.*" Εἴπεν *δι ϳ' ὁ βεζίρ,* "Κατές *τα σύ.*" Ἀϳεί *ὁ βασιλός ἔγραψε ἀ χαρτίο κι, να πιτάξῃ σο βασιλό το σπίτι το παλικάρι.* Ἔγραψε *χαρτίο κι,* "Γώ *ἀπιδέ πιτάζω ἀμ παλικάρι νἄρτῃ· ἀδού κόψετε το ϳουφάλιν δου.*" Δῶϳεν *το χαρτίο ὁ βασιλός το φζάχι.* Εἴπεν *δι,* "Ἄμε, *δός τα σο μέτρο το σπίτι ἀδέ το χαρτίο.*" *Σηκώθην ϳαι το φζάχι*

The king looked at him, (and saw) that he was becoming a fine youth, the baby whom he had exposed and stabbed, with the intent that he should die. The king said, "Will you not sell me this youth?" And the shepherd said, "No, I will not sell him. This baby God gave me. He has made him grow up; now he has become a youth. I will not sell him." The king said, "I will give you this horse of mine; let your son ride it." The boy said, "Accept a horse for me to ride." Now the shepherd had no horse, for his son to ride. His son said, "I am not your own son." The king said, "Take my own horse, my son. Ride it." The youth rose up. He took down the sword; he girded himself with it. He went; he took the horse. He mounted on the king's horse.

Then the king said to the shepherd, "Do not be angry. What do you ask me to give you for your son?" And the shepherd said, "I must take counsel with my wife. If she will sell him, I will give him to you." The shepherd went; he called his wife. He said, "Wife, the king seeks to buy our son. How many thousand pounds shall we ask?" And the shepherd's wife said, "I will not sell my son at all." The king said to the shepherd, "Ask a price for your son, that we may see, how many thousand pounds you will ask." The shepherd went again to his wife. He said, "Wife, come, shall we give our son, shall we sell him?" And the woman said, "You know best." The shepherd came up to the king; he said, "What will you give for my son? How many thousand pounds for me to give him to you?" And the king said, "I will give you twelve thousand pounds." The shepherd said, "Give us twenty thousand pounds, and I will give him to you." The king took out twenty thousand pounds; he gave them to the shepherd. He took his son. The king gave him his horse; the son, whom he had bought, mounted on it.

The king said, "Now you have become my own son. I want to send you to the city; will you go?" And his son said, "I will go." The king rose up; he called his vizier secretly. He said, "I shall have this boy's, this youth's head cut off." And the vizier said, "You know best." That king wrote a letter with the intent to send the youth to the king's house. He wrote a letter saying, "I am sending a youth to come from here. Cut off his head." The king gave the letter to the boy. He said, "Go deliver this letter at our house." And the boy, the youth rose up, mounted

το παλικάρι, galĭjεψεν του βασιλό τ' ἄβγο, πααίνει. Πήρεν ǰαι το χαρτίο, τού ἔγραψε ὁ βασιλός. Πήρεν da το φšάχι· πααίνει.

Πήγε σου βασιλό τη θύρα· στάθη μό τ' ἄβγο. Ἤγρεψε čαι του βασιλό ἡ κόρη στημ πάνǰερα κι, ἔνι ἀμ παλικάρι, μότ' ἄβγο galĭjέβει, στήκνει σο βασιλό τη θύρα μbρό. Ἤνοιξε του βασιλό ἡ κόρη τη θύρα· στρίνξεν da πέσου. Πήγεν πέσου do φšάχι. Κατέβη στ' ἄβγο· ἔβgη πάνου σο κορίdζι κονdά. Εἶπεν di το κορίdζι, "Καῶς ἤρτες." Εἶπεν di το φšάχι, "Καῶς ἤβραμε." Εἶπεν di, "Σύ πώς ἤρτες ἀdέ;" Εἶπεν ǰαι το φšάχι κι, "Μένα πίταξέ με ὁ βασιλός, να φέρω ἀdέ το χαρτίο." Εἶπεν di čαι το κορίdζι, "Να ἰδοῦμε τούς χαρτίο ἔνι ἀdό· πό λέ;" Εἶπεν di το φšάχι κι, "Γώ σένα ǰοΰφαρα da ἀτό το χαρτίο· πίταξέν da ὁ βασιλός τον ǰελέτη." Εἶπεν ǰαι το κορίdζι, "'Αρέ ΰστερα να παγάσῃς το χαρτίο τον ǰελέτη." Σηκώθη το κορίdζι· ἤφαρε ραχί, πότσεν da το φšάχι. Ἔπε το φšάχι ραχί. Μέτσε, čυλίστη.

Φodές πνώνκε, το κορίdζι ἤρτε· χλάτσε σου φšαχοῦ την τσάκα. Ἤβρε τού πίταξε ὁ βασιλός το χαρτίο. Ἤνοιξεν da, ἔψαλέν da το κορίdζι κι, λέ di κι το χαρτίο, "'Adé το παλικάρι čάς ἀ νάρτῃ ἀδού σο ǰελέτη κονdά, να κόψετε το ǰουφάλιν dου. Μή τα πιτάξετε ξοπίσου." 'Aǰεί το κορίdζι ἤγρεψε, το παλικάρι ἔνι ζόρι παλικάρι· čό ghətdιέσε να κόψῃ του φšαχοῦ το ǰουφάλι. Σηκώθη το κορίdζι· ἤφαρεν ἀν dιβίτι ǰ' ἀ χαρτίο. Ἔγραψε ἀ μεχτούπι κι, "'Ατέ το φšάχι ǰάς ἀ νάρτῃ, να δώσετε του βασιλό τηνῃ gόρη, να πανdρέψετε." Ἔγραψέν da ἀτσέ. Σηκώθη. 'Aǰείνο, τού ἤτουνε σε τ' ἄβου το μεχτούπι, του βασιλό το μουχούρι, ἤφαρεν da το κορίdζι ἀφρίκα, ἀφρίκα. Πήρεν da το μουχούρι σε τ' ἄβου, τού ἔγραψε το κορίdζι, το μεχτούπι.

Σηκώθη, στρίνξε τιζ νομάτοι, τη δωδεκάδα, τιζ ὀνικιλέροι. Ἔβgαλεν το χαρτίο το κορίdζι· δῶǰεν da το φšάχι. Εἶπεν di, "'Adé το χαρτίο δός τα τιζ νομάτοι, τιζ ὀνικιλέροι· 's τα ψάλουνε." Ἔβgαλέν da čαι do φšάχι· δῶǰεν da τιζ νομάτοι, τιζ ὀνικιλέροι. Ἔψαλάν di κι, λέ di κι, "'Adé το φšάχι čάζ ἀ νάρτῃ ἀδού, να δώσετε την gόρη μου, να στεφανώσετε." Σηκώθανε. Ἤγρεψάν

the king's horse, goes off. He took also the letter, which the king had written. The boy took it. He goes off.

He went to the king's door. He stood there with his horse. And the king's daughter saw from the window that there is a youth riding a horse, standing in front of the king's door. The king's daughter opened the door; she called him in. The boy went in. He came down from his horse; he went up to the girl. The girl said, "Welcome." The boy said, "Well found." She said, "How did you come here?" And the boy said, "The king sent me, to bring this letter." And the girl said, "Let us see what letter is this. What does it say?" The boy said, "I did not bring this letter to you. The king sent it to the executioner." And the girl said, "Afterwards you can take the letter to the executioner." The girl rose up; she brought raki, and she gave it to the boy to drink. The boy drank raki. He became drunk; he rolled over.

Whilst he was asleep, the girl came. She searched in the boy's bosom; she found the letter, which the king had sent. She opened it. The girl read that the letter says, "When this boy comes there to the executioner, you shall cut off his head. Do not send him back again." That girl saw the youth, that he was a fine youth; she did not wish (?) to cut off the boy's head. The girl rose up. She fetched a pen and ink-case[1] and a sheet of paper. She wrote a letter, saying, "When this boy comes, give him the king's daughter; marry him to her." She wrote it thus. She rose up. The king's seal, which was on the other letter, the girl took very gently. She took the seal for the other letter, which the girl had written.

She rose up, called the people, the Twelve[2]. The girl brought out the letter; she gave it to the boy. She said, "Give this letter to the people, to the Twelve; let them read it." And the boy brought it out; he gave it to the people, to the Twelve. They read it, that it says, "When this boy comes there, give him my daughter; crown them in marriage[3]." They rose up. They

[1] These consist of a metal case for the reed-pens, with an ink-pot riveted on it at the open end.

[2] In Greek folktales the king has invariably an advisory council of twelve.

[3] The central feature of the marriage ritual of the Orthodox Church is the crowning of the bride and bridegroom.

κι ἔνι του βασιλό ὁ ἰμbζάς. Σηκώθανε· ἤφαραν το φδάχι μέ το κορίdζι· στεφάνωσάν da. Ἀϳεί ποίκαν da ὀφτά ἡμέρες γάμος. Παρεδώσαν da.

Ἤρτεν ὁ βασιλός. Ρώτσε, εἶπεν di, "Γώ τού πίταξα το παλικάρι, πού πήγε; τον κελέν dου ἔκοψέε da;" Εἶπαν di ϳαι οἱ ὀνικιλέροι, "Σύ, βασιλέ, ἔγραψές τα κι, να δώσωμε τηv gόρη σου ἀϳεί σο παλικάρι. Μεῖς πάλι σηκώθαμε, παρεδώσαμέν da, δώκαμέν da τηv gόρ τ σου ἀϳεί σο παλικάρι." Εἶπεν di ὁ βασιλός, "Στριvgάde τα· 's ἔρτη ἀdέ ἡ κόρη μου ϳ' ὁ γαμbρό μου." Ἤρτε ἡ κόρη του čαι ὁ γαμbρός του σου βασιλό το χουζούρι. Ἔbgαλε τα πομεινά τιζ νομάτοι čίπ ὄξου. Ρώτσε τηv gόρηv dου κι, "Γώ ἀτέ το παλικάρι πίταξά da ἀdέ, να κόψετε τον κελέν dου. Σύ, ἄ κόρη μου, σοτίπος το ποῖjες ἀτσέ;" Εἶπεν di κι ϳαι το κορίdζι, "Ἄ dadά, δόσε με τ' ἰζίνι να gaϳέψω." Εἶπεν di ϳ' ὁ βασιλός, "Σ' ἐσένα ἰζίνι." baσλάτσε το κορίdζι, gάϳεψε. Εἶπεν di κι, "Σύ, ὦ dadά βασιλέ, σύ πίταξές τα ἀτέ το παλικάρι, να κόψωμε το ϳουφάλιν dου. Γώ πάλι ἤγρεψά da το φδάχι· ἔνι καό παλικάρι. Ἤγρεψά τα, πήρα τα. Ἀμά, ὦ dadά, σο qουσούρι μή γρέb· ἄφ πήρα τα." Ἀϳεί ὁ βασιλός γένιdεν ποῖjεν da γάμος ὀφτά ἡμέρες, ὀφτά νιέχτες.

Σηκώθη ὁ βασιλός στο τάχτι. Ἔbgαλε ἀϳείνο το παλικάρι το γαμbρόν dου· κάθινέν da σον dόπαν dου σο τάχτι. Ἐνότουνε ὁ γαμbρός του βασιλός. Ἔφαγανε, ἔπανε, ἔφτασανε σα μουράdε τουνε.

Βαραχίσιος Ἐλευθερίου.

Phárasa. 9.

Ἤσανdαι ὀφτά ἀποί. Ἤτουνε čαι το ἕνα κονdούρα. Λέγκαν di κι τα πομεινά, "Κονdούρα, κονdούρα." Εἶπεν di ἡ κονdούρα, "Τούζ ἄν da ποίκω, να ποίκω čαι ἀτιάς κονdούρα;" Εἶπεν di κι, "Να ὑπâμε 's ἀ μεράπι κάτου. Γώ να τρίσω· σεῖς να σωρέψετε." Σαμού πηάγανε, ἔτρισε. Εἶπεν di κι, "Τρώτε da." Κατέbη· λίdεψεν ἀτιάς σου μεραποῦ τη ρίζα στα βράdε. Στέρου ἔbgη πάνου. Κατέbη ταρνά· εἶπεν di κι, "Ἐρčεται ἀφτέν του. Φύετε." Ἀčείνοι πάλι τάbρησανε. Κόπανε τα βράdε τουνε. Στέρου εἶπεν di κι, "Ἄφ ἄ με εἰπῆτε κονdούρα;"

Θεόδωρος Παύλου.

saw that it is the king's signature. They rose up; they brought the boy and the girl; they put the marriage crowns upon them. They made a wedding for seven days. They married them.

The king came. He asked saying, "What has become of the youth, whom I sent? Have you cut off his head?" And the Twelve said, "O king, you wrote that we should give your daughter to that youth. We for our part rose up, married them, gave your daughter to that youth." The king said, "Call them. Let my daughter and my son-in-law come here." The girl and her bridegroom came into the king's presence. He sent out all the rest of the people. He asked his daughter, "I sent this youth here, for you to cut off his head. Why, my daughter, have you done this?" And the girl said, "Father, give me leave to speak." And the king said, "You have permission." The girl began; she said, "You, O royal father, sent this youth, for us to cut off his head. But I saw the boy, that he is a fine youth. I saw him, I took him. But, O father, do not look at the fault; I have now married him." The king made them a wedding afresh for seven days, seven nights.

The king rose up from his throne. He brought forward the youth, his son-in-law; he was putting him in his place on the throne. His son-in-law became king. They ate, they drank, they attained their desires.

VARAKHÍSIOS ELEFTHERÍU.

9. *The Fox who lost his Tail*[1].

There were seven foxes, and one had a short tail. The rest used to say, "Short-tail, Short-tail!" The short-tailed fox said, "What shall I do to make them also short-tailed." She said, "Let us go under a pear-tree; I will shake; you shall gather up (the fruit)." When they went, she shook (the tree). She said, "Eat them." She came down; she tied them to the root of the pear-tree by their tails. Afterwards she went up again. She came down quickly. She said, "The owner is coming. Run away." Then they pulled. Their tails broke off. Afterwards she said, "Will you call me Short-tail any more?"

THEÓDHOROS PÁVLU.

[1] *V.* p. 242.

PHÁRASA. 10.

'Σ ἀ bρώτο daρό ἔvdouv ἔργο. 'Aĵεί 's ἀ μέρος ἤσανdαι τέσαρα νομάτοι. Σ' ἀπίσου το κόμα εἶχαν ἀ μουσκάρι. Το μουσκάρι εἶπεν, "'Α φάγω το κεπέκι." Μούχτσεν da το čουφάλιν dου σο πιθάρι· ἔφαεν da το κεπέκι. Στέρου ĵό bόρκε να βgάλῃ do čουφάλιν dου. Σωρέφταν dου σπιτοῦ οἱ νομάτοι. "Να ἰδοῦμε τούς ἄν da ποίκωμε." Ĵό πόρκαν να ποίκουν ἀῃ gaĵί. Το γιερού οἱ νομάτοι, "Νά κόψωμ' το čουφάλιν dου, να γλυτώσωμε το πιθάρι." 'Ατότες, σαμ' ἔκοψαν do ĵουφάλιν dου, πόμεινε το ĵουφάλιν dου σο πιθάρι πέσου, τού ĵό γροικάῃκανε. Κάντσαν do πιθάρι· ἔβγααν do ĵουφάλι.

Revised locally from Lagarde, p. 7.

PHÁRASA. 11.

Σηκώθη ĵαι bά σηκώθη. "Ητουνε ἀ νομάτς č' ἀ ναίκα. 'Ο νομάτς ἤτουνε κουραĵής. 'Α φορά φοτές ἤτουνε σοῃ κουρά, ἤρτε ἀ φšόκκο. Do φšόκκο ἤτουνε διέβος. Βράδυνε· ὕρεψέν da ὁ νομάτς να ὑπάῃ σο σπίτιν dου, να φᾷ ψωμί. Čό πήγε do φšόκκο. Στέρου ἤρτανε δύο νομάτοι σο φšόκκο. "Ησανdαι δεβόλοι. Εἶπαν dι κι, "Τηνεβή μεῖς ἀ νάρτωμε ἀδέ. 'Α εἶboῦμ dι κι, 'Δέβας ἀdέ σο νομάτη ἀ δανdάρι'." Στέρου πηάγανε, ĵαι ξημέρεψε.

"Ηρτε ὁ νομάτς σοῃ κουρά. "Ηβρεν το φšόκκο. "Ηψεν d' ὀĵághə. Στέρου ἤρτανε τά δύο νομάτοι μόd ἀ χabιgάς λίρες. Εἶban dι κι, "Δέβας ἀdέ σο γέρο ἀ δανdάρι." Εἶπεν dι κι, "Čό borῶ." Πηάγανε ἀῃ gόμα στράτα. Εἶben dι κι το φšόκκο, "Σύ σύῃgοπ τα· γώ 'ν da δεβάσω." Στέρου στρίῃξεν da do φšόκκο. "Ηρτανε. Δέβασεν το δανdάρι. Στέκνου· πήραν ἀ χabιgάς λίρες. Goύbασάν da σο πιθάρί.

Πάλι βράδυνε. "Ηρτανε οἱ δεβόλοι· εἶban dι κι, "'Adέ do γέρο boίκ da δέκα πένde χρονῶ delιganούς." Čαι στέρου εἶben dι κι, "Ĵό borῶ." Στέρου εἶben dι κι do φšόκκο, "Φέρ με ἀ χalčί χariένι ĵ' ἀν dάšτι. "Εμου da το χariένι νερό· θέκ ĵαι το dάšτι σο στομαν dου." Στέρου ἤφarέν da το dάšτι čαι το χariένι. "Εμbασεν το γέρο σο νερό. "Εθακαν da σ' ὀĵάχə.

10. *The Noodles and the Calf*[1].

In a time of old an affair happened. In that place there were four men. In the back room they had a calf. The calf said, "I will eat the bran." It thrust its head into the jar. It ate the bran. Afterwards it could not get its head out again. The men of the house gathered together, "Let us see what we shall do." They could not find a plan. Half of the people said, "Let us cut off its head to free the jar." Then, when they had cut off its head, its head remained inside the jar, which they could not understand. They broke the jar. They took out the head.

From Lagarde, p. 7.

11. *The Blacksmith and the Devil*[2].

He rose up and again he rose up. There were a man and a woman. The man was a blacksmith. Once when he was at the forge a little boy came. The little boy was a devil. It was growing dark. The man sought for him to go to his house to eat bread. The little boy did not go. Afterwards two men came to the little boy. They were devils. They said, "At dawn we will come here. We will say, 'Put a tooth into this man's (mouth).'" Afterwards they went away, and it dawned.

The man came to his forge. He found the little boy. He lit the fire. Afterwards the two men came with a bag of gold pieces. They said, "Put a tooth into this old man's (mouth)." He said, "I cannot." They went on a little way. The little boy said, "You shape the tooth. I will put it in." Afterwards the little boy called them. They came. He put in the tooth. They stay a while. They took a bag of gold pieces. They poured them into the jar.

Again it became evening. The devils came. They said, "Make this old man a youth of fifteen years." And after he said, "I cannot." Afterwards the little boy said, "Bring me a brass cauldron and a kneading-trough. Fill the cauldron with water. Put also the kneading-trough on its mouth." Afterwards he brought the kneading-trough and the cauldron. He put the old man into the water. They set it on the fire. The little boy

[1] *V.* p. 231. [2] *V.* p. 276.

Ἔσυρε το φδόκκο το μεχάνι. Ἔβρασε το νερό· βρουκανίζει ὁ γέρος πέσου. Βρουκάντσε λιέγο. Εἶπεν di κι, "Πόσα χρονῶ εἶσαι;" Εἶπεν di κι, "Εἶμαι δύο χρονῶ." Ἔσυρε το μεχάνι λ' ἄβ λιέγο. Εἶβεν di κι βάλι, "Πόσα χρονῶ εἶσαι;" Εἶβεν di κι, "Εἶμαι δέκα χρονῶ." Πάλι ἔσυρε το μεχάνι. Ρώτσεν da. Εἶβεν di κι, "Εἶμαι δέκα πένde χρονῶ." Ἔβgαγανέν da το γέρο· ἐνόδουνε delιgανούς. Πηάγανε.

Στέρου ἤκσανέν da ȧbῐ̯εί στο χωρίο νομάτοι. Ἀ γέρος ἤτουνε κατό χρονῶ· πήγε να νῇ delιgανούς. Πήγε· ἔμbασεν čαι ǰείνο σο χαριένι· ἔσυρε το μεχάνι. Στέρου βρουκάντσε ὁ νομάτς. Ψήθη. Σήκωσαν do χαριένι· κι λύθη. Στέρου εἶβεν di κι, "Μέ διέβος ἤσουνε." Ἀ φορά ἔφυγε το φδόκκο φάνη.

Πήγε σο σπίτι του. Ἤγρεψε· ǰοῦνdαι τα πιθάρε. Οἱ λίρες κόπανε στάχτη. Κουβάνσε τη ναίκαν dου· σκότσεν da. Στέρου δομαινέφτη ὁ νομάτς· χάθη. Δημήτριος Ἰωάννου.

Phárasa. 12.

Σομ bρώτο ζαμάνι ἤτουνε ȧ νομάτς c̆' ȧ ναίκα ǰ' ἄ ɸ ίχι ǰ' ἄῤ gόρη. Ἀǰείνοι ἤσανdαι φουκαρᾶδε, čαι bάῤκε ὁ νομά ερίῤκε τέσσαρα ψάρε.

Στέρου δέβη πένd' ἔξε ἡμέρες. Εἶπεν d' ἡ ναίκα ν ἄνdρα τς, "'Ατιά τα φδόκκα ndζάλ τα, ǰαι dού ἄ φέρ da ψάρε, ἄν dȧ φᾶμ ἐμεῖς." Στέρου οὐτιέσε ζ ναίκας τα gaǰία, čαι πήγε, dζάλτσε do φδόκκο čαι do κορdζόκκο. Εἶπεν di κι τον υἱόν dου čαι τηῤ gόρην dου, "Χιτᾶτε, να ὑπᾶμε να νεῤgώσωμε." Στέρου πηάγανε μό τον dadάν dου σο νέῤgοζμα. Πηάγανε σάμ σο ρουδί. J̌αι εἶπαν di το φδόκκο čαι το κορdζόκκο, "Πείνασαμε."

Στέρου εἶπεν di c̆' ὁ τατάς του, "Να ὑπᾶμε ȧǰά σα ρουδία. Στέρου πηάγανε, čαι čεί ἔβγαλεν ὁ τατάς τουν το κούρι· το čύλτσε, čαι εἶπεν di, "'Αφ,—το κουρόκκο, πιές το κουρόκκο." Στέρου χίτσεν do φδόκκο čαι το κορdζόκκο να πάρουν do κούρι. Στέρου ὁ τατάς τουν ἔβγαλεν do σάκκον dου· φίνεψεν da σον čάλο bάνου. Στέρου το φδόκκο čαι το κορdζόκκο ἔφαγαν do κούρι.

blew the bellows. He boiled the water. The old man inside cries. He cried a little. He said, "How old are you?" He said, "I am two years old." He blew the bellows a little more. He said again, "How old are you?" He said, "I am ten years old." Again he blew the bellows. He asked him. He said, "I am fifteen years old." They took the old man out. He had become a youth. They went away.

Afterwards men in the village there heard of it. An old man was a hundred years old; he went to become a youth. He went; he put him too into the cauldron. He blew the bellows. Afterwards the man cried. He was boiled. They lifted the cauldron; (they saw) that he was destroyed. Afterwards he said, "Surely you were [illegible]vil." At once the little boy ran away. He disappeared. [illegible]he blacksmith) went to his house. He looked; the jars are not there. The gold pieces had become ashes. He beat his wife. He killed her. Afterwards the man went mad. He died.

DHIMÍTRIOS YOÁNNU.

12. *Sophía and Konstandín*[1].

In [illegible] time of old there were a man and a woman and a little boy and a girl. They were poor, and the man used to go and bring [illegible]our fish[2].

Afterwards five or six days passed. The woman said to the man, "Put away the children, and the fish which you bring we will eat ourselves." Then he observed the words of the woman, and went and put away the little boy and the little girl. He said to his son and his daughter, "Come! we will go for a walk." Then they went with their father for the walk. They went as far as the mountain. And the little boy and the little girl said, "We are hungry."

Then their father said, "We will go to those mountains." Then they went, and there their father took out the loaf[3]. He threw it down, and said, "Now,—the little loaf, grab the little loaf." Then the little boy and the little girl hastened to take the loaf. Afterwards their father took out his bag; he threw it on to the bush[4]. Afterwards the little boy and the little girl ate the loaf.

[1] *V.* p. 261. [2] *V.* p. 246.

[3] The ring-shaped biscuit (*κουλλούρι*) of the Greek world. *V.* *κούρι* in glossary.

[4] The point is explained by analogous incidents. The father hangs up his bag,—

Δίψασαν· čoῦβραν νερό να ποῦνε. Στέρου εἴπεν di, "Χίτα, ἀ ὑπᾶμε να κουθήσουμ ἀdέ τη στράτα, č' ἀπού ἀ ὑπᾷ να ὑπᾶμ ǰ' ἐμεῖς." Πηάγανε, πηάγανε. Δίψασε το φšόκκο, ǰαι εἴπεν di, "Κουρούκα, δίψασα. Να κλίνω να πῶ ἀπιδέ." Εἴπεν di κι čαι το κορdζόκκο, "'Αṿά· να πῇζ ἀπιδού, ἀ ἰνῇς ἀγόκας." Στέρου πήε ζ λέ μέρος· εἴπεν di, "Κουρούκα, δίψασα." Στέρου ἔκλινε· ἔπε ἀπεčεί, čαι ἐνότουν ἀπός.

Στέρου πηάγαν σο χωρίο· πήαν 's ἀμ πεγάϊδι. 'Αǰεί ἤτουν ἀ qαβάχι. J̌αι εἴπεν di, "Κλίνε, qαβαqόκκο μου, να βγῶ ἀπάνου." Ἔκλινε το qαβαqόκκο· ἔβgη πάνου. Στέρου bάṿκε ἀπόκκος· φερίṿκε ρνίθε ǰαι ξεράδε. Τρώṿκε ἡ δελφή του· χορτανισκούτουνε.

'Α ἡμέρα ἤρτε του βασιλό ὁ υἱός, να ποτίσῃ τ' ἄβγον dου. Ἤγρεψέν di κι ἀṿ gορίτσι σο qαβάχιμ bάνου. J̌αι ὑρίστη· πήγε. Πιέσε δύο κατό ἀργάτοι. Ἤρτανε σο βραδύ· ἔκοψαν do qαβάχι. Čαι πόμενε λ' ἀμ boύčι. "'Α νάρτη τόϊνα μας· ἄν da δώσῃ· ἀ κοπῇ." Στέρου ἤρτε ἀπόκκος· εἴπεν di κι το πελεκαδόκκο, "Πάνου." Στέρου ἔνdουν σο παλό μαšούρι. Ἔφαγαν, ἔπαν, ἔφτασαν σα μουράde τουν.

Told by a boy.

Phárasa. 13.

'Σ ἀμ bρώτο ζαμάνι ἤτουν ἀ ναίκα· εἴšεν ǰ' ἀν υἱός. Ἤσανdαι φουqαρᾶdες. Πααίṿκε σο σκόλειο. 'Α ἡμέρα φόdες πααίṿκε σο σκόλειο, εἶχαν δύο φšόκκα ἀṿ gουλαǰόκκο· σκοτώṿκαν α. Πήρεν do gουλαǰόκκο· ἤφαρέν da σο σπίτι του. Εἴπεν dη ǰ' ἡ μά dου κι, "'Adó π' ἄν da ποίκωμε; ἄ μεζ δώσῃ." Εἴπεν di ǰ' ὁ υἱός του κι, "Σύ ǰό κατές τα. Σκοτώṿκαν da ἀǰά, ǰαι πήρα da στα šέρε του. Πόνεσα καρdία."

Ἤσανdαι ǰαι φουqαρᾶdες. Ἤγρεψεν do κουλαǰόκκο, εἴνdαι φουqαρᾶdες. Εἴπεν di το κουλαǰόκκο κι, "Εἴστε φουqαρᾶdες." Εἴπεν di κι, "Χίda· να ὑπᾶμε σον dadά μου, νά σεζ δώσῃ ἀ σadaqάς." Το φšόκκο gούτσε do κουλαǰόκκο. 'Αǰείνο do κουλαǰόκκο ἤτουνε dου βασιλό ἡ κόρη.

They grew thirsty, they did not find water to drink. Afterwards she said, "Come, let us go and follow this road, and where it goes we too will go." They went and went. The little boy grew thirsty and said, "Sister, I am thirsty. Let me stoop down and drink here." And the little girl said, "No. If you drink here, you will turn into a big hare." Afterwards he went to another place; he said, "Sister, I am thirsty." Afterwards he stooped down; he drank there, and turned into a fox.

Afterwards they went to the village; they went to a well. There was there a poplar-tree. And she said, "Stoop down, my little poplar-tree, for me to climb up." The little poplar-tree stooped down; she climbed up. Then the little fox used to go and bring fowls and dry provisions. His sister used to eat and have her fill.

One day the king's son came to water his horse. He saw a girl up in the poplar-tree. And he turned and went. He took two hundred workmen. They came in the evening, and cut the poplar-tree. And there was left yet a little. "One of us will come and hew at it, and it will be cut through." Afterwards the little fox came. He said to the little axe, "Up!" Then he turned into his old form. They ate and drank and attained their desires.

Told by a boy.

13. *The Snake and the Magic Wallet, Staff and Ring*[1].

In a time of old there was a woman. She had also a son. They were poor. He used to go to school. One day, whilst he was going to school, two little boys had a little snake. They were killing it. He took the little snake; he carried it to his house. And his mother said, "What shall we do with it? It will bite us." And her son said, "You don't understand. They were killing it there, and I took it out of their hands. I was grieved at heart."

And they were poor. The little snake saw, they are poor. The little snake said, "You are poor." He said, "Hasten! let us go to my father, that he may give you an alms." The little boy followed the little snake. That little snake was the king's daughter.

it would be clearer if the text had water-gourd,—which taps in the wind against the tree. The children hear the tapping, and think it is their father cutting wood, and do not realise that he has gone away.

[1] *V.* p. 265.

Πηάγανε σο βασιλό. Πηάγανε d' ἀσκέρι dου. Da φίδε εἴνdαι ἄνdι ράματα. Ἰά πού πηάγανε, ἔμβαν σο θύρι. Χίτσανε τ' ἀσκέρι dου· ζίριξαν το κουλαϳόκκο. Εἴπεν dι κι, "'Αdό μένα γλύτωσέ με." Πηάγανε σο βασιλό. Εἴπεν dι κι do κουλαϳόκκο κι do φδόκκο, "Να εἰbῆ dι κι ὁ dadά μου κι, 'Πός τιλαdίζεις;' πέ dι κι, 'Dιλαdίζω την ἀροσύνη σου.' Πάλι να εἰbῆ dι κι, 'Πός τιλαdίζεις;' πέ dι κι, 'Dιλαdίζω την ἀροσύνη σου.' Σα dρία πέ dι κι, '"Εξ ἀν dαγαρϳόχι· dιλαdίζω da.' Να bάρης ἄϳείνο do dαγαρϳόχι. Πέ dι κι σαμ' ἀ bεινᾶς, 'Νοίγου, τραπεζόκκο μου.' 'Α νοιghά το τραπεζόκκο. "Α σε δώσω το dαγαρϳοχόκκο. 'Α ὑπᾶς."

Πηάγανε σο βασιλό. Εἴπε, "Πός dιλαdίζεις;" Εἴπεν dι κι do φδόκκο κι, 'Dιλεdίζω την ἀροσύνη σου." Εἴπε dι κι πάλι, "Πός dιλεdίζεις;" Εἴπεν dι κι, "Dιλεdίζω την ἀροσύνη σου." Σα dρία εἴπεν dι κι, "'Εξ ἀν dαγαρϳόχο· dιλεdίζω da." Πήρεν da το dαγαρϳόχι. "Ηρτεν.

Φόdεζ ἐρχόdουνε, πείνασε. Εἴbεν dι κι, "Νοίγου, τραπεζόκκο." Νοίghə το τραπεζόκκο· ἔφαεν ψωμί. Εἴπεν dι κι, "Σωρέφτου, τραπεζόκκο." Σωρέφτη το τραπεζόκκο.

Φόdες πααίṿκε, ἤρτε 'ς ἀν dερβίδης ἰράστα. Εἴπεν dι κι, "Πείνασα." "Ηνοιξεν, κατέβασεν do φδόκκο do dαγαρϳόχι. Εἴπεν dι κι, "Νοίγου, τραπεζόκκο." Νοίghən το τραπεζόκκο. 'Έφαεν ὁ dερβίδης. Εἴπεν dι κι, "Σωρέφτου, τραπεζόκκο." Σωρέφτη το τραπεζόκκο. Εἴπεν dι κι ὁ dερβίδης, "Μένα ϳό bουᾶ μες τα ἀdέ το τραπεζόκκο;" Εἴπεν dι κι ϳαι το φδόκκο κι, "Dούζ ἄ σέ τα πουλήσω;" Εἴπεν dι κι ϳ' ὁ dερβίδης κι, "'Α σε δώσω ἀdέ το ραbdί μου· ἄ με τα δώς;" Εἴπεν dι κι čαι το φδόκκο κι, "Του ραbdoῦ σου το τιλισίμε bότς ἔνι;" Εἴπεν dι κι ϳ' ὁ dερβίδης κι, "Του ραbdoῦ μου do τιλισίμε ἔνι, να εἰbῆς dι κι, "'Ε, ραbdί μου, ἄμε· ἄϳεινά do νομάτη δός τα, σκότα τα." Δῶϳεν do φδόκκο το dαγαρϳόχι· πήρεν da το ραbdί. Εἴπεν dι το ραbdί κι, "'Αμε· ἄϳεινά τον dερβίδη δός τα, σκόda τα." Πήγεν do ραbdί· δῶϳεν dον dερβίδη· σκότσεν da. Πήρεν do τραπέζι čαι το ραbdί. Πήγεν.

Φόdες πααίṿκε, ἤρτεν 'ς ἀν dερβίδης ἰράστα. Εἴπεν dι κι, "Πείνασα." Εἴπεν dι το φδόκκο κι, "Νοίγου, τραπεζόκκο."

They went to the king. His army went out. The snakes are like ropes. As they went there, they entered at the door. His army hastened; they hissed at the little snake. It said, "This boy saved me." They went to the king. The little snake said to the little boy, "My father will say, 'What do you seek?' You say to him, 'I seek your health.' Again he will say, 'What do you seek?' You must say, 'I seek your health.' The third time say to him, 'You have a wallet. I seek it.' Take that wallet. Say when you are hungry, 'Open, my little table[1].' The little table will open. I will give you the little wallet. You will go your way."

They went to the king. He said, "What do you seek?" The little boy said, "I seek your health." He said again, "What do you seek?" He said, "I seek your health." At the third time he said, "You have a wallet. I seek it." He took the wallet. He came away.

Whilst he was coming, he became hungry. He said, "Open, little table." The little table opened; he ate bread. He said, "Shut yourself up, little table." The little table shut itself up.

As he was on his way, he met a dervish. He said, "I am hungry." The little boy opened and took down the wallet. He said, "Open, little table." The little table opened. The dervish ate. He said, "Shut yourself up, little table." The little table shut itself up. The dervish said, "Will you not sell me this little table?" And the little boy said, "For what shall I sell it to you?" And the dervish said, "I will give you this staff of mine; will you give it to me?" And the little boy said, "What is the magic power of your staff?" And the dervish said, "The magic power of my staff is, that you say, 'Eh, staff! go, strike that man, kill him!'" The little boy gave the wallet; he took the staff. He said to the staff, "Go, strike that dervish, kill him." The staff went; it struck the dervish; it killed him. He took the table and the staff. He went his way.

As he was going, he met a dervish. He said, "I am hungry." The little boy said, "Open, little table." The little table opened.

[1] The use of "table" and "wallet" indifferently in this story for the magic object is explained by the fact that the leather bag used for carrying food in the Levant is spread out on the ground and used as a table or napkin. Thus Burton in his note on *sufrah* speaks of "the circular leather which acts alternately as provision bag and tablecloth" (*Arabian Nights*, Library Edition, x, p. 472). *V.* sofra in Turkish glossary, p. 676. *Cf.* also Potámia 2, p. 459, where I translate *σουφρά* by *napkin*.

Noíghən do τραπεζόκκο· ἔφαεν ὁ derβίšης. Eĭben di ὁ derβίšης κι, "J̌ó πουᾶ [1]μες τα ἀdé το τραπέζι;" Eĭben di το φšόκκο κι, "Τούζ ἄ σέ da πουλήσω;" Eĭπεν di κι ὁ derβίšης, "Ἄ σε δώσω ἀdé τη λαχτυλίδα." Dωǰεν dη λαχτυλίδα· πήρεν do τραπέζι. Eĭben di κι το raβdí κι, "Ἄμε· ǎǰεινά τον derβίšη δός τα, σκότα τα." Πήγεν do raβdí· δωǰεν τον derβίšη· σκότσεν τα. Πήρεν ǰαι το τραπέζι· πήγεν.

Πήγε σο σπίτι του. Eĭπεν di τη μά του κι, "Ἔπαρ με του βασιλό dηᾴ gόρη." Eĭπεν di κ' ἡ μά του κι, "Ἐμεῖζ εἴμεστε φουqαρᾶδες." Eĭπεν di ǰ' ὁ υ̱ί́ος του κι, "Ἄμε· ŭρεπ με da." Πήγεν ǰ' ἡ μά dου σο βασιλό. Eĭπεν di κι, "Του Θεοῦ do ἔμρι, πεγαμβεροῦ do qάβλι. Nόμας τηᾴ gόρ τ σου σον υ̱ί́ μου." Eĭπεν di κι ǰ' ὁ βασιλός κι, "Σ κορτάσῃ ὁ υ̱ί́ος σου d' ἀσκέρι μου, να δώσω τηᾴ gόρη μου." Πήγεν ἡ μά του· εἶπεν da το υ̱ί́ον dου. Eĭπεν di κι ὁ υ̱ί́ος του, "Ἄν da χορτάσω."

Πηάγανε σο κοšά. Πήρεν ὁ βασιλός d' ἀσκέριν dου. Galíǰεψεν do φšόκκο ἀμ beïgíρι. Φορτώθη το daγαρǰόχι ση ράšιν dου. Πήγεν σο κοšά· gατέβην στο beïgíρι. Eĭben di κι, "Noíγου τραbέζι." Noíghən το τραπέζι. Ἔφαεν του βασιλό τ' ἀσκέρι. Χόρτασανε. Πέρσεψεν ǰόγα. "Σωρέφτου, τραπεζόκκο μου." Σωρέφτη do τραπεζόκκο. Ἤρτανε σο σπίτι.

Πήγεν dου φšόκκοῦ ἡ μά σο βασιλό. Eĭben di κι, "Nόμας τηᾴ gόρ τ σου σο υ̱ί́ μου." Eĭben di κι, "Ὁ υ̱ί́ σου 'ζ βgῆ μό d' ἀσκέρι μου· 's ποίgουνε ǰέᾳgι." Πηάγανε σο κοšά. Galíǰεψεν do φšόκκο σο beïgíρι. Πήρεν do raβdí. Πήγεν. Eĭπεν di do raβdí κι, "Ἄǰείνα τ' ἀσκέρι δός τα 'πο ἕνα 'πο ἕνα· σκότα τα." Πήγεν το raβdí· δωǰεν d' ἀσκέρι 'πο ἕνα 'πο ἕνα· σκότσεν da. Dάημισα ἔφυγανε· dάημισα πάλι σκότσεν da. Ἤρταν σο σπίτι.

Eĭπεν di κι dου φšόκκου ἡ μά do βασιλό κι, "Nόμας τηᾴ gόρ τ σου σο υ̱ί́ μου." Dώǰεν τα dηᾴ gόρην dου σο υ̱ί́ τς. Σεράνda ἡμέρες čαι σεράνda νιέχτες ποίκανε γάμος. Ἔφαγανε, ἔbανε, ἔφτασανε σα μουράde dουνε.

Ἰουσούφ.

Phárasa. 14.

Ἤτουνε ἀ νομάτς ǰ' ἀ ναίκα ǰ' ἀᾴ gόρη. Πόνεσε ἡ ναίκα čαι εἶπεν di, "'Adιά τα παπούτσα μου κρέμας τα σην ἀνdόκοσι. Γώ ἔρ να χαθῶ, ἀdιά τα παπούτσα μου ὅdις ἄν da φορέσῃ, ἔπαρ

[1] *V.* § 280.

The dervish ate. The dervish said, "Will you not sell us that table?" The little boy said, "For what shall I sell it to you?" The dervish said, "I will give you this ring." He gave the ring; he took the table. He said to the staff, "Go, strike that dervish, kill him." The staff went; it struck the dervish; it killed him. He took the little table also. He went his way.

He went to his house. He said to his mother, "Get for me the king's daughter." His mother said, "We are poor people." And her son said, "Go, ask for her for me." And his mother went to the king. She said, "The command of God, the saying of the Prophet[1]! Give your daughter to my son." And the king said, "Let your son satisfy my army with food, and I will give my daughter." His mother went; she told it to her son. Her son said, "I will satisfy them."

They went to the field. The king took his army. The little boy rode on a horse. He had put the wallet on his back. He went to the field. He got down from his horse. He said, "Open, table." The table opened. The king's army ate. They were filled. More also was left over. "Shut yourself up, my little table." The little table shut itself up. They came to the house.

The mother of the little boy went to the king. She said, "Give your daughter to my son." He said, "Let your son go out with my army; let them fight." They went to the field. The little boy rode the horse. He took the staff; he went. He said to the staff, "Strike that army one by one. Kill them." The staff went. It struck the army one by one. It killed them. The one half fled, the other half it killed. They came to the house.

The mother of the little boy said to the king, "Give your daughter to my son." He gave his daughter to her son. Forty days and forty nights they made the wedding. They ate, they drank, they attained their desires.

YUSÚF.

14. *The Girl whose Father wished to marry her*[2].

There were a man and a woman and a girl. The woman fell ill and said, "These shoes of mine, hang them up on the rafter. If I die, whoever shall put on these shoes of mine, marry her."

[1] The teller of the tale, Yusúf, was a Moslem boy.

[2] *V.* p. 259.

ἀ̆ϳείνο." Χάθη *ἡ ναίκα.* Πάγασαν da. *Ἅι στέρου* da *παπούτσα φορεσέν* da *ἡ κόρη του.* Εἴπεν di *κι ὁ τατά τς,* "*Ἄ σε πάρω σένα.*" Εἴπεν di *ἅ̆' ἡ κόρη του,* "'Αβούdζι *ἔνι* gουνάχι." Εἴπεν di *ἅ̆' ὁ* dadά *τς,* "'Αṿά· *ἄ σε πάρω.*" Εἴπεν di *č' ἡ κόρη του,* "*Ἄμε, κόψε ρούχα.*" Εἴπεν di *κι,* "*Σα πόσα ἡμέρες ἀ νάρτῃς;*" Εἴπεν di *č' ὁ* dadά *τς,* "*Σα δέκα πένde.*" *Πήγε ὁ* dadά *τς· ἔκοψε ρούχα.*

'Ενότουνε *δέκα πένde ἡμέρες. Ἡ κόρη του* bύρτσε *το κλιβάνι·* gόντσε *το* ǰουǰί *ση νιστία.* "Ηρτε *ὁ* dadά *τς.* 'Aǰείνη *πάλι*[1] *ἔμbη σο λιέχνο.* "Ηρτεν *ὁ* dadά *τς ποπόξου.* Εἴπεν di *κι,* "Βάχ! gάη *ἡ κόρη μου.*" *Σηκώθη ἀ̆ϳείνο ὁ νομάτς· πούλτσε το μάλι του. Πέμεινε ὁ λιέχνος.*

Πούλτσε čαι ǰείνο του βασιλό το υἱό. Πήρεν da *του βασιλό ὁ υἱός· ἔθaǰέν* da *σον ὀdά του.* 'Aǰείνος *παaίνκε σο* ρουβί· συ-ραίνκε περdίčια. 'Ερχούdουνε *σο σπίτι μό* da περdίčια. *Παaίνκε* ἀ̆ϳείνη bάλι· gαίνκε *στο λιέχνο· ψένκε τα περdίčια.* 'Ερχού-dουν *ἅι ǰείνος του βασιλό ὁ υἱός· βρισκίνκεν* da *ψημένα.* 'Aǰεί-νος *πάλι θεγμαζούτουν.* "Α *φορά ὕπνωσε ψέματα.* Gόντσε *το* μανdήλι *σο πρόσωπο του.* "Εbgη *ἅι ǰείνη στο λιέχνο· ἔψησε τα περdίčια. Στέρου, φόdες* μbαίνκε *σο λιέχνο, σηgώθη ἀ̆ϳείνος του βασιλό ὁ υἱός· πιέσεν* da *στα μαλία, čαι εἴπεν* da, "*Σύ τίς εἶσαι; διέβος εἶσαι γιόσα ἰσσάνι;*" 'Aǰείνη bάλι εἴπεν di *κι,* "*Εἶμαι ἰσσάνι.*" Εἴπεν di *κι του βασιλό ὁ υἱός,* "'Α *με πάρ;*" Εἴπεν di *κι čαι ǰείνη,* "'Α *σε πάρω.*" *Πήρεν* da· *πήε σο σπίτιν* dουνε. *Στέρου* boίκανε do *γάμο, čαι στέρου* bιτιέσε *ὁ γάμος. Στέρου* boίκανε *ἀ φδόκκο.*

Στέρου ἤκσεν da *ὁ* dadά *τς σημ* bόλι. "Ηρτε. Εἴπεν di *κι του βασιλ ὁ υἱός,* "*Πού ἀ πνώς;*" Εἴπεν di *κι ǰαι ἡ κόρη του,* "'Αδέ *μή* da *φήνῃς να πνώσῃ σον ὀdά· ἀ* boῖǰῃ *το μαχτσούμι ἀϊρένgι.* Εἴπεν di *κι čαι του βασιλό ὁ υἱός,* "Αṿά· 'ς *πνώσῃ σον ὀdά.*" *Στέρου ὕπνωσανε σον ὀdά. Σηκώθη· πήρε ζ μάς του το μαδ̆αίρι· ἔφσαξε το φδόκκο. Σηκώθανε τηνεβίdζα. Πηάγανε ἀ̆ϳείνοι σο σπίτι. Πήεν č' ὁ* dadά *τς σημ* bόλι. *Φήκανε το μαχτσούμι σο νανούδι. Κρέβουνε να σηκωθῇ. Čό σηκώθη.*

[1] For use of *πάλιν*, *v.* gloss. and § 391.

The woman died. They carried her to burial. And afterwards his daughter put on the shoes. Her father said, "I will marry you." His daughter said, "To do this is a sin." Her father said, "Nay; I will marry you." And his daughter said, "Go, cut out clothes[1]." She said, "In how many days will you come?" and her father said, "In fifteen." Her father went. He cut out clothes.

Fifteen days passed. The daughter lit the oven. She put the pot on the fire. Her father came. She for her part went into the lamp. Her father came from outside. He said, "Alas! my daughter is burned." The man rose up. He sold his goods. The lamp remained.

He sold that too to the king's son. The king's son took it. He placed it in his room. He used to go to the mountain. He used to shoot partridges. He would come to the house with the partridges. She would go in turn, come out of the lamp, cook the partridges. And that king's son used to come; he used to find them cooked. He in turn would marvel. One time he pretended to sleep. He threw his handkerchief on his face. And she came out of the lamp; she cooked the partridges. Afterwards, when she was going into the lamp, that king's son rose up, caught her by the hair and said, "Who are you? Are you a devil or a human being?" She in turn said, "I am a human being." The king's son said, "Will you marry me?" and she said, "I will marry you." He took her. He went to their house. Afterwards they made the marriage, and afterwards the marriage came to an end. Afterwards they had a little boy.

Afterwards her father at Stambul heard of it. He came. The king's son said, "Where will you sleep?" And his daughter said, "Don't let him sleep here in the room[2]. He will do the baby some harm." And the king's son said, "No, let him sleep in the room." Afterwards they went to sleep in the room. He rose up; he took his mother's knife; he killed the little boy. They rose up in the morning. The people went to the house, and her father went to Stambul. They left the baby in the cradle.

[1] The clothes in question are the familiar three dresses, which the heroine demands as a condition of consent to the proposed marriage. One is to have the sky and stars on it, one the sea and fish, and the third the earth and flowers (see Sílata 2 and p. 258).

[2] The *oda* is the main room of the house, in which are the divans and cushions, used for living in by day and at night as a general bedroom.

Στέρου πηάγανε· ἤνοιξαν το νανούδι. Στέρου εἶπεν di κι ὁ dadάς του, "Τίς τ' ἔβσαξε το μαχτσούμι;" Εἶπεν di κι čαι ǰείνη, "Ἔβσαξεν da ὁ dadά μου." Εἶπεν di κι ὁ βασιλό ὁ υἱός, "Ἀνά· ἔβσαξές τα σύ." Στέρου ὀἴτσαν da φτάλμε τς, čαι πήρανε το μαχτσούμι čαι το μήο. Πηάγανε· γόντσαν da 's ἀ ζινǰάνι.

Στέρου ἔgwαψε ἡ ναίκα. Ἦρτε στο Θεό ἀμ bουλί, ǰαι εἶπεν di, "Ἔbαρ ἀ φύο ǰαι θέκ τα σο φτάλμι σου· ἀ ἰνῆ καό." Στέρου πάλι πήγε το πουλί. Στέρου πάλι πίdαξέν da ὁ Θεός. Στέρου ἔθαǰε čαι d' ἄβο τς do φτάλμι· bάλι ἐνόdουνε gαό. Στέρου πάλι ἤρτε το πουλί. Εἶπεν di κι, "Ἔbαρ δύο τρία φύα, ǰαι θέκ da μό do μαχτσουμοῦ σου do ǰουφάλι· στέρου ἀ ἰνῆ καό." Στέρου ἀρώθη čαι το μαχτσούμι čαι ǰείνη. Στέρου σηκώθη· ἔπλυνε το čούλι ǰαι το μαχτσούμι ǰαι το μήο.

Στέρου πηάγανε 's ἀ μύος. Ἔμbανε πέσου μό do μαχτσούμι. Στέρου ἔβρεξε. Ἦρτεν του βασιλό ὁ υἱός. Εἶπεν di κι, "Νοίξε τη θύρα. Ἀdέ βρέšει." Στέρου εἶπεν di κι ǰαι ǰείνη, "Γώ čό νοίζω." Στέρου εἶπεν di κι, "Ἀμάνι· ἀ γλυτώς δύο ψυšές." Στέρου σηκώθη čαι ǰείνη· ἤνοιξε dη θύρα. Στέρου ἔμbανε πέσου. Στέρου ἀνώρτσεν da το σεδεμένο τς. Ἀǰείνος ἀǰείνηνα ǰό 'νώρτσενε.

Στέρου πήγε το φšόκκο· γόντσεν το μήο dου σου dadά του το gουνdουρά. Στέρου ζελμόντσεν do φšόκκο το μήο του. Στέρου ἔgwαψε το φšόκκο. Στέρου σηgώθανε, τινάγανε· čό νι το μήο. Στέρου τινάξανε του βασιλό του υἱοῦ το gουνdουρά. Στέρου ἔβgη το μήο στο βασιλό του υἱοῦ το gουνdουρά. Στέρου εἶπεν di κι, "Ἀdέ πάλι· čό φήǰε μες." Στέρου εἶπεν di κι, "Χίτα· να ὑπᾶμε σο σπίτι." Στέρου πηάγαν σο σπίτι. Ἔφαγαν č' ἔβαν· ἔφτασαν σα μουράdε τουνε.

Χρυσόστομος Παναγιώτου Χατινόγλου.

Phárasa. 15.

'Σ ἀμ bρώτο ζαμάνι ἤτου ἀ νομάτς. Εἴšε δύο κόρες. Ἦτου φουqαρᾶς. Παίρκεν do γαϊριδόκκο· πααίνκε να σωρέψη χορταρόκκα.

They bid him to rise. He did not rise. Afterwards they went; they opened the cradle. Afterwards the father said, "Who has killed the baby?" And she said, "My father has killed it." The king's son said, "No, you have killed it." Afterwards they bored out her eyes and took the baby and the apple. They went; they threw her into a prison.

Afterwards the woman wept. A bird came from God and said, "Take a leaf and put it on your eye. It will become well." Afterwards the bird went away again. Afterwards God sent it again. Afterwards he put back her other eye also. It became well again. Afterwards the bird came again. It said, "Take two or three leaves and put them by your baby's head. Afterwards he will become well." Afterwards both the baby and she were cured. Afterwards she rose up; she washed the cloth and the baby and the apple.

Afterwards they went to a mill. They went inside with the baby. Afterwards it rained. The king's son came. He said, "Open the door, it is raining here." Afterwards she said, "I will not open." Afterwards he said, "Gently! you will save two lives." Afterwards she also rose; she opened the door. Afterwards they went in. Afterwards she recognised her husband. He did not recognise her.

Afterwards the little boy went; he threw his apple into his father's boot. Afterwards the little boy forgot his apple. Afterwards the little boy cried. Afterwards they rose up; they were shaking everything. No apple. Afterwards they shook the boot of the king's son. Afterwards the apple came out of the boot of the king's son. Afterwards he said, "Here it is again. It has not failed us." Afterwards he said, "Up! let us go to the house." Afterwards they went to the house. They ate, they drank, they attained their desires.

KHRISÓSTOMOS PANAYÓTU KHATINÓGHLU.

15. *The Forty Thieves*[1].

In a time of old there was a man. He had two daughters. He was poor. He used to take the little donkey; he used to go to collect grass.

[1] *V.* p. 241.

'A *ἡμέρα εἴδεν σεράνδα Čερκές. 'Ερχούσανδαι στην 'Ενγεφσέ. Εἴδεν τι Čερκέζοι· φοβήθη· ἔβγη 's ἀ qαβάχι. "Ηρταν οἱ Čερκέζοι. Κάτσαν σο πεγάϊδι· ἔφαγαν, ἔπα νερό· σηκώθαν. Πήα 's αν gᾶ̈ι κονδά. Εἴπαν δι, "'Ačίλ, ζεμbίλι." Noighə το gάči. "Εμβανε πέσου. Στέρου εἴπαν δι κι, "'Ορτούλ ζεμbίλι." Σčεπάθην το gάči. Στέρου κατέβη ὁ φουqαρᾶς στο qαβάχι, č' ἔφαγε τα περτσέματα του Čερκέζοι. Στέρου πάλι μούασε. "Εβgανε Čερκέζοι. Σčεπάθην το gάči. Φήκαν, πηάγαν.*

Στέρου σηκώθη ὁ φουqαρᾶς. Εἴπεν δι κι, "'Ačίλ, ζεμbίλ." Noighə το gᾶ̈ι· ἔμbην πέσου. "Ηγρεψε κι εἶνδαι τα μετελίκια, τα γρούšε, τα μεǰιδιάδε, οἱ λίρες, γαΐρι. Εἴšε ἀν πίσι šαλβάρι. Šέν' †ǰ' ἀν δριβιόνα†. Πο μία šέν' do šαλβάρι. "Εμασεν da λίρες· φήčεν, πήγεν. "Ηρτεν σο χωρίο. Πήρε κρᾶς, πήρε λέβρι· ἔφαγαν οἱ κόρες του.

· Την J̌ερεǰή ρώτσεν da ἀ νομάτς· εἴπεν δι κι, "Σύ bρό ἤσουνε φουqαρᾶς· 'παπού ζενgινέτσες;" Εἴπεν δι κι ǰαι ǰείνος κι, "Σύ πάλι ἤσουν φουqαρᾶς· πέ μου τα 'παπού ἐνόσουν ζενgίν." Πέν ǰαι ǰείνος κι, "Έχω δύο μελίσσε, ǰαι πουάγω ἀμ bούči μέλι, čαι gečινδάγω. Σύ 'παπού ζενgινέτσες;" "Γώ ἤβρα λίρες, čαι gečινδάγω." "Ποú εἶνδαι; να ὑπάω č' ἐγώ νᾶ̈βρω." "'Σ ᾖνε 'ν J̌ερεǰή. Σου Μουρμούτη το πεγάϊδι ἔν ἀν gᾶ̈ι· να εἰπῇς το, '"Ačίλ, ζεμbίλ,' νοίζεται· να εἰπῇς το, '"Ορτούλ, ζεμbίλ,' φσαοῦται." "Να ὑπᾶμε."

Σηκώθην 'τέ τηνεβίδζα· πήγεν. Εἴπεν δι κι, "'Ačίλ, ζεμbίλ." Noighə. "Εμbη πέσου. "Εμωσε ἀν δάϊ λίρες. "Ηρτε ση θύρα. Ζελμόνσε π' ἄ εἰπῇ, να noighά ἡ θύρα. Λέ δι κι, "'Ačίλ gουλού μ." J̌ό νοίζεται. J̌ό bόρκε da νάβρῃ να εἰπῇ δι κι, "'Ačίλ, ζεμbίλ," να noighά.

Στέρου ἤρτανε οἱ Čερκέζοι. "Ηνοιξαν το θύρι. "Εμbανε τα τριάνδα ὀχτώ. Č' ἀπ' ἔμbη čαι το σεράνδα, σάλσε do θύρι. Εἴδαν τον gλέφτη. Δώčεν da· ἔκοψεν do το ǰουφάλιν dου. Στέρου πηάγανε οἱ Čερκέζοι.

"Ηρτεν τ' ἄβου νομάτς· ἔμbη πέσου. Εἴδε τον gελέ. Στέρου ἔμbη· ἔμωσε τον δάϊ λίρες· πήγε. Στέρου ἤρτανε Čερκέζοι. "Ηγρεψαν κι οἱ λίρες ǰοῦνδαι. Πηάγανε.

"Ηκσαν da κι ἀ φουqαρᾶς ζενgινέτσε. "Εμbασαν 's ἀσčία δύο

One day he saw forty Circassians. They were coming from Engefsé. He saw the Circassians. He was afraid. He climbed up a poplar-tree. The Circassians came. They sat down by the spring. They ate, they drank water. They rose up. They went up to a rock. They said, "Open, hyacinth." The rock opened. They went into it. Afterwards they said, "Shut, hyacinth." The rock closed. Afterwards the poor man came down from the poplar, and ate the Circassians' leavings. Afterwards he hid again. The Circassians came out. The rock closed. They left, went their way.

Afterwards the poor man rose up. He said, "Open, hyacinth." The rock opened; he went in. He saw, there are meteliks, piastres, medjids, sovereigns, et cetera. He had a dirty old pair of trousers. (He cannot contain himself for amazement[1].) He put the gold coins (into them). He left, he went his way. He came to the village. He got meat, he got flour. His daughters ate.

On Sunday a man questioned him; he said, "Formerly you were a poor man; whence have you become rich?" And he said, "You too used to be poor. Tell me whence you became rich." And the man said, "I have a couple of bee-hives, and I sell a little honey, and make my living. Whence did you become rich?" "I discovered gold coins, and get my living." "Where are they? I too will go to get them." "Let it be on a Sunday. At the spring of Murmúti there is a rock. If you say, 'Open, hyacinth,' it opens; if you say, 'Shut, hyacinth,' it shuts." "We will go."

The man rose up in the morning; he went off. He said, "Open, hyacinth." It opened. He went in. He filled a bag with gold pieces. He came to the door. He forgot what to say for the door to open. He says, "Open, my rose." It does not open. He could not remember to say, "Open, hyacinth," for it to open.

Afterwards the Circassians came. They opened the door. Thirty-eight went in. And when the fortieth had come in, he shut the door. They saw the thief. He struck him; he cut off his head. Afterwards the Circassians went away.

The other man came. He went in. He saw the head. Afterwards he went in. He filled the bag with gold pieces. He went away. Afterwards the Circassians came. They saw that the gold pieces are missing. They went away.

They heard that a poor man had became rich. They put two

[1] The general sense. One or two of the words of the text are obscure.

Čερκέζοι. Πήαν σο ǰείνου το σπίτι να πουλήσουν ἄλειμα. Το βραδύ ὁδές πνώ̣καν, ἔβgαν οἱ Čερκέζοι· σκότσαν ἀǰείνο· πήραν τίζ λίρες. Ἔφαγαν, ἔπαν, ἔφτασαν σα μουράδε τ.

Ἰωάννης Θεοδώρου.

Phárasa. 16.

Σηκώθη čαι bά σηκώθη. Ἐ ἀμ bρώτο ζαμάνι ἤτουν ἀ νομάτ· λέ̣καν da Ἀστρατίν Χοǰά. Φταί̣κε ἀλισβερίσι.

Εἶπεν di κι ἡ ναίκα του, "Πίταξε čαι do υ̣ί̣ό σου, να μάθῃ." Πίταξεν da μό d' ἀ γουμάρι καρύδε. Σο υ̣ί̣όν dου κονδά ἤσανε δύο νομάτοι. Εἴπαν di κι, "Ἀdέ το βουρδόνι, να ἤdουνε το τίν dου κομένο, χα boῖǰῃ εἴκοσι λίρες." Πήγεν do φδόκκο, ἔκοψεν το τίν dου· ἔφαρεν da σο baζάρι. "Να ἤτουν ǰαι d' ἄβου dου το τίν dου κομένο, χα boῖǰῃ τριάνda λίρες." Πήγεν, ἔκοψεν čαι d' ἄβου dου το τί. Ἤφαρεν do σο baζάρι. Εἴπαν di κι, "Να ἤdουνε čαι d' ἄβου το βράδιν dου κομένο, χα boῖǰεν πεήνda λίρες." Ἔκοψεν ǰαι το βράδιν dου· ἔβgαλεν da σο baζάρι. Ἐ ἀ λίρα ǰό πήραν da.

Ἤφαρεν da σο σπίτι. Εἶπεν di κι ὁ dadάς του, "Πός τ' ἔκοψες του βουρdονοῦ το βράδι;" Εἶπεν di κι "Ἔκοψεν da το φιλάνι ὁ νομάτ." Πήγεν ὁ dadάς του ἀǰεί σιζ νομάτοι. Μούχτσεν σο γαϊριδοῦ τοῠ gώ πένde λίρες. Πήγεν ἀčεί. Εἶπεν di κι ἀǰείνο τι δύο νομάτοι, "Το μόν do γαϊρίδι ἄέν' ἀλτούνε." Ἔǎεσεν τα δύο ἀλτούνε. Εἴπαν di κι οἱ νομάτοι, "Νόμας τα μένα ἀdέ το γαϊρίδι." Εἶπεν di κι, "Ἄ σε da δώσω." Δωῖǰεν do γαϊρίδι 's πένd' ἑκατό λίρες.

Ἤρταν. Εἶπεν di κι, "bάsedέ da 's ἀ σπίτι. Ἄ ἄέσ' ἀλτούνε. Εἴκοσι μέρες ἀφέde da." Φήκαν da εἴκοσι μέρες. Ψόφσε το γαϊρίδι.

Πηάγανε σον Ἀστραdίν Χοǰά. Εἶπεν di τη ναίκα dου, "Ἀdά το γεμέκι χαζιρλάτε da." Πήρεν ǰαι δύο ἀγόκκοι. D' ἕνα πήρεν da σο ζεβgάρι. Ἤρτανε οἱ νομάτοι. Εἶπεν di τον ἀγόκκο, "Ἄμε, πέ da την ἀπλά σου, ἀdά do γεμέκι 's τα χαζιρλαdήσῃ." Πήγεν ἀγόκκος, ἔφυγε. Πηάν σο σπίτι· πάλ ἀγόκκος λυτεμένο. Εἴπαν di κι, "J̌ό πουᾶς τα μας;" Εἶπεν di κι, "Ἄ σε da πουλήσω." Δώǰεν da 'ζ ὀχτώ κατό λίρες. Πήραν do· πηάγανε. Πίταξαν do 's ἀ μέρος. J̌οὔρτεν ἀγόκκος.

Circassians into leather bags. They went to that man's house to sell butter. In the evening, when they were asleep, the Circassians came out. They killed the man. They took the gold pieces. They ate, they drank, they attained their desires.

YOÁNNIS THEODHÓRU.

16. *The Sharpers fooled*[1].

He rose up and again he rose up. In a time of old there was a man. They called him Nasr-ed-din Khoja. He used to buy and sell.

His wife said, "Send your son to be taught." He sent him with a load of walnuts. Near by his son there were two men. They said, "This mule, if its ear were cut off, would fetch twenty pounds." The boy went; he cut off its ear. He took it to the bazaar. "If its other ear as well were cut off, it would fetch thirty pounds." He went; he cut off its other ear also. He brought it to the bazaar. They said, "If its tail as well were cut off, it would fetch fifty pounds." He cut off its tail as well. He took it out to the bazaar. They did not buy it even for a pound.

He took it home. His father said to him, "Why have you cut off the mule's tail?" He said, "Such and such a man cut it off." His father went to those men. He prepared a trick with five gold pieces[2]. He went there. He said to the two men, "My donkey drops gold coins." The donkey dropped the two gold pieces. The men said, "Give me this donkey." He said, "I will give it you." He gave them the donkey for five hundred pounds.

They returned. He said, "Put it into a house. It will drop gold coins. Leave it for twenty days." They left it for twenty days. The donkey died.

They went to Nasr-ed-din Khoja. He said to his wife, "Prepare the food here." He took also two little hares. He took one of them to the ploughing. The men came. He said to the little hare, "Go, tell your mistress, to get ready now the food." The little hare went; it ran away. They went to the house; there was the little hare (as they thought) that had been let loose. They said, "Will you not sell it to us?" He said, "I will sell it to you." He gave it for eight hundred pounds. They took it; they went away. They sent it to a place. The little hare did not come there.

[1] *V.* p. 231. [2] The text is more explicit.

Πηάγανε σον 'Αστρατίν Χοǰά. Εἴπεν di κι τη ναίκα του, "Νά σε φσάξω ψέματα· ψόφα ψέματα." Ἔφαρεν da, ἔμωσε ἀ γένdερο ἄϊμα. Δέβασέν da ζ ναίκας του το γουργούρι. Ἤρταν οἱ νομάτοι. Εἴπεν di κι, "Jŏψες ἀdά do γεμέκι τις μισαφούροι." Ἔφσαξεν τη ναίκα στο γένdερο. Ψέματα πιδέβη ναίκα. Εἴπαν di κι, "Τη ναίκα πός τα ἔφσαξες;" Εἴπεν di κι, "Ἔνι qολάϊ." Ἤφαρεν ἀν čέρι· φύσησεν τη ναίκα στο μύτι. Εἴπεν di κι, "'Adé do qαμίšι πούα da μένα." Πούλσεν da το νομάτη 'ζ ἕν' ἑκατό λίρες. Πούλσεν, πήγεν.

Ἔφσαξαν τη ναίκα του čαι da δύο. Φύσησέν da· ǰό ἀρώθη. Πηάγανε σον 'Αστρατίν Χοǰά. Ποῖǰεν το qαdή ταβέτι. Ἤρταν οἱ νομάτοι. Ἔφσαξεν ὁ qαdής τιζ νομάτοι. Ἔφαγαν, ἔβαν, ἐρdίασαν σα μουράτε τουνε.

Told by a boy.

Phárasa. 17.

Σηκώθη ǰαι bά σηκώθη. 'Σ ἀμ bρώτο ζαμάνι ἤτουν ἕνα λαχτόρι. Πήγε 's ἀ ὀράνι· ἤβρεν ἀν καθόκκο. Πάγασέν da σο φουρουνǰή· δώčεν da τον gαθόκκο. Στέρου πήγεν το λαχτόρι· νέvgωσε. Πήγεν σα ρουšία. Στέρου ἤρτε· εἴπεν di κι, "Νόμας τ' ἀvgάθι μου." Εἴπεν di κι ὁ φουρουνǰής, "Κόνσα τα σο φουρούνι· κάη." Εἴπεν di κι το λαχτόρι, "'Α κόσω ἀǰά ǰαι ǰά· ἄν da ταvdίσω το dάšdι μό το ζυμάρι dάμα· ἀ φῶ." Στέρου τάνσεν da· πήγεν.

Ἤβρε ἀ qασαπǰής· φήčεν da ἀǰεί. Στέρου πήγεν λαχτόρι. Στέρου ἤρτε· ὕρεψε το ζυμάρι μέ το dάšdι. Εἴπεν di κι, "Φαΐσα τα το πρόβατο." Στέρου εἴπεν di κι, "'Α κόσω ἀǰά ǰαι ǰά· ἀ ταvdίσω το πρόβατο. Στέρου τάνσε το πρόβατο. Στέρου τάνσε da· ἔφυγε.

Πήγεν 's ἀ γάμος. 'Α παραδοθῆ ἀǰείνο το φšάχι. Φήǰεν da ǰεί. Εἴπεν di κι, "'Α σταθῶ τέσερα μέρες· στέρου ἀ νάρτω." 'Aǰεί ποίκαν do γάμο. Στέρου ἔσαξάν da το πρόβατο. Ἔφαγάν da οἱ νομάτοι. Στέρου ἤρτε το λαχτόρι. Εἴπεν di κι, "Νόμας το πρόβατό μου." Στέρου εἴπαν di κι, "Το πρόβατό σου φαΐσαν da σο γάμο. Π' ἄ ποίκωμε ἀρέ; Ἄ σε δώσωμε τα παράδε του."

They went to Nasr-ed-din Khoja. He said to his wife, "I will pretend to kill you; you pretend to die." He brought and filled a gut with blood. He fastened it to his wife's neck. The men came. "You have not cooked food here for the guests." He stabbed his wife in the gut. The woman pretended to pass away. They said, "Why have you killed your wife?" He said, "It is simple." He brought a pipe; he blew into his wife's nose. He said, "Sell me this reed." He sold it to the man for a hundred pounds. He sold it; he went away.

Each of them killed his wife. He blew it; she did not come to life. They went to Nasr-ed-din Khoja. He sent for the judge. The men came. The judge put the men to death. They ate, they drank, they attained their desires.

Told by a boy.

17. *The Cock*[1].

He rose up and again he rose up. In a time of old there was a cock. He went to a desert place; he found a little thorn-bush. He took it to the baker; he gave him the thorns. Afterwards the cock went off; he went for a walk. He went to the mountains. Afterwards he returned; he said, "Give me my thorns." The baker said, "I have thrown them into the oven. They are burned." The cock said, "I will pitch your gear all about the place. I will carry off the kneading-trough with the dough; I will go off." Afterwards he seized them; he went off.

He found a butcher. He left the things there. Afterwards the cock went off. Afterwards he returned. He asked for the dough and the kneading-trough. He said, "I fed the sheep with it." Afterwards he said, "I will pitch your gear all about the place; I will carry off the sheep." Afterwards he seized the sheep. Afterwards he seized it. He went off.

He went to a wedding. The boy there will be married. He left it (the sheep) there. He said, "I will be four days; then I will return." They made the marriage there. Afterwards they killed the sheep. The people ate it. Afterwards the cock came. He said, "Give me my sheep." Afterwards they said, "They used your sheep for the wedding-feast. What can we do now? We will give you its price." The cock said, "I refuse it.

[1] *V.* p. 242.

Πέν di κι το λαχτόρι, "'Εγώ ǰό θέλω. 'Α κόσω ἀǰά čαι ǰά· ἀ ταvdίσω τη νύφη· ἀ φῶ." Στέρου εἴπεv di κι ὁ γαμbρός, "J̌ό borείς." Εἴπεv di κι στέρου το λαχτόρι, "'Α borέσω· ἄv da ταvdίσω." Στέρου εἴπεv di κι ὁ γαμbρός, "Παπού ἄv da ταvdίς;" "Στην πένǰερα ἄv da ταvdίσω· ἀ φῶ." Στέρου τάνσεv da το λαχτόρι· ἔφυγε. Πήγε 's ἀ μακρά ρουδί. Πήγε 's ἀ σπήλος. Εμbανε ἀǰεί πέσου· κάτσανε. Τσίριξε το λαχτόρι· ἔπαιξε čαι ἡ νύφη. Αἰμώθαν τα νύδε τς κάτου.

Στέρου ὁ γαμbρός πήγεν μό do τουφάνκι. 'Αράτσεν σα ρουδία πέσου. Joύβρεν da. Στέρου πήγε σο σπίτιν dουνε· ὕπνωσε. Στέρου σηκώθη. Ἤρτε ὁ γαμbρός μό τον dadάν dου. Πηάγανε σα ρουδία πέσου. Στέρου ἤβραν da ἀǰεί σο σπήλο πέσου. 'Αλίγκε το λαχτόρι· παίσκεν ἡ νύφη. Ἔβgανε αἵματα στα δαχτύλε τς. Στέρου ὁ γαμbρός μό τον dadάν dου ἔσυράν da το λαχτόρι. Ἔμbανε πέσου. Το λαχτόρι ψόφτσε. Πήραν da· πηάγανε. Πηάγανε σο σπίτιν dουνε. Ἔψαν da· ἔφαγαν da. Εἴπεv di κι ὁ γαμbρός, "'Αφτσε με το ǰουφάλι· γώ ἄv da φάγω." Στέρου ἔφαέν da ὁ γαμbρός. Στέρου πήγε να ὅέσῃ. Ἔβgə στοῦ gών dου το λαχτόρι· εἴπεv di κι, "'Αγά μ', †ἀ γουλτωθῶ†."

Στέρου πάλι πήγεν· τάνσε τη νύφη. Πήγεν σο σπήλο. Στέρου πήγεν ὁ γαμbρός. Τάνσεv da· πιέσεv τη νύφη. Στέρου πηάγανε σο σπίτιν dουνε. Ἔφσαξανε το λαχτόρι· ἔκοψανε το ǰουφάλιν dου· βίνεψάν da σα ὀράνε. Στέρου το κρᾶς του ἔψησάν da, ἔφαγάν da. Ἔφαγανε, ἔπανε, ἔφτασανε σα μουράδε τουνε.

'Αναστάσιος 'Ιωάννου.

Phárasa. 18.

Σηκώθη ǰαι bά σηκώθη· 'Σ ἀμ brώτο ζαμάνι ἤτουν ἀ νομάτ. Εἴδε τρία φδάχε. 'Ο dadάς τουνε ἴρι μά 'τουνε. Ἤσανdαι γέροι. Στα δύο ἡμέρες χάθη ὁ dadάς τουνε. Στέρου χάθη ǰ' ἡ μά τουνε.

I will pitch your gear all about the place. I will carry off the bride; I will go away." Then the bridegroom said, "You cannot." Then the cock said, "I can; I will carry her off." Afterwards the bridegroom said, "By what way will you carry her off?" "By the window I will carry her off. I will go away." Afterwards the cock carried her off; he went away. He went to a distant mountain. He went to a cave. They went inside it; they stayed there. The cock crew; the girl played. Her nails filled with blood[1].

Afterwards the bridegroom went with his gun. He searched in the mountains. He did not find them. Afterwards he went to their house; he went to sleep. Afterwards he rose up. The bridegroom came with his father. They went into the mountains. Afterwards they found them there inside the cave. The cock was crowing; the bride was playing. Blood came out of her fingers. Afterwards the bridegroom with his father shot the cock. They went inside. The cock died. They took it. They went away. They went to their house. They roasted it; they ate it. The bridegroom said, "Leave me the head: I will eat it." Afterwards the bridegroom ate it. It reappeared and said, "My master, †I shall escape you[2]†."

Afterwards again he (the cock) went off; he carried away the bride. He went to the cave. Afterwards the bridegroom went. He seized it; he took the bride. Afterwards they went to their house. They killed the cock; they cut off his head; they threw it into the waste ground. Afterwards they roasted its flesh; they ate it. They ate, they drank, they attained their desires.

ANASTÁSIOS YOÁNNU.

18. *Gratitude Rewarded*[3].

He rose up and again he rose up. In a time of old there was a man. He had three sons. Their father was not a great man. They were old folk. In two days their father died. Afterwards their mother also died.

[1] She was evidently playing some kind of guitar, and her fingers grew sore from continually striking the strings.

[2] The translation softens the crudeness of the text. The obelised words are corrupt, but fairly certain in sense.

[3] *V.* p. 253.

Πηάγανε ἀ̆είνοι σο πεγάϊδι· νανούσανdαι. Εἴπεν dι το μέγα, "'Αρέdζα νά με δώ̆ε ἀ σουρού πρόβατα." Εἴπεν dι ̆αι d' ἄγου, "Νά με δώ̆ε ὁ Θεός ̆αι μένα ἀ ὤνι· 's τ' ἕνα μέρα να ὤνουν, 's τ' ἄγου τη μέρα να βορίζουν, 's τ' ἄγου τη μέρα να κοσčινίζουνε το goǰί." Εἴπεν dι κι ̆αι το μουτσούκο, "Νά με δώ̆ε ̆αι μένα ὁ Θεός ἀ̣ gαό νύφη, να ὑπάγω σο σπίτι μου να gečινdήσωμε."

"Ηρτε στέρου στο Θεό πιταγμένο ἀ γερόκκος. Εἴπεν dι το μέγα, "Χίd' ἄμε ση "Ανα· ἀ νάβρ̣ης τα πρόβατα." Εἴπεν dι κι ̆αι τ' ἄγου, "'Αμε σο πεγάϊδι· ἀ νάρτ̣ης σε ὤνι ἰράστα." Εἴπεν dι ̆αι το μουτσούκο, "'Αμε ̆αι σύ σο σπίτι σου."

Στέρου στα δύο τρία χρόνες ἤρτε ὁ γερόκκος ἀ̆είǰ' ἀb' ἔšει τη σουρού τα πρόβατα. "Ηγρεψέν κι čάς τα dιλέτσε. "Τρεψε ὁ γερόκκος λαΐκο τάνι. J̌ό δώ̆εν da ̆αι ̆είνο ὁ νομάτς. Εἴπεν dι κι, "Κόρ εἶσαι; ἄμε· ἄτσονdο ὑρέφ." Πήγε. Στέρου ὑρίστη ὁ γερόκκος. 'Αǰείνου τα πρόβατα,—ἐνότουνε ἀ μέγα σέλι· πήρεν da τα πρόβατα· σκότσεν da.

'Ο γερόκκος πήγε ̆αι σε τ' ἄγου, ἀ̆είνος τού ἔšει τ' ἀώνι. Εἴπεν dι κι, "Νόμας λαΐκο ἄšυρο, να φᾷ τ' ἄβγο μου." Εἴπεν δι κι ̆αι ̆είνο νομάτ, "Κόρι ǰοΰσαι· ἄμε· ἔbαρ ἄτσονdο ὑρέφ." Στέρου ἀbi̯είǰ βάλι ὑρίστη ὁ γερόκκος. "Εβgη ἀ σέλι, ἀν ἄνεμος· πήραν da ἀ̆είνο το νομάτη· κουρελέτσεν da.

Πήγεν ̆αι σο μουτσούκο. "Ηγρεψέν κι το μουτσούκο κάθεται μοναχός του. "Εšει ἀμ bερdΐ̯ι ση νιστία πάνου. Ψένεται. Εἴπεν dι ὁ γέρος, "Σήκ' ἀπιδού σα πoράδε σου πάνου. "Αφ το περdΐ̯ι,

They went to the spring; they meditated. The eldest one said, "I wish now he (God) had given me a flock of sheep." And the next one said, "Would that God had given me a threshing-floor, that they should thresh in one day, winnow on the next day, sieve the corn on the next day." And the youngest said, "Would that God had given me a fair bride, for me to go home, and for us to live there."

Afterwards there came a little old man sent by God. He said to the eldest, "Up! go to Ána[1]; you will find the sheep." And he said to the next one, "Go to the spring; you will come upon the threshing-floor." And he said to the youngest, "And do you go to your house."

Two or three years afterwards the little old man came there to the man who has the flock of sheep. He saw that he had fed them. The little old man asked for a little sour milk and water. The man did not give it to him. He said, "Are you mad? Go, (take) as much as you please[2]." He went. Afterwards the little old man turned back. That man's sheep,—he turned himself into a great torrent; he carried away the sheep; he killed them.

The little old man went also to the next, he who had the threshing-floor. He said, "Give me a little straw, for my horse to eat." And that man said to him, "You are not mad! Go, take as much as you need." Afterwards the little old man turned away again from there. A torrent and a tempest arose. They carried away that man; it overwhelmed him with thunder[3].

And he went to the youngest. He saw that the youngest is sitting by himself. There is a partridge on the fire. It is roasting. The old man said, "Rise up from here on your feet. Leave

[1] *V.* note on p. 489.

[2] The man's words do not seem to bear out his refusal, but the incident is perhaps mutilated in the telling. The parallel passage in the Armenian version I think throws light on the matter. "Donne-moi un peu de lait à boire." "Quoi de plus abondant que le lait? Bois-en tant que tu veux." "Je voudrais avoir du lait de cette brebis noire." Cette brebis était restée stérile pendant trois ans: elle venait précisément de mettre bas trois agneaux. "Pas de celle-la, mais des autres, si tu veux." Macler, *Contes de l'Arménie*, p. 73.

[3] For this destruction by water and thunder compare the story of 'Ád and Thamúd, "two idolatrous tribes of the ancient Arabs to whom were sent respectively the prophets Húd and Sálih, and who for their obstinate unbelief were destroyed, the one by a violent tempest, and the other by a terrible noise from heaven." E. G. Browne, *A Literary History of Persia*, I, p. 430.

čαι δις θύρες νέχ τα· κούθα με." Φήjεν da jαι το φšόκκο· κούτσεν da. Πηάγανε· ἤβρεν τού ὕρεψε το κορίδζι. Ἤφαρέν da σο σπίτιν dου. Στα δύο τρία χρόνες ποῖjε ἡ νύφη του δύο μαχτσούμε.

Ἤρτεν jαι jείνο γέρος. Ἤτουνε j' ἀ βρεšή. Ἤρτε· στάθη ση θύρα μbρό. Šodρᾷ το šόdρι πάνου του. Ἔβgη ἡ νύφη ἀjείνου του νοματοῦ· ἤγρεψέν κι ὁ γερόκκος στήκνει σημ βρεšή πέσου. Εἶπεν di κι, "Ἐdώ πέσου,"—πήρανέν da, πάγασέν da σημ παρgαμίνα,—"Κάdζε," να ξερώσῃ. Εἶπεν di κι ἀjείν ὁ νομάτς, "Ναν ἄξωμε τα ρούχα σου· φούσκωσανε." Εἶπεν δι j' ὁ γέρος, "Γώ jό ἄζω τα· ἔχω ἰλέτι." Εἶπεν di κι, "Νἄβρωμε τον čερέν dου, νάν da ἀρώσωμε." Εἶπεν di κι ἀdό, "Το μόνα ὁ čερές, σεῖς jό bορεῖτε νάν da ποίčετε." Εἶπεν di κι, "bότς ἔνι;" Εἶπεν di ὁ γέρος, "Ναν ἄψετε το κλιβάνι, να κονdήσετε ἀτιά τα μαχτσούμε πέσου να καγοῦνε." Στέρου ἤψανε το κλιβάνι· κόντσαν da πέσου ση νιστία πέσου. Qαπάτσανε το στόμαν dου. Jαι πού ἤγρεψαν, ὁ γέρος jό 'νε. Ἤγρεψανε ὄξου, ἀράτσαν da· jό bόρκανε da νάβρουνε. Ἤγρεψανε σο κλιβάνι πέσου κι, da φšόκκα ἐνόσανdαι δρά· ψέλουνε· ἔχουνε λία χαρτία· ψέλουνε. Ἔβgαγάν da. Στέρου ἔφαγανε, ἔπανε, ἔφτασανε σα μουράdε τουνε.

Ἰωάννης Παρασκεβᾶ.

Phárasa. 19.

Ἐ ἀμ bρώdο ζαμάνι ἤτουν ἀ βασιλός. Ἤdουν j' ἀ φουqαρᾶς. Ἐρχούdουνε κάτα ἡμέρα σο βασιλό τηv gάπνη· λέγκεν di κι, "Ἔ βασιλέ, σήμερο ἀ ἰνῇ ἀ φšόκκο, ἄ σε κατεβάσῃ στο τάχτι." Ὁ βασιλός δωjεν delάλι· εἶπεν di κι, "Τίζ γέντσε σήμερο;" Νέγgωσανε. Κανείς čό γέντσε. Στέρου τηνεβή πάλι ἤρτε ἡ γρᾶ. Εἶπεν di κι, "Ἐνότουν ἀ φšόκκο, ἄ σε κατεβάσῃ στο τάχτι." Ὁ βασιλός ἀράτσε. Ἔντσε ἀ šήρο ναίκα. Ἤφαράν da το φšόκκο σο βασιλό. Εἶπεν d' ὁ βασιλός, "Ἀdέ το φšόκκο νάν da φσάξετε. Να βουdήσετε το ἱμάτιν dου σ' šïμαν dου· νάν da φέρετε."

Στέρου πήραν do φšόκκο. Πηάγανε, τα φσάξουνε. Ἔgwαψε

the partridge, and open the doors. Follow me." And the little boy left them; he followed him. They went; he found the girl whom he sought. He brought her to his house. After two or three years his bride had borne him two babies.

And that old man came. There was also a rain. He came, he stood in front of the door. The water-gutter pours down upon him. The bride of that man came out; she saw that the little old man is standing in the rain. She said, "Come inside,"—she took him, brought him to the fireplace, "Sit down," for him to get dry. That man said, "We will change your clothes; they have got wet." And the old man said, "I do not change them. I have an infirmity." They said, "We will get the remedy for it; we will cure it." He said, "My remedy, you cannot do it." He said, "What is it?" The old man said, "You must light the oven, you must throw these babies into it, to be burned." Then they lit the oven; they threw them into it into the fire. They covered up its mouth. And when they looked, the old man is not there. They looked outside, they searched for him. They could not find him. They looked inside the oven, (they saw) that the children were becoming big. They are reading. They hold some papers; they are reading. They brought them out. Afterwards they ate, they drank, they attained their desires.

YOÁNNIS PARASKEVÁ.

19. *Arslan Bey and the Markáltsa*[1].

In a time of old there was a king. There was also a poor person. She used to come every day to the smoke-hole (of the king's house); she used to say, "King, to-day will be born a little boy; he will bring you down from the throne." The king made a proclamation; he said, "Who has borne a child to-day?" They (the criers) went their rounds. No one had borne a child. Afterwards in the morning again the old woman came. She said, "A child was born, who will bring you down from your throne." The king made search. A widow woman had been delivered. They brought the little boy to the king. The king said, "You must kill this little boy. Dip his shirt in his blood; bring it."

Afterwards they took the little boy. They went to kill him.

[1] *V.* p. 278.

ἡ γρᾶ· εἶπεν di κι, "Μή da φσάγνετε. Φσάξεde ἀdέ το σčυλί· βουτήσεde το ἱμάτιν dου σ' ὄϊμαν dου, čαι παγάσεde da το βασιλό. Πέde di κι, ἔφσαξαν da." Στέρου εἴβαν di ǰαι ǰείνοι, "Ἄφ ἀǰεί σο χωρίο μή ἔρčεσαι." Εἶπεν di κι ǰαι ǰείνη, "Jό 'ρχομαι." Στέρου πήρεν do φšόκκο. Πήγε· πάγασέν da σου μαλιέρη το σπήλο. Πήγεν ǰαι ǰείνη να ζηdήσῃ ψωμί, να ζουλέψῃ το μαχσούμι. Ἤρτεν στέρου ἀǰείνο ἡ μαρκάλτσα. Εἶβεν di κι, "Ἔρ ἀdέ do φšόκκο, ἔρ να μέγα βξήσῃ, čό τρώγω τα." Στέρου čό πτιέσε σο φšόκκο πάνου.

Qαβούšισέν da τη μαρκάλτσα. J̌αι να πάῃ ἡ μαρκάλτσα. Στέρου ποιǰεν da μαχτσούμι. Πήρεν d' ἀbiǰεί· πάγασέν da σου ǰείνου[1] το σπήλο. Στέρου πααίνκανε μό do φšόκκο 's ἀβλίχι.

Στέρου ἤρτανε του βασιλό οἱ ἀσκέροι. Εἴδαν da· εἶπαν di κι, "'Adé ἔν' ἀ φšόκκου πoράδι, ǰ' ἔν ἀ μαρκάλτσας χνάδι." Στέρου πηάγαν baρčεί· εἴδαν το φšόκκο μό dη μαρκάλτσα. Στέρου ἤρτανε· εἶβαν da το βασιλό. Εἶπεν di ὁ βασιλός, "Qordιέσετε ἀ μάῃgανο, ǰαι πιέσede da." Στέρου ποίκαν ἀ μάῃgανο. Πηάγανε, qordιέσαν da. Πιέσανε το φšόκκο. Ἤφαράν da σο σπίτι. Κόνσαν da σο μαπουσλιέχι.

Στέρου εἶπεν di ὁ υἱός του, "Ἄχζadές, ἀdένα σαμ' ἀν da κοdiǰής[2], γροικᾷ· ἔνι ρουšοῦ νομάτ." Στέρου ἔβgαλέν da το φšόκκο, ἀǰείνο τού κοdίξανε το νομάτη. Πάγασέν da 's ἀν bερbέρη· ξούρσεν da. Φόρεσέν da ἀ ζί ρούχα. Κάτσανε σο σκόλειο· ἔμαθανε να gaǰέψῃ, ǰαι να ψάλῃ. Στέρου εἴπαν di κι, "Π' ἄν da εἰποῦμε τ' ὄνομαν dου; Ἄν da εἰποῦμε 'Ασλαμbέγος." Στέρου ἔφαγανε, ἔbανε, ἔφτασανε σα μουράde τουνε.

'Ιωάννης Παρασκεβᾶ.

Phárasa. 20.

'Σ ἀμ bρώτο ζαμάνι ἤσανdαι τρία νομάτοι. Πηάγανε σημ bόλι, να qαζανdίσουν. Κανείνα ǰό gadέῃκαν. Πηάγανε σην κάdζανε ἀǰεί. Πείνασανε.

[1] For refl. use *v.* § 318.

[2] MS. *κοθiǰής*, *v.* *κοdίξανε* in glossary.

The old woman wept; she said, "Do not kill him. Kill this dog; dip his shirt into its blood, and bring it to the king. Tell him, they have killed him." Afterwards they said, "Do not come to that village any more." And she said, "I will not come." Afterwards she took the little boy. She went; she took him to the cave of the Hairy Monster. And she went to seek bread, to feed the baby. Afterwards the Markáltsa came. She said, "If this little boy, if he grows big, I will not eat him." Afterwards she did not attack the little boy.

He met the Markáltsa. And the Markáltsa will go (with him). Afterwards she made him her baby. She took him from there; she brought him to her cave. Afterwards she used to go hunting with the little boy.

Afterwards the king's soldiers came. They saw. They said, "This is a boy's footstep, and there is the track of a Markáltsa." Afterwards they went that way. They saw the little boy with the Markáltsa. Afterwards they returned; they told it to the king. The king said, "Set a trap and catch them." Afterwards they made a trap. They went; they set it. They caught the little boy. They brought him to the house. They threw him into the prison.

Afterwards his son said, "Prince, whereas you condemned this boy, he has understanding; he is a man of the mountains." Afterwards he took the little boy out, the person whom he had condemned. He took him to a barber; he shaved him[1]. He dressed him in a suit of clothes. They put him to school. They taught him to talk and to read. Afterwards they said, "What name shall we give him? We will call him Arslan Bey." Afterwards they ate, they drank, they attained their desires.

YOÁNNIS PARASKEVÁ.

20. *"I ask boons of God[2]."*

In a time of old there were three men. They went to Stambul to earn money. They knew no one. They went in front of the church[3]; there they sat. They grew hungry.

[1] The man of the mountains is thought of as covered with hair all over like a wild beast.

[2] *V.* p. 240.

[3] Stone benches are commonly found at the door of a church.

Πηάγανε σο βασιλό να διλεδίσουν. Πήγε τόϊνα· εἴπεν δι, "Βασιλέ μου, ὁ Θεός να φξήσῃ το δοβγάτι σου." Εἴπεν δι ǰ' ὁ βασιλός, "Τιλέδει, να ἰδοῦμε πός τιλεδίζεις." Εἴπεν δι κι ǰ' ὁ νομάτς, "Διλεδίζω την ἀροσύνη σου." Εἴπεν δι ǰ' ὁ βασιλός, "Τιλέδει. Ἡ ἀροσύνη μου σ' ἐσένα ἀ χαΐρι ǰό 'ὄει." Εἴπεν δι, "Διλεδίζω ἀ χαδλιέχι. Πείνασαμε." Εἴπεν δι ǰ' ὁ βασιλός, "Δώσεδε δα ἀ ἰλεγέρι λίρες." Εἴπεν δι, "Σήκ' ἄμ." Ἔβγην ὄξου.

Ἔμβη čαι d' ἄβ[1]. Εἴπεν δι, "Βασιλέ μου, ὁ Θεός να φξήσῃ το δοβγάτι σου." Εἴπεν δι ǰ' ὁ βασιλός, "Ἔτρεπ, να ἰδοῦμε τι ὑρέβεις." Εἴπεν δι ǰ' ὁ νομάτς, "Τρέβω την ἀροσύνη σου." Εἴπεν δι, "Τρέψα, να ἰδοῦμε πό ὑρέβεις." Εἴπεν δι, "Τρέβω την γόρ τ σου." Εἴπεν δι ǰ' ὁ βασιλός, "Ἔτρεψες μέγο ὕρεμα. Γιά· ὕρεψές τα· ἄβ ἄ σε τα δώσω." Εἴπεν δι ǰ' ὁ βασιλός, "Δώσετε την γόρη μου. 'Σ τα βάρῃ· 's πᾷ." Εἴπεν δι, "Ἔβγου čαι σύ· ἄμε." Ἔβγη ὄξου.

Ἤρτε čαι τ' ἄβου. Εἴπεν δι, "Πό ὑρέφ;" Εἴπεν δι, "Τρέβω στο Θεό." Εἴπεν δι, "Τρέψα." Εἴπεν δι, "Τρέβω στο Θεό." Εἴπεν δι, "Τρέψα, να ἰδοῦμε πό ὑρέβεις." Εἴπεν δι, "Τρέβω στο Θεό." Gατιέσεν δα ὁ βασιλός. Ἤρτε σην ἐκλεσία βρό.

Πίταξε ὁ βασιλός τοῦ κοφτέρη. Εἴπεν δι, "Τού ὕρεψε στο Θεό, κόπ το το ǰουφάλιν δου." Δῶǰεν ǰαι τού πήρε ὁ νομάτ τα παράδε, τού ὕρεψε στο Θεό το νομάτῃ[2]. Εἴπεν δι, "Κράει δα, να ὑπάγω να gečινδίσω." Πήρεν δα čαι ǰείνο τού ὕρεψε στο Θεό ὁ νομάτ τα παράδε· gραδίγκεν δα. Ἤρτε ὁ κοφτέρ. Ἤγρεψε τού ǰοὔδε το νομάτη τα παράδε· δῶǰεν δα· ἔκοψε το ǰουφάλιν δου. Τού ὕρεψε την γόρην δου ὁ νομάτ παλι φήǰε το κορίδζι· ἔφυε. Πόμεινε τού ὕρεψε στο Θεό σο νομάτη τα παράδε čαι το κορίδζι.

Πήρεν ὁ νομάτς το κορίδζι, να ὑπᾷ σο χωρίον δου. Ἤρτε 's ἀ μεμλεκέτι πέσου· ǰό πήραν δα. Εἴπαν δι, "Μεῖς πέσου ǰό παίρουμε." Εἴπαν δι, τού ἔρχουνδαι οἱ μισαφούροι, πέσου ǰό παίρουν δα. Πνώνουνε ἀǰά σο σπήλο. Πηάγανε σο σπήλο, να πνώσουνε. Ἔτπνωσανε. Το βραδύ σκοτεινά gάǰεψε στο σπήλο ἀ νομάτς. 'Αǰείνο ὁ νομάτς τού πνώγκανε ἀǰεί οἱ μουσαφίροι, čίπ τρώγκεν δα. Σκοτεινά ἤρτε ἀǰείνο ὁ νομάτς· gάǰεψε στο σπήλο ποπέσου· εἴπεν δι, "Να νάρτω." Εἴπεν δι ǰ' ὁ νομάτς, "Το qadέρι ἔν δου Θεοῦ. 'Εδώ," εἴπεν δι. Čάς τα εἴπε ἀούδζι, φήǰε, πήγε ἀǰείνο τού gάǰεψε στο σπήλο το ǰαναβάρι. Ρανδίστη ὁ

[1] For ἄβου.

[2] For the order of words, *v.* § 382.

They went to the king, to ask boons. One went; he said, "O king, may God increase your kingdom." And the king said, "Ask, that we may see what you ask." And the man said, "I ask for your health." And the king said, "Ask. My health is of no advantage to thee." He said, "I ask for money. We are hungry." And the king said, "Give him a plate of gold pieces." He said, "Rise, go." He went out.

And the next one came in. He said, "O king, may God increase thy kingdom." And the king said, "Ask, that we may see what you ask." And the man said, "I ask your health." He said, "Ask, that we may see what you ask." He said, "I ask thy daughter." And the king said, "You have asked a great thing. Well! You have asked for her; I will give her to you." And the king said, "Give my daughter. Let him take her. Let him go." He said, "You also go out; go away." He went out.

And the next one came. He said, "What do you ask?" He said, "I ask of God." He said, "Ask." He said, "I ask of God." He said, "Ask, that we may see what you ask." He said, "I ask of God." The king drove him out. He returned to the front of the church.

The king sent his executioner. He said, "Cut off the head of the man who asked of God." And the man who took the money gave it to the man who asked of God. He said, "Hold it: that I may go to walk about." And the man who asked of God took the money; he was holding it. The executioner came. He saw the man who had not the money. He struck him; he cut off his head. The man, who had asked for his daughter, for his part left the girl and fled. The money and the girl remained for the man, who asked of God.

The man took the girl, to go to his village. He came into a kingdom; they did not take him in. They said, "We do not take (people in)." They said, they do not take in the strangers, who come. They sleep there in the cave. They went to the cave to sleep. They fell asleep. In the evening in the dark a man spoke from out of the cave. That man used to eat all the strangers, who slept there. That man came in the dark; he spoke from inside the cave. He said, "I am coming." And the man said, "Fate is of God. Come!" said he. When he spoke thus, the wild man who spoke from the cave left and fled. The

σπήλος ποπέσου. Χωώρτσανε οἱ λίρες "Αϊ Εἰρήνη πέσου. Στέρου σηκώθη ὁ νομάτς· ἔχτσεν do σπήλο τίζ λίρες.

Στέρου ἤρτανε τηνεβή ἀbiǰεί στο χωρίο. "Ηρτε ὁ giζίρ· χλάτσε, "να ἰδοῦμε, οἱ νομάτοι χάθανε;" Εἴπεν di, "Εἶνdαι ἀρά." Στέρου εἴπεν di το῰ giζίρη "'Αμε, πέ τα τιζ χωρώdοι σας, 's ἔρτουνε ἀδέ." Στέρου ἤρτανε οἱ χωρώdοι ἀdού. Στέρου εἴπεν di, "bουâdε da μένα ἀdιά τα τοπία σας, να χτίσω χάνε ǰαι qονάχι, τού ἀ νάρτουνε οἱ μισαφούροι να κάdζουνε." Στέρου πούλτσαν da ἀǰείνο το νομάτη. "Ηφαρε μαστόροι· ἔχτσε χάνε ǰαι qονάχι, τού χα νάρτουνε οἱ μισαφούροι. Παίρκεν da. Πνώ῰κανε. Χαμαμbλαdίσκεν da· φορέ῰κεν da 'πέ ζί ρούχα.

Στέρου ἤκσεν da č' ὁ βασιλός, σο φιλάνι το χωρίο τουράτσε ἀ ζε῰gίνη νομάτς. Τού ἔρčεται ὁ μισαφούρ, χαμαμbλαdίζει da, παίρει da, φοραίνει da čαι πέ ζί ρούχα. Στέρου εἴπεν di ὁ βασιλός, "Γώ ἀ ὑπάγω, ἄν da ἰdῶ ἀǰείνο το νομάτη, να ἰdοῦμε τούζ νομάτς ἔνι." Στέρου εἴπεν di το qαβάζην dου, "'Αμε, σο μόνα το ὅάχσι ἔβρου ἀ νομάτς, τ' ἄ καθίνω σο τάχτι, να ὑπάγω να ἰdῶ ἀǰείνο το νομάτη." Πήγε ὁ qαβάζης του· ἤβρε ἀ σοqουqǰής, ἀ μεϊχόρ. Εἴπεν di, "'Εdώ, να πῆς ραχί." Εἴπεν di, "Χίda, να ποῦμε ραχί." Πηάγανε σο μεϊχανέ. Πότσεν da ἰραχί. Μέτσε. "Ηφαρέν da σο βασιλό το qονάχι. Ξυμνώθη ὁ βασιλός· φόρεσέν da σο σοqουqǰή τα ρούχα dου. Κάθινέν da σο ταχτί. Πήρεν ǰ' ὁ βασιλός το qαβάζην dου· πήγε ἀǰεί σο νομάτ. "Εμbασέν da σο χαμάμι, χαμαμbλάτσεν da, φόρεσέν da čαι πέ ζί ρούχα. Στέρου εἴπεν di, "Μεῖς ρούχα ǰό ὑρέβομε. "Ηρταμε να ἰdοῦμε το χαβαǰά." Στέρου ἔβgανε σο χαβαǰά πάνου. Εἴπεν di ὁ βασιλός, "Σύ παπού ζε῰gινέτσες;" Εἴπεν di ǰαι ǰείνο ὁ χαβαǰάς, "Γώ,—ἤμεστε τρία γιολdάδ'. "Τρεψ' ἕνα παράdε στο βασιλό. "Τρεψε ǰαι τ' ἄβου τη῰ gόρην dου. "Τρεψα ǰ' ἐγώ στο Θεό. Στέρου ἀǰείνος ἔκοψε το῰ gελέν dου. Στέρου πόμεινε 's ἐμένα ἡ κόρη ǰαι τα παράdε. Στέρου ἀǰείνοι ἔφυγανε. Μένα πάλι,—ἤρτα ἀdέ σο σπήλο. Δώǰε με ὁ Θεός."

Σηκώθη ὁ βασιλός· πήγεν σο σπίτιν dου. 'Ο σοqουqǰής πάλι ἔχτσεν ἀ qονάχι. Δώǰε ǰαι dη ναίκαν dου ἀν τοπρά παράdε.

cave inside fell down. The gold pieces shone yellow inside St Irene[1]. Afterwards the man arose. He built up the coins in the cave (?).

Afterwards they came in the morning from that village. The servant came. He looked, "Let us see, are the people dead?" He said, "They are well." Afterwards he said to the servant, "Go, tell your villagers to come here." Afterwards the villagers came there. Afterwards he said, "Sell me these lands of yours, that I may build inns and a house, that the strangers who come here may have lodging." Afterwards they sold them to that man. He brought workmen; he built inns and a house, where strangers should come. He used to receive them. They used to sleep there. He used to give them a bath; clothe them each in a suit of clothes.

Afterwards the king also heard that in such and such a village a rich man was living. To the stranger who comes, he gives a bath; he receives them; he clothes them in a suit of clothes each. Afterwards the king said, "I will go; I will see that man, that we may see what man he is." Afterwards he said to his guard, "Go, find a man to personate me, whom I shall set on the throne, that I may go to see that man." His guard went; he found a street-loafer, a drunkard. He said, "Come, drink raki." He said, "Hasten, that we drink raki." They went to the tavern. He gave him raki to drink. He got drunk. He took him to the king's palace. The king stripped. He put his clothes on the street-loafer. He put him on the throne. And the king took his guard; he went to that man. He put them into the bath, washed them, dressed them in a suit of clothes apiece. Afterwards he said, "We do not ask for clothes. We came to see the master." Afterwards they went out and up to the master. The king said, "Whence did you grow rich?" And the master said, "I,—we were three travelling companions. One asked the king for money and the next asked for his daughter, and I asked of God. Afterwards he cut off his head. Afterwards there remained to me the girl and the money. Afterwards they went away. But as for me I came to the cave here. God gave to me."

The king rose up; he went to his house. The street-loafer built a palace. He also gave his wife a bag of money. After-

[1] St Irene is evidently a haunted rock-cut church. *V.* pp. 15, 241.

Στέρου κατέβασανε το σοqουqj̈ή στο τάχτι. Πάλι ἔβgη το παλό ὁ βασιλός. Ἔφαγανε, j̈' ἔbανε, ἔφτασανε τα μουράδε τουνε.

Ἀνέστης τοῦ Κωνσταντίνου.

Pharasa. 21.

Σηκώθη j̈αι bά σηκώθη. Ἤσανdαι τρία ἀδέλφε. Πήγεν τόϊνα να σωρέψῃ κελέρ. Ἤσανdαι φουqαρἄdες. Σώρεψε ἀν τοπρά κελέρ. Ἤρτε· ἔdριψε τα κελέρε· ἔβgαλε ἀ μισέ τόχτο goj̈ί. Ἤρτε σο μύο· ἔλεσέν dα. Εἶπεν dι *ὁ deϊρμενj̈ής, "Να boίκωμε ἀῤ gουρόκκο." Ἤφαρέν dα. Ζύμωσαν dα ἀῤ goύρι. Το λέβρι čίπ πλέρωσάν dα· čίπ ποίκαν dα ἀῤ goύρι.* Εἶπεν dι *το φδόκκο, "Ἄ με gουπανίσῃ ἀδελφό μου."* Εἶπεν dι č' *ὁ deϊρμενj̈ής, "Ὅπου ἀ εἰπῇ ἀν τεκελεμές, ἀ νἄνι του j̈είνου το κούρι."*

Εἶπεν dι j̈' *ὁ deϊρμενj̈ής, "Να εἰπῶ ἀν τεκελεμές."* Εἶπεν dι, *"Πηάγα σηὐ Ἄδανα. Ἔφαγα ὅαμανικά. Ξείλτσε σα biέχα μου ἀῤ goύdι· φύdεψε dα· ἔβg' ἀ φύτρος· boίj̈ε ὅαμανικά. Ἤβξησε, ἤβξησε· ἔνdουνε ἀ μέγο ὅαμανικό. Δέβη ὁ φύτρος σο ποτάμι γνένdα. Ἔνdουνε ἀ μέγο ὅαμανικό. Πηάγα, πηάγα μό dο πελέj̈ι· j̈ό bόρκα να κόψω ἀῤ gόμα. Ἤρτε ἀν κερβενj̈ής· εἶπεν dι, "Γώ 'χασα σεράνdα καμήλοι ἀdού πέσου."*

Εἶπεν dι *ὁ καλόκκος κι, "Στάθου, να εἰπῶ č' ἐγώ ἀν τεκελεμές."* Εἶπεν dι, *"Εἴχαμε ἀ μελισσόκκο· χάσαμέν dα. Εἴχαμε j̈' ἀ λαχτόρι. Gαλίj̈εψά dα· πηάγα νἄβρω το μελισσόκκο. Πηάγα· ἤβρα το μελισσόκκο. Ἔβgαλε το λαχτόρι ἀ γ̣αράς σο j̈ουφάλιν dου. Εἴπαμ dι, 'Παθέγομε.' Εἴπαν dι, 'Φέj̈ετε καρυδοῦ μέσα.' Ἔφαγαμ καρυδοῦ μέσα. Ἔβgη ἀῤ gαρύδι. bίνεψανε τα φδόκκα θάλε čαι καμbράδε· ἐνόdουνε ἀν dόπας. Ἔβga μόd ἀ βόϊdι čαι ἤγ̣ασα dα. Πηάγα να θερίσω το χωράφι. Ἔβgη ἀν ἀγός. bίνεψα το δερπάνι· καρφώθη σον ἀγό. Θέρτσε ἀγός το χωράφι. Πίεσα τον ἀγό· κάνσα την j̈οιλίαν dου. Ἔβgη ἀ χαρτίο. Ἔψαλα dα· εἶπεν dι, 'Ὁ καλόκκος 's φᾷ το goύρι, č' ὁ deϊρμενj̈ής 's φᾷ κάκι.'"* bιτίεσε.

Ἀνέστης τοῦ Κωνσταντίνου.

wards they brought the street-loafer down from the throne. The old king mounted it again. They ate and drank, they attained their desires.

ANÉSTIS TU KONSTANDÍNU.

21. *The Lying Match*[1].

He rose up and again he rose up. There were three brothers. One went to gather rye (?). They were poor. He gathered a bag of rye. He returned. He threshed the rye; he got out half a measure of grain. He came to the mill; he ground it. The miller said, "We will make a little loaf." He brought it. They kneaded a loaf. They finished up all the flour, they made it all into a loaf. The little boy said, "My brother will beat me." And the miller said, "Whoever tells a story, his shall be the loaf."

And the miller said, "I will tell a story." He said, "I went to Adana. I ate musk-melons. A little piece fell upon my moustache. It took root; a branch grew out; it bore musk-melons. It grew and grew; it became a big musk-melon plant. The branch reached right to the river. It became a big musk-melon plant. I went, I went with the axe; I could not cut it at all. A caravan-man came; he said, "I have lost forty camels in amongst it."

The little scaldhead said, "Stay, I too will tell a tale." He said, "We had a little bee. We lost it. We had also a cock. I rode upon it; I went to find the little bee. I went; I found the little bee. The cock had a wound in his head. We said, 'We are ill.' They said, 'Cut the kernel out of a walnut.' We ate the kernel of a walnut. A walnut-tree grew up. The little boys threw stones and clods; (so many that) they amounted to a field. I went out with an ox, and ploughed it. I went to reap the field. A hare appeared. I threw the sickle at it. It stuck in the hare. The hare reaped the field: I caught the hare; I split open its belly. A paper came out. I read it; it said, 'Let the little scaldhead eat the loaf, and the miller let him eat dung.'" It has ended.

ANÉSTIS TU KONSTANDÍNU.

[1] *V.* p. 234.

PHÁRASA. 22.

Σηκώθη ǰαι bά σηκώθη. 'Σ ἀμ bρώτο ζαμάνι ἤτουν ἀ ναίκα ǰ' ἀν ἄνdρας. Εἴχαν ἀ υἱός. Το φὅόκκο εἴδεν ἀν ὕπνος. Εἶπεν dι, "Γώ εἴδα ἀν ὕπνος." Εἶπεν ἡ μά του, "Πέ με dα." "J̌ό λέγω dα." Gά κατακόλτσεν dα. "Σοτίπος ǰό λές τον ὕπνο;" Ἔφυγε το φὅόκκο. Βράδυνε, βράδυνε. Ἦρτε του φὅόκκου ὁ dadάς. "Ἄ ναίκα, πού πήγε το φὅόκκο;" "'Ζ ἦνε του δεβοοῦ το φὅόκκο! εἴδε ἀν ὕπνος. Εἶπα dι, 'Πέ με τον ὕπνο.' J̌οὔπε με dά. J' ὀγώ πάλι κατακόλτσα τα." Εἶπεν dι ὁ τατάς, "Πέ τα να νάρτῃ το φὅόκκο, νά με εἰπῇ τον ὕπνο." Ἦρτε το φὅόκκο. Εἶπεν dι, "Πέ με τα τού εἴδες τον ὕπνο." Εἶπεν dι το φὅόκκο, "Ὦ τατά, ǰό λέω σε τα." Κά κατακόλτσεν dα ὁ τατάς το φὅόκκο. Πέμεινανε ἄνdρας ǰαι ἡ ναίκα μαναχά τουνέ.

Ἔφυγε το φὅόκκο. Πήγε 's ἀ χωρίος. Στάθη ἀǰεί σο χωρίο 's ἀ νομάτς ǰιράχος. 'Α χρόνο ἔκαμε σο θύριν dου ǰιραχλιέχι. Ρώτσεν dα ἀγάς του, "Σύ τατάς ǰαι μάνα ἔς;" Εἶπεν dι το φὅόκκο, "J̌ό 'χω." Στάθη λἄ χρόνο. Πάλι σά τα ρώτσε, εἶπεν dι, "Τατάς πάλ ἔχω, ǰαι μάνα πάλ ἔχω." "Σοτίπος ǰό πᾷς σον dadά σου κονdά;" Εἶπεν dι, "Γώ εἴδα ἀν ὕπνος. 'Πέ με τά.' Joὔπα τα. J̌αι κατακόλτσαν με." "Πέ με τα μένα τον ὕπνο σου." Εἶπεν dι, "Γώ χέč ǰό λέγω τα." Κατακόλτσεν dα.

Ἔφυγε το φὅόκκο. Πήγε 's ἀν ἄγου χωρίος. Στάθη ἀ νομάτς κονdά. Στάθη ἀ χρόνο. 'Αǰεί ἀγάς του κάτ χρόνο φερίνει το βασιλό,—φταίνει dα,—τα * το βασιλό. Ἔρčεται ὁ βασιλός σο σπίτιν dου. Θωρεῖ το φὅόκκο. Λέ dι κι ὁ βασιλός, "'Adέ το φὅόκκο πρέπει σε μένα." Dρέπεται· ǰό λέ τα. Φήνει, πααίνει ὁ βασιλός.

Λέ dι ἀγάς του, "Τατάς ǰαι μάνα ἔς;" Λέ dι κι, "Ἔχω," λέ dι. "Σοτίπος ǰό κρού ὁ dadά σου ǰαι ἡ μά σου σο νοῦ σου;" "Μένα ὁ dadά μου ǰαι ἡ μά μου κατακόλτσαν με. Γώ ǰό πάω σον dadά μου κονdά." "Σοτίπος κατακοᾷ σε ὁ τατά σου στο σπίτι σας;" "Εἴδα ἀν ὕπνος· ǰαι εἶπεν dι, 'Πέ τα.' Čαι ǰοὔπα τα· ǰαι κατακόλτσαν με." Εἶπεν ἀγάς του, "Πέ με dα μένα τον ὕπνο σου." "J̌ό λέγω σε τά," εἶπεν dι. Κατακόλτσεν dα το φὅόκκο.

22. *The Dream*[1].

He rose up and again he rose up. In a time of old there were a woman and a man. They had a son. The little boy saw a dream. He said, "I have seen a dream." His mother said, "Tell it me." "I will not tell it." She drove him right away. "Why do you not tell your dream?" The little boy ran away. It became evening. The little boy's father came. "Wife, where has the little boy gone?" "May the little boy go to the devil. He saw a dream. I said, 'Tell me the dream.' He did not tell me it. And I then drove him out." The father said, "Tell the little boy to come, to tell me the dream." The little boy came. He said, "Tell me the dream which you have seen." The little boy said, "Father, I will not tell it to you." His father drove the little boy right out. The man and his wife remained alone.

The little boy went away. He went to a village. He stayed in that village with a man as his apprentice. A year he made his apprenticeship at his door. His master asked him, "Have you a father and mother?" The little boy said, "I have not." He stayed there another year. When he asked him again, he said, "A father I have and a mother I have." "Why do you not go and live with your father?" He said, "I saw a dream. 'Tell it me.' I did not tell it. And they drove me out." "Tell me your dream." He said, "I do not tell it at all." He drove him out.

The little boy went away. He went to another village. He stopped with a man. He stopped a year. That master of his every year brings to the king the *, which he makes. The king comes to his house. He sees the little boy. The king says, "I ought to have this little boy." He is ashamed; he does not say it. The king leaves; he goes away.

His master says, "Have you father and mother?" He says, "I have," says he. "Why do you not take thought for your father and your mother?" "My father and my mother drove me out. I will not go and live with my father." "Why does your father drive you out of your home?" "I saw a dream. And he said, 'Tell it.' And I did not tell it; and they drove me out." His master said, "Tell me your dream." "I will not tell it to you," said he. He drove out the little boy.

[1] *V.* p. 256.

Ἔκωσε ἀ χρόνος. Πάλι ἤρτε ὁ βασιλός. Ἔτρέβει ὁ βασιλός· ǰό 'νε το φšόκκο. "Πέρσι εἴšες ἀ φšόκκο· πός τα ποίǰες το φšόκκο;" "Το φšόκκο εἴδε ἀν ὕπνος. Εἶπα di *κι, 'Πέ με* da.' *J̌οὔπε με* da. *'Abiǰεί στην ἄκρα κατακόλτσα* da." *Εἶπεν* di *ὁ βασιλός, "Φερέτε* da *μένα. Ἄ με τα εἰπῇ τον ὕπνο." Ἤβρανε το φšόκκο· ἤφαράν* da. *"Σύ εἴδες ἀν ὕπνος· ἐδώ, πέ με* da." *"Γώ ǰό λέγω τα." Εἶπεν δ' ὁ βασιλός κι, "Πιέσεde* da *το φšόκκο· κονδᾶτε* da *σο χαπəσλιέχι." Κόνσανε το φšόκκο σο χαπəσλιέχι.*

Δέβη ὀφτά χρόνους. Φυάγνε το φšόκκο σο χαπəσλιέχι. Πιτάζει τόϊνα ὁ βασιλός ἀ νομάτς. Λέ di *κι, "'Α φέρω δύο ἄβγα· τ' ἀποίο ἔν ἄβγο, τ' ἀποίο ἔν ἀϊghǿri, νά τα νάβρετε." Ἄšτιέ ὁ βασιλός· νανοῦται. Πααίνει σηˌ gόρην* dou *κονδά. Λέ τι κι, "Κόρη μου, γώ ἔχω πολύ τάρτι." Λέ τ' ἡ κόρη* dou, *"'Ω* dadá, *ἔβgαλ τιζ μαπούσοι στο χαπəσλιέχι· bέλκι να νάβρουνε το γιόνιν* dou." *"'Ε, χάϊde! 'ζ goῦν οί μαπούσοι." Bgαίνει το φšόκκο. Ἔρčεται σο κορίdζι κονδά· τρώ čαι πίνει. Λέ τι το φšόκκο, "Γώ ἀdό ἀ νάβρω τη qολαήν* dou." *Λέ το κορίdζι, "'Ω* dadá, *πέσου ἔς ἀ φšόκκο. Ἔbgαλ τα· bέλκι ἀ νάβρῃ τη qολαήν* dou." *Bγάλει το φšόκκο· φερίνει* da. *Λέ* di *κι το φšόκκο, "Γώ ἀ νάβρω τη qολαή* dou." *Σηκοῦdαι το φšόκκο. Νοίζει ἀ μέγο χενdέκι. Galǰέβει τόϊνα· κουᾷ τα. J̌ό borεῖ να sčιέσῃ το χενdέκι. Galǰέβει τ' ἄβου· ἀχτεῖ τα. Sčιᾷ το χενdέκι. Κρού τη μάρκα σ' ἄβγ' ἀπάνου. Πιτάζει τα ἀǰείνο το βασιλό. Λέ τ' ὁ βασιλός, "'Αφεριμ· ἤβρεν* da *τού πίταξα τ' ἄβγα."*

Πιτάζει ὁ βασιλός τα qəστράχα τουνε· πιτάζει χαbάρι να σκοτώσουνε, τού ἔšει σο χωρίον dou *τα θελικά τ' ἄβγα*[1]*· 's τα σκοτώσουνε. Πάλι ἄšτιέ ὁ βασιλός. "Γώ τούζ ἄν* da *ποίκω; ἄτσονdο τ' ἄβγα τούς θέλει τα σκοτώσω;" Ἄšτιέ. Λέ* di *ἡ κόρη του, "'Ω* dadá, *πάλι ἔbgαλ το φšόκκο· να νάβρῃ τη* qολαήν dou." *Bgαίνει το φšόκκο. Λέ* di *κι, "'Εβρου με σεράνda κόρdοι· ἔβρου με σεράνda* sagh*ǿ*roi." *Βρίσκει τα. Παίρει τα ἀǰεί σου βασιλό το χωρίο. Καθιναίνει* da *τις κόρdοι ση στράτα πέσου· καθιναίνει τις* sagh*ǿ*roi *ση στράτα πέσου. Λέ* di *κι το φšόκκο, "Č' ἀπ' ἀ ἰδῆτε ἀ sčυλί, δώσε* da, *σκοτώσε* da." *Č' ἄπου ἤβρανε ἀ sčυλί, δώκαν* da, *σκότσαν* da. *Ἤκσεν* da *ὁ βασιλός. "'Adé πότς ἔνι; Σκοτώνουνε τα sčυλία." Πιέσαν* da *τις κόρdοι čαι τι*

[1] *V.* § 382.

A year passed. Again the king came. The king looks; the little boy is not there. "Last year you had a little boy; what have you done with the little boy?" "The little boy saw a dream. I said, 'Tell it me.' He did not tell it me. For that reason I drove him out." The king said, "Bring him to me. He shall tell me the dream." They found the little boy; they brought him. "Did you see a dream? Come, tell it to me." "I will not tell it." The king said, "Seize the little boy, throw him into the prison." They threw the little boy into the prison.

Seven years passed. They guard the little boy in the prison. The other king sends a man. He says, "I will bring two horses; you must discover which is a horse, which is a wild horse." The king is amazed; he ponders. He goes up to his daughter. He says, "My daughter, I am in much trouble." His daughter says, "Father, take the prisoners out of the prison; perhaps they will discover the matter." "Come, let the prisoners come out." The little boy comes out. He goes to the girl; he eats and drinks. The little boy says, "I will find what is to be done in this matter. The girl says, "Father, you have a little boy within. Bring him out. Perhaps he will find what is to be done." He takes out the little boy. He brings him. The little boy says, "I will find what is to be done." The little boy rises up. He opens a big trench. He rides the one (horse); he presses him on. He cannot leap the trench. He rides the other; he spurs him. He leaps the trench. He brands the mark on the horse. He sends them to that king. The king says, "Bravo! He has discovered the horses which I sent."

The king sends about their mares,—he sends a proclamation, that they must kill the mares that are in their village; they must kill them. Again the king is astounded. "What shall I do? How can he want me to kill so many horses?" He is astounded. His daughter says, "Father, take out the little boy again, he will discover what is to be done." The little boy comes out. He says, "Find me forty blind men; find me forty deaf men." He finds them. He takes them to that (other) king's village. He sets the blind men in the road; he sets the deaf men in the road. The little boy says, "Whenever you see a dog, strike it, kill it." And whenever they found a dog, they struck it, they killed it. The king heard them. "What is this? They are killing the dogs."

saghéροι· πάγασάν da *σο βασιλό.* *Εἴπεν* di *ὁ βασιλός,* "*Σοτίπος σκοτώνετε τα σčυλία;*" *Εἴπεν* di *το φšόκκο,* "'*Ερχουνdαι σο χωρίο μας, τρῶνε τού φσάγνουνε τα κρᾶτε.* 'Εμεῖς *ǰό* boροῦμε *να πάρουμε στις* qασάποι *κρᾶς.* Τρῶν da *τα σέτρα τα σčυλία.* 'Απιδού *στην ἄκρα κροῦμε τα σčυλία, ǰαι σκοτώνομέν* da." *Šαšτιέ ὁ βασιλός.* "Μέ *πότε πᾶνε σο χωρίο σας, čαι τρῶνε τα κρᾶτε σας, čαι σκοτώνετε τα σčυλία μας;*" *Λέ τι το φšόκκο,* "Μέ *τα σέτρα τα σερνικά τ' ἄβγα,—τούς παίρουνε μουρουδία, čαι πᾶνε 's ἄβγα μας;*" *Πάλι šαšτιέ ὁ βασιλός κι,* "'*Αdέ το φšόκκο, τούς τα γροίξε ἀdέ το χίλι;*"

Λέ di *ὁ βασιλός,* "'*Αdέ το φšόκκο δώσετέ* da *το μουτσούκο το χαζνά.*" *Λέ* di *το φšόκκο,* "*Γώ χαζνάς ǰό ὑρέβω, μά ὑρέβω τη ἀροσύνη σου.*" "'*Υρεπ. 'Αροσύνη μου 's ἐσένα χαΐρι ǰό 'šει.*" "'*Υρέβω,*" *λέ* di *το φšόκκο,* "*το μουτσούκο σου την* gόρη." *Παίρει τα. Φερίνει τα σε τ' ἄβου του βασιλό την* gόρη *κονdά. Κού τα ὁ βασιλός. 'Ηρτε το φšόκκο. Πιτάζει ἀ ζαπτιάς. 'Ερčεται· παίρει το φšόκκο, νά τα μbάση σο χαπəσλιέχι.*

Gaǰέβει τού ἤφαρε το κορίdζι· *λέ* di *κι,* "*Σοτίπος σένα βάζουν σε σο χαπəσλιέχι;*" *Λέ* di *το φšόκκο,* "*Εἴdα ἀν ὕπνος. Εἴπεν* di, '*Πέ με τα.*' *J̌οὔπα τα·* *βάζει με σο χαπəσλιέχι.*" *Λέ* di *στέρου τού ἤφαρεν το κορίdζι,* "*Χαΐρ ὀλά· πέ το τον ὕπνο σου.*" "*Σον ὕπνο μου čάλσε ὅηλος 's τόϊνα μου τη μερᾶ· čάλσε ǰαι στ' ἄβου μου τη μερᾶ ὁ φέvgος. Κρεμάστη στο ǰουφάλι μου ἀν ἄστρο.*" '*Ηκσεν* da *ὁ βασιλός. Εἴπεν* di *κι,* "*Σοτίπος ἀπίδ' ἐmbρό ǰοὔπε*[1] *με* dά; *μού φυαγνίνκε σο*[2] *χαπəσλιέχι.*"

Σηκώθη το φšόκκο. Ποῖǰε γάμος. Πήρε čαι τα δύο κορίdζε. Εἴπεν di *κι τού ἤφαρε στέρου το κορίdζι,* "'*Ο φέvgος εἴμαι 'γώ.* "*Οηλος ἔνι το σιφτενό το κορίdζι. Τού κρεμάστη στο ǰουφά σου*[3] *ἔνι το φšόκκο.*" *boίκανε γάμος.* "*Εφαγανε, ἔbανε, ἔφτασανε σα μουράde τουνε.*

Χρῆστος.

Phárasa. 23.

Σηκώθη ǰαι bά σηκώθη. '*Σ ἀμ brώτο ζαμάνι ἤτουν ἀ νομάτς σημ bόλι· κάτσ' ὀφτά χρόνους. Εἴšε σο σπίτι ἀ ναίκα č' ἀν gόρη.* "*Εγραψε ἡ ναίκα ἀ χαρτίο· πίταξέν* da *σημ bόλι σον ἄνdρα τς. Εἴπεν* di *κι,* "'*Εδώ. Γώ 'dέ ἐνόμουνε περιšάνε.*"

[1] *V.* § 280. [2] *V.* § 282. [3] *V.* § 252.

They seized the blind men and the deaf men; they led them to the king. The king said, "Why are you killing the dogs?" The little boy said, "They come to our village; they eat the meat, which the people kill. We cannot get meat from the butchers. Your dogs eat it. For this reason we strike the dogs, and kill them." The king is astounded. "But however do they go to your village and eat your meat, and you kill our dogs?" The little boy says, "But your stallions,—how do they take the scent and come to our mares?" Again the king is astounded, saying, "This little boy, how did he learn this device?"

The king says, "Give this boy, the little fellow, the treasure." The little boy says, "I do not ask for treasure, but I ask for your health." "Ask (a boon). My health is of no advantage to you." "I ask," says the little boy, "your youngest daughter." He takes her. He brings her nigh to the other king's daughter. The king hears of it. The little boy came. He sends a policeman. He comes; he takes the little boy, to put him in prison.

The girl, whom he brought, is talking; she says, "Why do they put you into the prison?" The little boy says, "I saw a dream. He said, 'Tell me it.' I did not tell it. He puts me into prison." Afterwards the girl, whom he brought, says, "Nay; tell your dream." "In my dream the sun struck me on one side, and on the other side the moon. From my head there hung a star." The king heard it, he said, "Why did you not tell me it before now? I would not have kept you in the prison."

The little boy rose up. He made a marriage. He married both the girls. The girl whom he brought afterwards said, "I am the moon. The sun is the first girl. That which hung from your head is the little boy." They made a marriage. They ate, they drank, they attained their desires.

KHRÍSTOS.

23. *The Son of the Magic Head*[1].

He rose up and again he rose up. In a time of old there was a man in Stambul; he remained there seven years. He had in his house a wife and a daughter. His wife wrote him a letter; she sent it to Stambul to her husband. She said, "Come here; I am in trouble here."

[1] *V.* p. 278.

Σηκώθη· galĩjεψε· ἔρčεται ση στράτα. Σκοτεινά ἤγρε ἀ ξερό čουφάλι. Ἤσπρισε ση στράτα πέσου. Πή ἀν gόμα στράτα. Ἄτρίστη· εἶπεν di κι, "Ἀτέ το čουφάλι πότς ἔνι;" Εἴšε ἀ γράμα σο μετώπιν dου. "Μένα σκότσε με ἕνα· γώ ἀ σκοτώσω ἐνᾶ." Ἔβgαλεν το μαšαίρι· * του μετωποῦ το γράμα. Λίτεψέν da σου γλεχοῦ την ἄκρα. Μούτσεν da σα μέσε του.

Ἤρτε σο σπίτιν dου. Ἔβgαλε τα ρούχα του. Πήγε ἡ κόρη του σο čουβάϊδι· ἔπλυνε του τατά ς τα ρούχα. Πέμεινη το γλέχι. "Ἀτέ πότς ἔνι;" Δώčεν da ση γwώσα τς. Το πομεινό ξέšεν da. Ἤρτε σο σπίτι. Στάθη πένde μήνες· φορτώθη το κορίdζι. Γροίξαν da ὁ dada τς čαι ἡ μά τς. Στρίνξε ἄνdρας τη ναίκα· εἶπεν di, "Ἄ ναίκα, ἀdέ πότς ἔνι ς κόρ τ σου τ' ὄργο; ἡ κόρ τ σου ἔνι φορτωμένο." Νανόστη. Εἶπεν di ἀτέ, "Πρέπει να σκοτώσωμε μεῖς· dράπαμε πολύ ἀπιdέ στ' ὄργο. Στρίνga τηv gόρ τ σου· ρώτα τα, να ἰδοῦμε, μόde dίνα φιλήθη." Στρίνξε dη κόρη. "Σύ, κόρη μου, σύ μόde dίνα κάdζες και σηκώθης; εἶσαι φορτωμένο." "Ὦ dadά, γώ κανείνα čό gᾶjεψα. Γώ 'παπού 'dé[1] χabάρι jό 'χω." Ἔμωσε ὁ τατάς το τουφάνκι, νά τα σκοτώση· κι, "Τράπα πολύ." Ἤφαρε ἀ γρᾶ· ἔmbασέν da πέσου. Τιμάρεψε το κορίdζι, σώς τού να γενήση. Ποίjε ἀ φšόκκο.

Εἶde ὁ βασιλός ἀν ὕπνος. Σον ὕπνο ἤφαρανε το τραπέζι, να φᾷ ὁ βασιλός ψωμί. Ἔρχουνdαι ἐνᾶ λύčοι. Πήρανε στο βασιλό ὀmbρό τα κρᾶτε· ἔφαγαν da. "Ἐγώ θέγω να νάβρουνε τον ὕπνο μου. Πιτάξετε νομάτοι να νάβρουνε τον ὕπνο μου." Ἤρτε τόϊνα σο χαϊζί. Τσανεούσανdαι ση στράτα τα φšόκκα. Εἶπεν di ὁ ζαπτιάς κι, "Φύετε, φšόκκα, μή σες čεγναdήση τ' ἄβγο." Εἶπεν di κι čαι το φšόκκο, "Ἄμε πό παρčείκο." Τα φšόκκα ἔφυγανε· πέμεινε ἀjείνο του κορdζοῦ το πiǰόκκο. "Σύ,—εἶde ὁ βασιλός ἀν ὕπνος,—ἤρτες να νάβρης νομάτοι να γιορdιέσουνε dου βασιλό τον ὕπνο." Ἄšτιέσε čαι ὁ ζαπτιάς, κι, "Ἀdέ το φšόκκο τούς τα κατέšει, τού εἶde ὁ βασιλός τον ὕπνο[2];" Ρώτσε ὁ ζαπτιάς τα φšόκκα, "Ἀτέ τούνους υἱός ἔνι;" Εἶπαν da τα φšόκκα. Πήγε ὁ ζαπτιάς σου φšόκκου το σπίτι. Εἶπεν τομ babούκαν dου, "Σύ ἔς

[1] For ἀdέ.

[2] For order *v.* § 382.

He rose up. He rode; he is going on the road. In the dark he found a dried head. It shewed white on the road. He went a little way. He turned back; he said, "This head, what is it?" It had a writing on its forehead, "One killed me: I will kill nine." He took out his knife; he cut out (?) the writing on the forehead. He tied it in the corner of his kerchief. He put it into his belt.

He came to his house. He took off his clothes. His daughter went to the stream. She was washing her father's clothes. The kerchief remained over. "What is this?" She put it to her tongue[1]. The rest she threw away. She returned to the house. She stayed there five months. The girl became with child. Her father and her mother found it out. The man called his wife; he said, "Wife, what is this deed of your daughter? Your daughter is with child." He pondered. He said, "It is fitting that we kill her. We are put to great shame because of this matter. Call your daughter; question her, that we may see, with whom she has fallen in love." She called the girl. "You, my daughter, with whom have you been sitting down and rising up? You are with child." "Father, I have spoken to no man. I have no knowledge whence this is." The father loaded his gun, to kill her, saying, "I am put to great shame." He brought an old woman; he put her into the house. She tended the girl until she should be delivered. She bore a little boy.

The king saw a dream. In this dream they brought the table, for the king to eat bread. Nine wolves come. They took the flesh from before the king; they ate it. "I want them to discover my dream. Send men to discover my dream." A man came to the place. The little boys were playing in the street. The soldier said, "Run away, little boys, lest the horse trample you." And the little boy said, "Go a little more over that way." The little boys went away; there remained the girl's little son. "The king has seen a dream; you have come to find men to interpret the king's dream." And the soldier was astonished, saying, "This little boy, how does he know what dream the king has seen?" The soldier asked the little boys, "Whose son is this?" The little boys told him. The soldier went to the little boy's

[1] The other version explains why. "She put it into her mouth in order to wring out the clothes."

ἀ υἱός. Ἔτρέβει τα ὁ βασιλός. Εἴδε ἀν ὕπνος· νά τα γιορδιέσῃ." Εἴπεν δι ὁ babούκας του, "Ἐγώ υἱός ϳό ἔχω." Εἴπεν δι ὁ ζαπτιάς, "Χαΐρ· ἔς υἱός. Γώ εἴδα το." Βράδυνε· ἤρτε το φὄόκκο. Εἴπεν δι, "Ὦ υἱό μου, σύ θέλ να ὑπᾷς; ὑρέβει σε ὁ βασιλός." Εἴπεν δι, "Ὦ dadά, γώ ἀ ὑπάω." Ὕπνωσανε.

Ξημέρεψε. Galῖϳεψε ὁ ζαπτιάς 's ἄβγο. Εἴπεν δι, "Παρπάδει, ἔ φὄόκκο!" Εἴπεν δι το φὄόκκο, "Χαΐρ. Γώ ἀ galῖϳέψω· σύ ἀ παρπατής." Ἔκwαψε ὁ ζαπτιάς, κι, "Γώ ϳό borῶ να παρπατήσω." Galῖϳεψε το φὄόκκο. Παρπάτσε ὁ ζαπτιάς. Πηάγανε σο βασιλό. Εἴπεν δι ὁ βασιλός, "Σύ θέλ να νάβρῃς τον ὕπνο μου;" Εἴπεν δι το φὄόκκο, "Γω πείνασα· φερέτε να φάω." Εἴπεν δι ὁ βασιλός, "Παγάσετέ τα σο σπίτι· ἐμώσετε τη ϳοιλίαν dου." Ἤφαρανε το ψωμί. Εἴπεν δι το φὄόκκο, "Φερέτε μ' ϳ' ἀ ὄαμανικό." Ἔφαε το φὄόκκο το ὄαμανικό. Σήκωσανε το τραπέζι.

Εἴπεν δι το φὄόκκο, "Νομάτε το μαὄαίρι μου." Εἴπανε τού εἴνdαι σο σπίτι πέσου, "Το μαὄαίρι ἤτουνε το μέτρο." Λέ δι το φὄόκκο κι, "Χαΐρ. Το μαὄαίρι ἤτουνε το μόνα." Το φὄόκκο, πάλι το μαὄαίρι του ϳείνου μά ἤτουνε. Λέγκε το φὄόκκο ψέματα. Ϳό bόρκανε να σηκώσουνε το φὄόκκο. "Γώ τ'[1] ἄ μή πάρω το μαὄαίρι μου, τον ὕπνο ϳό λέγω τα." Παρακάλεσανε πολύ, "Ἐδώ, γιαβρού μου, πέ τον ὕπνο." Εἴπεν δι το φὄόκκο, "Γώ ἀ φσαώσω το θύρι. Σο σπίτι σου πέσου ἔς ἐνἆ νομάτοι. Ἄν da ταχλαδίσω, ἀ νάβρω το μαὄαίρι μου." Εἴπεν δι ὁ βασιλός, "Πιέσ' ταχλάδει τα." Ἤφαρε το φὄόκκο τα ἐνἆ gorίdζε. Ξύμνωσέν da. Ἴπ ἔβgανε σερνιἴοί· εἶχανε πουρἴούκα. "Τεδέ ὁ ὕπνο σου ἤτουνε. Τρώγκανε ἀτιά οἱ νομάτοι το κρᾶ σου[2]. Πνώγκανε μό dη ναίκα σου. Ἀκριβά καμούσανdαι." Ἤφαρε ϳελάτοι· ἔκοψε τα ϳουφάλια τουνε. Εἴπεν δι ὁ βασιλός, "Πό ὑρέβεις baχῖίσι, κι τον ὕπνο μου γιορδιέσες τα;" Το φὄόκκο εἶπεν δι, "Γώ ὑρέβω την ἀροσύνη σου." Δωῖεν da ὁ βασιλός το φὄόκκο ἀ χωρίος. Ἔφαέν da. Ἔφτασαν σα μουράδε του.

Χρῆστος.

Phárasa. 24.

Σηκώθη ϳαι bά σηκώθη. Ἴσ ἀμ brώτο ζαμάνι ἤτουνε ἀ νομάτς č' ἀ ναίκα. Εἶχανε ἀ φὄόκκο. Ἔνdουνε πένδε χρονῶ. Ἀράτσανε

[1] τ' = τού. [2] *V.* § 280.

house. He said to his grandfather, "You have a son. The king wants him. He saw a dream; he is to interpret it." His grandfather said, "I have no son." The soldier said, "No, you have a son. I saw him." It was evening. The little boy came. He said, "My son, do you wish to go? The king wants you." He said, "Father, I will go." They went to sleep.

The day dawned. The soldier mounted his horse. He said, "Walk, little boy." The little boy said, "No, I will ride, you shall walk." The soldier wept, saying, "I cannot walk." The little boy mounted the horse. The soldier walked. They went to the king. The king said, "Are you willing to discover my dream?" The little boy said, "I am hungry; bring me something to eat." The king said, "Take him to the house; fill his belly." They brought bread. The little boy said, "Bring me also a musk-melon." The little boy ate the musk-melon. They took away the table.

The little boy said, "Give me my knife." The people who are in the house said, "The knife was ours." The little boy says, "No, the knife was mine." But the knife did not belong to the little boy. The little boy was telling lies. They could not move the little boy. "If I do not get this knife of mine, I will not tell the dream." They besought him very much; "Come, my dear, tell the dream." The little boy said, "I will shut the door. In your house you have nine people. If I throw them down and examine them, I will find my knife." The king said, "Take them, throw them down." The little boy brought the nine girls. He stripped them. They all proved to be men. "This was your dream. These men were eating your meat. They were sleeping with your wife. They were pretending to be true." He brought executioners. He cut off their heads. The king said, "What present do you seek for interpreting my dream?" The little boy said, "I seek your good health." The king gave the little boy a village. He lived upon it. They attained their desires.

KHRÍSTOS.

24. *The Talismans and the Golden Boy*[1].

He rose up and again he rose up. In a time of old there were a man and a woman. They had a little boy. He grew to

[1] *V.* p. 279.

ἀ σκόλειες, νάν da *καθίνουνε, να μάθῃ γράματα.* Ἀράτσανε· *ǰό* bórkανε *να νάβρουνε. Στέρου ἤβρανε ἀ σκόλειες.* Ἤdουνε *ἀ νομάτς· λέγκαν* di *τ' ὄνομάν* dou Γιώργη. *Κάθινάν* da *ἀǰεί σο σκόλειο, ἀǰεί σο δάσκαλο.*

Στέρου, στα πένde χρόνες στέρου, ἤρτε *ὁ* dadás *του čαι ἡ μά του.* Εἴπαν di, "Μεῖς *εἴμεστε νηστικά. J̌ό 'χομε ψωμί να φᾶμε."* Δώǰεν da *ἀν* drapézi. *Πάγασάν* da *σο σπίτι τουνε.* Εἴπεν di *ὁ δάσκαλος,* "Σαμού *ἄν* da *παγάσετε σο σπίτι σας, πέde* di, 'Noígo, *ἔ τραπέζι.'* 'Adóde *ἀ βgoῦνε* da *φαΐα.* 'A *φᾶτε."* *Στέρου πάγασάν* da *σο σπίτι τουνε.* Ἔφαγανε *δύο τρία χρόνες. Στέρου, φodές δεβαίγκε ὁ βασιλός,* εἴπαν di, "'Ορισε, *να φᾶμε."* *Σαμού πήγε ὁ βασιλός σο σπίτι τουνε, μindέρε, νιστία* ǰoῦχαν. Ἤφαρανε *ἀν* drapézi· *ψωμί* ǰoῦσε. Εἴπαν di, "Noígo, *ἔ τραπέζι."* Noíghə *το τραπέζι· ἔβgανε φαΐα čαι ψωμία.* Ἔφαγε *ὁ βασιλός. Σηκώθη· πήγε σο σπίτι του. Πίdαξε τοῦ* goftérη· εἶπεν di κι, "'Aǰείνο *το τραπέζι νάν* da *πάρετε, νάν* da *φέρετε."* *Πήγε ὁ κοφτέρ· πήρεν το τραπέζι· ἤφαρέν* da *σου βασιλό το σπίτι.*

Στέρου στα πένd' ἔξε ἡμέρες πείνασεν ὁ γέρος čαι ἡ γρᾶ. Στέρου πηάγανε πάλι σο δάσκαλο· εἴπαν di, "Ἤρτε *ὁ βασιλός· πήρεν το τραπέζι. Μεῖς πείνασαμε. Νά μαζ δώσῃς ἀν ψωμί να φᾶμε."* *Στέρου δώǰεν da ἀ γαϊδίρι· ἄέγκε λίρες. Πάγασάν* da *σο σπίτι τουνε. Τοπλάτσανε λιέγα λίρες. Ποίκανε δύο τρία* ndáïγια. *Στέρου κόλτσαν* da *σον čobάνο. Πήγεν ὁ čobάνος· μούασέν* da *σο ρουσί.* Ἤφαρεν *του ǰείνου το γαϊρίδι· δώǰεν* da *ἀǰείνο το νομάτη.* Εἴπεν di κι, "To *σόνα το γαϊδίρι ξείλτσε στο gáǰι· ψόφτσε."* *Στέρου ἔφαγανε ἀǰείνο τιζ λίρες, τού σώρεψανε, τού ἔμbασανε 's ἀν dáï. Στέρου σαμού* da *ἔφαγανε, čίπ πλερώθανε. Πείνασανε.*

Πηάγανε πάλι σο δάσκαλο. "Πείνασαμέ." *Στέρου δώǰεν da ἀ* ghəǯgελέgι· εἶπεν di, "'Aμέde, *καρακώσετε τα θύρε σας, μbάde πέσου, κανίσετε το* ghəǯgελέκι." *Στέρου πάγασάν* da. *Čάς τα εἶπε, κάνσαν* da. Ἔβgη *δύο ἀράποι μό* da *κουτέκια· κουbάνσανε το γέρο čαι τη γρᾶ. Στέρου εἴπανε,* "Πάαζ *μες σου βασιλό το σπίτι."* *Πάγασέν* da *σου βασιλό. Πήρεν* da *του βασιλό ἡ ναίκα, νάν* da *ψήσῃ. Σαμού* da *κάνσανε, ἔβgανε δύο ἀράποι. Κουbάν-*

five years old. They sought for a school, to put him into, to learn letters. They sought; they could not find one. Afterwards they found a school. There was a man; he was called George. They put him in that school, with that schoolmaster.

Afterwards, five years afterwards, his father and mother came. They said, "We are hungry. We have not bread to eat." He gave them a table. They took it to their house. The schoolmaster said, "When you have taken it to your house, say, 'Open, table.' Then the victuals[1] will come out from it; you shall eat." Afterwards they took it to their house. They ate for two or three years. Afterwards, as the king was passing by, they said, "Be pleased that we eat." When the king went to their house; they had no cushions, no fire. They brought a table; there was no bread. They said, "Open, table." The table opened; victuals[1] and bread came out of it. The king ate. He rose up; he went to his house. He sent the executioner; he said, "You shall take that table, you shall bring it." The executioner went; he took the table; he brought it to the king's house.

After five or six days the old man and the old woman became hungry. Afterwards they went again to the schoolmaster. They said, "The king came; he took the table. We are hungry. Give us some bread to eat." Afterwards he gave them a donkey; its droppings were gold pieces. They took it to their house. They amassed some gold. They filled two or three bags. Afterwards they sent it out to the shepherd. The shepherd went; he hid it in the mountain. He brought his own donkey; he gave it to that man. He said, "Your own donkey fell off the rock; it died." Afterwards they consumed the gold which they had collected, which they had put into a bag. Afterwards when they had consumed it, it was all finished. They became hungry.

They went again to the schoolmaster. "We are hungry." Afterwards he gave them a gourd; he said, "Go, shut your doors, go inside, cut the gourd." Afterwards they took it away. As he told them, they cut it. Two negroes came out of it with clubs; they beat the old man and the old woman. Afterwards, they said, "Take us to the king's house." They took it to the king's (house). The king's wife took it, to cook it. When they cut it, two negroes came out of it. They beat the king and his wife;

[1] Or *broth*. *Cf.* φαγί in glossary.

σανε το βασιλό čαι dη ναίκα dου· πήρανε το τραπέζι· πάγασάν da σου γέρου το σπίτι. Στέρου πήρανε το ghəğgελέgι· πάγασάν da σου čοbάνου το σπίτι. Πήρεν da του čοbάνου ἡ ναίκα. Č' ἀπού da κάντσανε, ἔβgανε δύο ἀράποι. Κουbάντσανε dον čοbάνο ǰαι τη ναίκαν dου. Πήρανε το γαϊδίρι· δώκαν da το γέρο. Πάγασέν da σο σπίτι του.

Στέρου ἀǰείνο ὁ δάσκαλος πααίνκε 's ἀ χωρίος. Ἤσανdαι δύο χαριένε· ἤμανε λίρες ǰαι gουμούσι. Στέρου εἶπεν dι, "Μή βουdᾶς τα ὄρε σου ἀdέ σα χαριένε." [Στέρου do φšόκκο, σαμού πήγε ὁ νομάτς, βούτσε μουτσούκο το δαχτύλιν dου. Čάλτσεν do σο čουφάλιν dου. Στέρου ἔνdουνε do ǰουφάλιν dου μό ἀλτούνι. Λίdεψεν do δαχτύλιν dου μό d' ἐν čαπούτι. Σάμου ἤρτε ὁ νομάτς, εἶbεν dι κι, "bότς ἐνόσουνε σε δαχτύλι σου;" Εἶπεν dι κι, "Φodές φταίνκα qαλέ μου, ἄbι ἔκοψέ da." Στέρου do φšόκκο ἔφυεν.

Ἔbσαζανε ἀ ἴdι. Πήγε· πήρεν dην ǰοιλίαν dου· δέbασέν do σο ǰουφάλιν dου. Πήγε· πέτασε σο ποτάμι. Ἔνdουνε το ποτάμι μό ἀλτούνι.] Κόπη του βασιλό το χαμάμι ἀλτούνι[1]. Ἤτουνε ἡ κόρη του· πλυναίνκε. Πήγε· εἶπεν dι, "Γώ ἀ bάρω ἀǰεινέ το φšάχι." Εἶπεν dι ὁ βασιλός, "Ἀǰείνο ἐν κάμι. Ἄ σε δώσω 's ἀν gαό φšάχι." Στέρου εἶπεν dι ἡ κόρη dου, "Γώ ἄν da bάρω ἀdό το φšάχι." Πήρεν da· χωρίστη στον dadά τς.

Φταίνκε ὁ dadά τς qαbγάς μόd ἔν' ἄγου βασιλός. Πήγε ǰἆι ǰείνο το φšάχι σο qαbγά, να γρέψῃ. Πήγε, καλῖǰεψε ἀïghὰρι ἄbγο. Πήγε, qὸρσε τ' ἀσκέρι. Ἤρτε σο σπίτι του. Στέρου šαšτιέσε ὁ βασιλός. Εἶπεν dι, "Τίς ἔνι ἀdέ το φšάχι;" Πάλι ποῖǰε qαbγάς. Πήγε το φšάχι· qὸρτσε τ' ἀσκέρ. Πήγε γνᾶς· qὸρτσε čαι το πομεινό τ' ἀσκέρι. Ἔκοψε το μουτσούκον dου το δαχτύλι. Δώǰεν do ὁ βασιλός ἀ γλέχι το μουτσούκον dου σ' κόρ. Στέρου πήγε ἡ πεθερά του ἀǰεί σο φšάχι, "Να ἰdοῦμε τίς ἔν." Εἶdεν dι κι, ἔνι ὁ γαmbρός. Πήγε· qορdιέσε γάμος σεράνda μέρες, σεράνda νιέχτες. Ἔφαγανε, ἔπανε, ἔφτασανε σα μουράdε τουνε.

Θωμᾶς Στεφάνου.

[1] For the use of κόφτω, *v.* § 381.

they took the table; they carried it to the old man's house. Afterwards they took the gourd; they brought it to the shepherd's house. The shepherd's wife took it. And when they cut it, two negroes came out. They beat the shepherd and his wife. They took the donkey; they gave it to the old man. He took it to his house.

Afterwards that schoolmaster was going to a village. There were two cauldrons; they were full of gold pieces and silver. Afterwards he said, "Do not dip your hands into these cauldrons." [Afterwards the little boy, when the man went away, dipped in his little finger. He touched his head with it. Afterwards his head became all gold. He tied up his finger with a piece of cloth. When the man came, he said, "What has happened to your finger?" He said, "When I was making my pen, the knife cut it." Afterwards the little boy went away.

They were killing a goat. He went and took its belly. He passed it over his head. He went and jumped into the river. The river became all gold.][1] The king's bath was turned into gold. His daughter was there; she was washing. She went; she said, "I will marry that boy." The king said, "He is a bad boy. I will give you to a good boy." Afterwards his daughter said, "I will marry this boy." She took him. She parted from her father.

Her father was making war with another king. And that boy went to the war, to look on. He went; he mounted a wild horse. He went; he destroyed the army. He returned to his house. Then the king was astonished; he said, "Who is this boy?" Again he made war. The boy went; he destroyed the army. He went again; he destroyed the rest of the army. He cut his little finger. The king had given a handkerchief to his youngest daughter. Afterwards his mother-in-law went to the boy, "Let us see, who he is." She saw that it is her son-in-law[2]. She went; she made a wedding forty days, forty nights. They ate, they drank, they attained their desires.

THOMÁS STEPHÁNU.

[1] The passage in square brackets is inserted from a version taken down in the previous year from the same narrator, in place of the same passage much curtailed.

[2] She recognised as a bandage on the little finger of the golden hero the handkerchief which the king had given to the daughter who married the scaldhead.

PHÁRASA. 25.

Σομ brώdo ζαμάνι ἤτουνε ἀμ παπάς. Πήγε να νάβρῃ ἀν gečí. Πήγε 's ἀ χωρίος. Ἤτουνε λέμ babás· εἶπεν di κι, "Πού παίνεις;" Εἶπεν di ὁ babás, "Πααίνω να νάβρω ἀν gečí." Εἶπεν di, "'Σ πάγω č' ἐγώ, να νάβρω čαι γώ ἀν gečí." Σηκώθανε, πηάγανε 's ἕν' ἄγου χωρίος. Ἤτουν ἀjεί λέμ babás. Πηάγανε čαι da τρία 's ἕν' ἄγου χωρίος. Ἤβρανε λέμ babás. Πήρανε jαι jείνο τομ babá· πηάγανε. 'Ενόσανdαι ὀφτά παπάδες.

Φodές πααίνκανε 's ἀ χωρίος, ἤτουνε ἀ ναίκα· φταίνκε ξύα. Ἤdουνε jαι ἀν τεπεκόζης. Χίτσε ὁ τεπεκόζης· πιέσε τα ὀφτά παπάδες· ἤφαρέν da σο σπίτι του. Το βραδύ ἔψησε τόϊνα τομ bαπά· ἔφαέν do. Ἤτουνε ἀλειμαdιέρη· ἔφαέν da· μέτσε.

Σηκώθανε τα ἔξε παπάδες. Ἔζεσανε το σογλί. Μούχτσαν da σο τεπεκόζη το φτάλμι. Κοριαίνανε dον τεπεκόζη. Ἔφυγανε. Πέσου σο στάβγο εἴšεν ὁ τεπεκόζης ὀφτά κατό πρόβατα. Ἔmbανε σο στάβγο. Ξεgdείρανε τα ἔξε πρόβατα. Φήgανε τα jουφάλε jαι da qονϊρούχε. Ἔmbανε σα δέρματα πέσου. Τηνεβίdζα σηκώθη ὁ τεπεκόζης· ἔβgαλε τα πρόβατα· πιέσεν da στο jουφάλι jαι στο qονϊρούχι. Ἔβgαλέν da τα ὀφτά κατό πρόβατα ὄξου. Καράκωσε da θύρε. Ἔmbη πέσου· ἀράτσε τα ἔξε παπάδες. Jό bόρκε da νάβρῃ. Ἤβρε da ἔξε πρόβατα φσαγμένα.

Πήρανε τα ἔξε παπάδες τα ὀφτά κατό πρόβατα· πηάγανε σο σπίτε τουν. Δώκανε jαι τού ἔφαγε ὁ τεπεκόζης το babá τη ναίκα κατό πρόβατα. Εἶπεν di κι ἡ ναίκα, "Κάνde το μόνα ὁ babás;" Εἶπαν di, "Στάθη να qαζανdίσῃ j' ἄβου." Πήρανε jαι da ἔξε παπάδες 'πο κατό πρόβατα. Πηάγανε σα σπίτε τουνε. Ἔφαγανε, ἔπανε, ἔφτασανε σα μουράτε τουνε.

Θωμᾶς Στεφάνου.

PHÁRASA. 26.

Σηκώθη jαι bά σηκώθη. 'Σ ἀμ brώdo ζαμάνι ἤτουνε ἀ γρᾶ j' ἀ νομάτ. Ἤτουνε φοβᾶς. Galίνκεν da ὄξου· κατουράνκε. 'Ενότουνε ἀ φενgούσκος. Ἔβgαλέν da ὄξου. Εἶπεν di κι ἀjείνο ὁ

25. *The Cyclops*[1].

In the old time there was a priest. He went to get a goat. He went to a village. There was another priest. He said, "Where are you going?" The priest said, "I am going to get a goat." He said, "Let me come also, to get a goat." They rose up; they went to another village. There was there another priest. And the three went to another village. They found another priest. They took that priest also, they went on. They made up seven priests.

As they were going to a village, there was a woman; she was cutting wood. There was also a Cyclops. The Cyclops ran up; he seized the seven priests. He carried them to his house. In the evening he roasted one priest; he ate him. He was fat. He ate him; he got drunk.

The six priests rose up. They heated the spit. They drove it into the Cyclops' eye. They blinded the Cyclops. They ran away. Inside the stable the Cyclops had seven hundred sheep. They went into the stable. They flayed six sheep. They left their heads and their tails. They got into the skins. In the morning the Cyclops rose up; he drove out the sheep; he took them by the head and tail. He drove out the seven hundred sheep. He shut the doors. He went inside; he searched for the six priests. He could not find them. He found the six sheep killed.

The six priests took the seven hundred sheep; they went to their houses. They also gave a hundred sheep to the wife of the priest, whom the Cyclops had eaten. The woman said, "Where is my priest?" They said, "He has remained to gain yet more." And the six priests took a hundred sheep each. They went to their houses. They ate, they drank, they attained their desires.

THOMÁS STEPHÁNU.

26. *The Coward and the Markáltsas*[2].

He rose up and again he rose up. In a time of old there was an old woman and a man. He was a coward. She used to put him outside for his needs. There was a moon (? moonlight).

[1] *V.* p. 217. [2] *V.* p. 251.

φοβᾶς κι, "Ἄν μ' ἐνότουνε[1] φεγούσκος, μό τούνα ἀ ὑπᾶς σο ghəριχλιέχι;" Εἶπεν di κι ǰ' ἡ ναίκα του, "***." Καράκωσεν dη θύρα· κόνσεν da ὄξου. Εἶπεν di κι ǰ' ἄνdρας της, "Ἀμάνι νόμας ἀγ gούτι λέβρι, ǰαι δύο βά, ǰαι να ὑπάγω γώ."

Πήγε, πήγε. Ἤρτε 's ἀν πίδι ἰράστα. Ἔβgη ἀǰεί σο πίδι. Ἦσαν δύο μαρκάλτσες· ἤρτανε δύο μαρκάλτσες. Εἶπαν di κι, "Κατέβα κάτου· ἀρέ σε φᾶμε." Βίνεψαν θάλε. Εἶπαν di κι, "Ποίκ ἀdέ τα θάλε λέβρι." Κνίστη ψέματα· μούχτσεν do θάλι σην τσάκαν dου. Φήčεν do θάλι· ἔβgαλεν το λέβρι ση χούφταν dου· ἔτριψεν da ψέματα. Εἶπεν di κι, "Νά 'dέ το λέβρι." Εἶπεν di ὁ νομάτ κι, "Ποιǰετε και σεῖς λέβρι." Πήραν το θάλι οἱ μαρκάλτσες· ἔτριψαν το θάλι· ǰό bόρκανε da boίκουνε λέβρι. Ποίκαν da κορκότ. Βίνεψαν ἀ θάλι πάλι. Εἶπαν di κι τ' ἀρκούδε, "Ποίκ το θάλι νερό." Κνίστη ψέματα πάλι. Φήǰεν do θάλι σην τσάκαν dου· πήρεν το βό σα ὄέρε του· ἔφσιŋξεν da. Εἶπεν di κι, "Νά το νερό."

Εἶπαν di τ' ἀρκούδε κι, "'Εδώ, να ὑπᾶμε. Να ἰνῆς το μέγο μας." Πήγεν ǰαι čείνος. Ἔστρωσάν do ἀ στρώσι σου ὀdά· πνοῦνε. Ὕπνωσε. Εἶπαν di τ' ἀρκούδε κι, "Μεῖς τούζ ἄν da ποίκωμε, da σκοτώσωμε;" Εἶπαν di κι τ' ἀρκούδε κι, "Να ζέσωμε δύο τρία χαριένε νερό· τα κουπώσωμε ση στρώσιν dου, τα κάψωμε." Ἔζεσανε το νερό. Χαζιρλάτσανε ἐνᾶ δέκα κουτέκε. Πηάγανε, da κουπώσουνε το νερό. Σηκώθην ǰ' ὁ νομάτ· ἔθaǰε ση στρώσιν dου ἀ μέγα ξύο. Ἤρτανε τ' ἀρκούδε· κούπασανε το νερό ση στρώσιν dου. Χεμέν δώκαν do μό da κουτέκε. Ἔφυγανε χεμέν. Ξημέρεψε. Ἤρτ' ὁ νομάτ· κάτσε ση στρώσι. Κνίθεται ǰαι τειρίθεται. Ἤρτανε πουά ἀρκούδε. Εἶπαν di κι, "Πός κνίθεσαι;" Εἶπεν di κι ǰαι ǰείνος, "Ἴδρωσα· ἐμώθανε τα φτείρε σα ρούχα μου." Εἶπαν di κι ǰαι ǰείνοι κι, "Τούζ ἄν da ποίκωμε να σκοτώσωμε; Τού τα κουπάνσαμε, ἐνόσανdαι φτείρε· čαι τού κουπάσαμε το νερό, ἐνότουνε ἴdρος." Πηάγανε οἱ μαρκάλτσες.

Εἶπαν di κι πάλι, "Νά ζέσωμε νερό." Ἔζεσανε τρία χαλǰία νερό. Γρεφτίŋκε ǰ' ὁ νομάτ στην πένǰερα. Εἶπεν di κι ὁ νομάτ, "'Σ πάγω, στέκω το ξύο." Πήγε· ἔθaǰέν do. Ἤρτανε πάλι τ'

[1] μ' is for μά, *not*, *q.v.*

She put him out. The coward said, "If there were no moon, with whom would you be going off to make love?" His wife said, * * *[1]. She shut the door; she pushed him out. And her husband said, "Well, give me a little flour, and two eggs, and I will go away."

He went on and on. He came up to a pear-tree. He came out there to the pear-tree. There were two Markáltsas. Two Markáltsas came. They said, "Come down; we will eat you now." They threw stones. They said, "Make these stones into flour." He pretended to scratch himself. He pushed the stone into his bosom. He left the stone there. He brought out the flour in his hand; he pretended to rub it. He said, "Here is the flour." The man said, "And you also make flour." The Markáltsas took the stone. They rubbed the stone. They could not make it into flour. They made it into groats. Again they threw up a stone. The bears said, "Make the stone into water." He again pretended to scratch himself. He left the stone in his bosom. He took the egg in his hands; he crushed it. He said, "Here is the water."

The bears said, "Come, let us go. You shall be our chief." He also went. They laid down a bed for him in the room. They go to sleep. He went to sleep. The bears said, "What shall we do, to kill him?" The bears said, "Let us heat two or three cauldrons of water. Let us pour them on his bed, to scald him." They heated the water. They got ready nine or ten clubs. They went, to pour the water. And the man rose up; he put a big log in his bed. The bears came. They poured the water on his bed. At once they struck him with the clubs. At once they went away. The day dawned. The man came; he sat on the bed. He scratches himself and louses himself. Many bears came. They said, "Why are you scratching yourself?" And he said, "I got into a sweat; my clothes got full of lice." And they said, "What shall we do to kill him? The beating we gave him, he took for lice; and the water we poured upon him he took for sweat." The Markáltsas went away.

Again they said, "Let us heat water." They heated three brass pots of water. And the man was watching from the window. The man said, "Let me go and place the log." He

[1] The speech was omitted by the narrator.

ἀρκούδε. Κούπασανε το νερό ζεστό. Δώκαν da· *ψόφτσε. Ἔφαγανε, ἔπανε, ἔφτασανε σα μουράδε τουνε.*

Πρόδρομος Παύλου.

Pharasa. 27.

Σηκώθη ǰαι bά σηκώθη. Ἲ ἀμ brώτο *ζαμάνι ἀ γρᾶ εἴšε ἀ φšόκκο. Εἴšε č' ἀ γαϊδαρόκκο. Πήγε σο ρουšί σα ξύα. Ποιǰεν* da *ξύα· φόρτωσέν* da *σο γαϊδίρι. Ἦρτε ἀ μέγα φίδι. Ὁλάτσε, ἔβgη σο γαϊδιροῦ τη μέση. Gάǰεψεν το φίδι, "Θέκ τα ξύα πάνου μου." Ρουκάνσε čαι το φšόκκο, φοβήθη. Εἴπεν* di, *"Θέκ τα ξύα πάνου μου." Ἔθαǰεν* da *ξύα πάνου του. Ἦρτε σο σπίτι.*

Κατέβην το φίδι· πήγε, κάτσε. Εἴπεν d' *ἡ μάν* dou *κι, "Π' ἄ ποίκωμε μέ το φίδι; ἄ με čενdήση." Gάǰεψε το φίδι, "Γώ σάς ζαράρι ǰό φταίνω. Ἔχω φαϊdά 's ἐσᾶς." Ρώτσεν* do *φίδι το φšόκκο, "Σύ π' ἄ φᾷς;" Gάǰεψε το φίδι, "Γώ ἀ φάω γλυčύ γά." Ἔμωσεν ἀ čουλμέ γά. Ἔπεν* da *το φίδι, č' ἐβουλίστην* da. *Ἔμωσεν* da *ἀλτούνε.*

Εἴšεν ǰ' ὁ βασιλός ἀῳ gόρη. *Εἴπεν* di *το φίδι κι, "Ἄμε, ὕρεπ βασιλό τηῳ* gόρη. *Πέ τι, 'Βασιλέα μου, ὁ Θεός να ξήση το* doβγάτι *σου. Ἔχομε ἀ φίδι. Να ἰνῇ το ἰζίν σου· να δώς τηῳ* gόρ *τ σου σο φίδι.'" Εἴπεν* di ǰ' *ὁ βασιλός, "Γώ ὑρέβω ἀ* qονάχι *στο μόνα ζόρι*[1], *να* mbῇ *ἡ κόρη μου να κάτση." Ἦρτε ἡ γρᾶ σο φίδι. "Γιαβρού μ," εἴπεν* di *κι, "*bότς *εἴπε ὁ βασιλός;" "Εἴπεν* di *κι, "'Α δώσω τηῳ* gόρη *μου, να ποιǰῃ ἀ ζόρι* qονάχι, *στο μόνα ζόρι, να* mbῇ *κόρη μου να κάτση.'" Ἤγλεψεν το μουχούριν* dou· *ἔνdουν ἀ ζόρι* qονάχι. *"Ἄμε," εἴπεν* di *κι, "σο βασιλό πάλι· να ἰδοῦμ π' ἄ εἰπῇ." Πήγεν. "Βασιλέα μόυ," εἴπεν* di *κι, "ὁ Θεός να ξήση το* doβγάτι *σου. Τού εἴπες, ποίκαμέν* da· *το* qονάχι *ἔκσαμεν* da." *"Ἄμε,* qordιέσε *το γάμο." Ἦρτανε· ποίκαν το γάμο. Ἤφαρανε τη νύφη, του βασιλό τηῳ* gόρη. *Ξυμνώθη το φίδι· ἔνdουνε παλικάρι. Ἔφαγανε, ἔbανε, ἔφτασανε σα μουράδε τουνε.*

Πρόδρομος.

[1] For comparative, *v.* § 305.

went; he placed it. The bears came again. They poured out the hot water. They beat him. He died. They ate, they drank, they attained their desires.

PRÓDHROMOS PÁVLU.

27. *The Snake who married the Princess*[1].

He rose up and again he rose up. In a time of old an old woman had a little boy. She had also a little donkey. He went to the mountain to fetch wood. He collected the wood; he loaded the donkey with it. A big snake came. It jumped out on to the middle of the donkey's back. The snake said, "Put the wood on top of me." And the little boy cried; he grew frightened. It said, "Put the wood on top of me." He put the wood on top of it. He came home.

The snake got down. It went and stayed there. His mother said, "What shall we do with the snake? It will bite me." The snake said, "I will do you no harm. I have a benefit for you." The little boy asked the snake, "What will you eat?" The snake said, "I will eat fresh milk." He filled a pot with milk. The snake drank it, and swallowed it down. It filled (the vessel) with gold pieces.

And the king had a daughter. The snake said, "Go, ask for the king's daughter. Say, 'O king, may God increase your kingdom! we have a snake. Let there be your permission, to give your daughter to the snake.'" And the king said, "I demand a palace finer than my own, that my daughter may go into it and live." The woman came to the snake. "My dear," it said, "what did the king say?" "He said, 'I will give my daughter, if he make a fine palace, finer than my own, for my daughter to go into and live in'." It licked its signet; a fine palace came into being. "Go," it said, "to the king again. Let us see, what he will say." She went: "O king," said she, "may God increase your kingdom. We have done, what you said; we have built the palace." "Go, set the wedding." They came; they made the wedding. They brought the bride, the king's daughter. The snake stripped; he became a young man. They ate, they drank, they attained their desires.

PRÓDHROMOS.

[1] *V.* p. 257.

PHÁRASA. 28.

Σηκώθην ǰαι bά σηκώθην. 'Σ ἀμ bρώτο ζαμάνι ἀν ἀσλάν πααίνκε να νάβρῃ ἀ qəζμάτι. Ἤρτεν ἀν ἀγόκας ποπίσου του, "'Ω bουδάκα, πού πααίν;" "Πααίνω 's ἀ qəζμάτι." "Να ὑπάγω č' ἐγώ," εἶπεν di κι. Κούθενε. Πήγεν· ἔβgη η Ἄνα. Ἤρτε. Λιέγα γαϊρίδε παρπάτσανε. Πήγεν. Πάλι ἤρτε. Λέ σιπάδε. Πέν d' ἀσλάν κι, "'Ακόμου baίνει čαι βgαίν', ὦ bουδάκα, baίνει čαι βgαίν'." 'Ελάνσε ἀσλάν· πέτασε· ἔδισεν το σιπά. Ἤρτεν ἀγός. "Φᾶ," εἶπεν di. Ἔφαεν, σηκώθην· σηκώθην, πήγεν.

Ἤρτεν λιέγα ἀghά ἰράστα. 'Ισάζει τα πιέχα τ'. Εἶπεν di κι οἱ ἀghά, "Πόζ ἰσάζεις τα πιέχα σου;" "'Εφαγα ἀν gρᾶς." Πάν di κι, "Ἄ παγάς č' ἐμᾶς;" Πέν di κι, "Ἄ σες παγάσω." Πάγασεν da. Εἶπεν di diζ ἀghά, "'Ακόμ baίνει čαι βgαίν'." 'Ελάνσεν ἀγός. Č' ἀbού πέτασεν σο γαϊρίδι πάνου, κατάσεν da το γαϊρίδι. Μέτα ὑρίστη ἀγός.

Δημήτριος 'Αναστασίου.

PHÁRASA. 29.

Σηκώθη ǰαι bά σηκώθη. 'Σ ἀμ bρώτο ζαμάνι ἤτουν ἀ γρᾶ. Εἴδε ἀ υἱός. Ἤτονε τομbέλ. baαίνκανε dου qoυδού dουνε da φδόκκα σα ξύα. Εἶπεν di κι ἡ γρᾶ, "Παρέde ǰαι 'dé do υἱό μου dον τομbέλη· 's πᾷ ǰαι 'dό σα ξύα." Πηάγανε· φορτώθαν da· πάγασάν da.

Φόdες πααίνκανε, ἤdουνε ἀν gρύο· χίč πού 'dé ǰοὔdουνε. Πηάγανε 's α σπιτόκκο. Ἤdουνε ἀǰεί bέσου ἀ μερκάλτσα. Στέρου πηάγαν ǰαι da φδόκκα· ἔμbανε ἀǰεί bέσου· gάdζανε. Ἔτρεψεν ἡ μερκάλτσα νά da φᾷ. Γροίξαν da da φδόκκα. Εἶπεν di dόϊνα, "'Adé σον daρό ἡ μά μου ρίνκε με γερεμάde." Πήγεν ἀποπέσου ἡ μερκάλτσα· ἤφαρεν da γερεμάde. Εἶπεν τι čαι d' ἄβου το φδόκκο, "'Adé σον daρό ἡ μά μου ρίνκε με σιǰούχα." Εἶπεν di čαι d' ἄβου, "'Adé σον daρό ἡ μά μου φερίνκε με μό do gόσčινο νερό.

28. *The Lion and the Hare*[1].

He rose up and again he rose up. In a time of old a lion used to go to find what luck would send him. A big hare came behind him. "Master, where are you going?" "I am going for what fortune may send." "I will come too," he said. He followed the lion. He went on; he came to Ána[2]. He came. Some asses went by. He went away. Again he came. (There are) some other young asses. The lion said, "He is still coming and going, master, coming and going." The lion leaped on its back, sprang, tore the young ass to pieces. The hare came. "Eat," said he. He ate. He rose up, rose up, went his way.

He met some hares. He is trimming his moustaches. The hares said, "Why are you trimming your moustaches?" "I have eaten some meat." They said, "Will you take us too?" He said, "I will take you." He took them. He said to the hares, "He is still coming and going." The hare jumped. And when he sprang upon the ass, the ass kicked him down. Afterwards the hare returned.

Dhimítrios Anastasíu.

29. *The Stupid Markáltsa*[3].

He rose up and again he rose up. In a time of old there was an old woman. She had a son. He was lazy. Their neighbour's little boys used to go for wood. The old woman said, "Take also this lazy son of mine. Let him too go for wood." They went; they loaded themselves (with wood); they carried it away.

Whilst they were going, it was cold, such as never was. They went to a little house. A Markáltsa was there within. Afterwards the little boys went; they entered there. They sat down. The Markáltsa wanted to eat them. The little boys were aware. The one said, "At this hour my mother used to bring me grape-jam." The Markáltsa went in. She fetched grape-jam. And the second little boy said, "At this hour my mother used to bring me grape-must jelly." And the third said, "At this hour my mother used to bring me water in the sieve." The Markáltsa

[1] *V.* p. 242. [2] *V.* note on p. 489 above.
[3] *V.* p. 251.

'Η μερκάλτσα σηγώθη· πήρεν do gόσčινο. Πήγε 's ἀ πεγάϊδι. 'Εμώνει νερό. Ξεβύε da παπουκάτου. Στέρου ἔφυγαν, ἔφυγαν da φβόκκα.

Πηάγανε μακρά. Στέρου ἀ dόϊνα do φβόκκο ζελμόντσε dov ἀμνίν dου. 'Τρίστην ξοπίσου. "Ηρτε μερκάλτσας da σπίτε. Στερου ἤρτεν ἡ μερκάλτσα· ἔφαέν da. "Ηρτανε čαι da φβόκκα σο σπίτι. "Εφαγανε, ἔbανε, ἔφτασανε σα μουράδε.

'Ιωάννης Μιχαήλ.

Phárasa. 30.

Σηκώθη ǰαι bά σηκώθη. 'Σ ἀμ bρώτο ζαμάνι ἤτουνε ἀν ἀβǰη-Μουράτ. Κάτε ἡμέρα πααίνκε· φερίνκε πέ gαρνό. "Ηdουνε čαι ἀν gορίτσι· εἴβε λιέγα gαρνά· λιμέσκεν da. Στέρου ἤρτεν 's ἀν čεπιβόκκο. Gάτσε. Φόδες da λιμέσκε, ἄχτσεν do σιτίλι· ὕρτσεν da σένda κούπα. Εἶπεν di το κορίτσι, "Να νάρτης σο ἀβǰη-Μουράτη do χίβμι." Στέρου ἔσυρεν da ἀβǰη-Μουράτ· σκότσεν da. Εἶπεν di, "Ε! ἀβǰη-Μουράτη, να dζακωθοῦνε τα βέρε σου." Στέρου ξέρασανε dου ἀβǰη-Μουράτη da βέρε· ǰό bόρκε να σηκώση τουφάνκι σα δισώμε του.

Πήγε σο σπίτι. "Ηρτεν τηνεβίdζα· πήρεν το τουφάνκι· πήγεν σο νένgοζμον. "Ηρτε σα δύο φίδε ἰράστα· ἤdουνε ἀ μάβρο, č' ἀμ bόζι. Το μάβρο δεκανίνκεν da το πόζι. Εἴδεν da ἀβǰη-Μουράτ· πόνεσεν καρδία. "Εσυρέν da το πόζι το φίδι· σκόσεν da. "Εφυεν do μάβρο do φίδι.

Στέρου πήγεν do μάβρο do φίδι σον dadάν dου. "Ητουνε του βασιλό ἡ κόρη. Εἶπεν di ǰ' ὁ βασιλός, "'Ατιά da αἵματα τίς da ποίǰε;" Εἶπεν di, "'Ητουν ἀβǰη-Μουράτ· δώčεν με· ἐσύρε με μό do τουφάνκι. "Εφυγα č' ἐγώ." Πίdαξεν δύο φίδε να σκοτώσουνε τον ἀβǰη-Μουράτη. "Εμbανε σα ǰανǰία dου πέσου.

"Ηρτανε čαι δύο νομάτοι· καθούσανdαι μό dον ἀβǰι-Μουράτη. Εἶπαν di ἀčείνο τα δύο νομάτοι, "'Ατσονdιά χρόνες νενgώθεις, εἴδες čαι ἀ φίδι;" Εἶπεν ǰαι ἀβǰη-Μουράτ, "Εἴda ἀ μάβρο č' ἀν bόζι· μαργαώνκανε." Εἶπεν di, "Πόνεσα καρδία, čαι ἔσυρα da." "Ηκσαν da čαι αǰείνο da δύο φίδε. Φύγανε· πηάγανε σο βασιλό. Εἶπεν di τα φίδε, "Σκόσες da;" Εἶπαν di čαι τα φίδε, "'Η κόρ

rose up. She took the sieve. She went to a spring. She fills it with water. She was spilling it at the bottom. Afterwards the little boys ran away, away.

They went a long way. Afterwards one little boy forgot his knife. He turned back. He came to the Markáltsa's houses. Afterwards the Markáltsa came; she ate him. And the little boys came home. They ate, they drank, they fulfilled their destinies.

YOÁNNIS MIKHAÏL.

30. *Murad the Hunter*[1].

He rose up, and again he rose up. In a time of old there was a hunter Murad. Every day he used to go; each time he used to bring a wild deer. There was also a girl. She had a few wild deer. She used to milk them. Afterwards she came to a little goat. She sat down. Whilst she was milking it, it kicked the pail; it turned it upside down. The girl said, "May you come to the wrath of Murad the hunter!" Afterwards Murad the hunter shot it; he killed it. She said, "Eh, hunter Murad, may your hands be broken." Afterwards the hunter Murad's hands withered. He could not lift a gun to his shoulders.

He went to his house. The morning came. He took the gun; he went for a walk. He came upon two snakes. There was a black one and a grey one. The grey one was biting the black one. Murad the hunter saw it. He was grieved at heart. He shot the grey snake; he killed it. The black snake fled away.

Afterwards the black snake went to its father. It was the king's daughter. And the king said, "These blood-stains, who made them?" She said, "It was Murad the hunter. He hit me. He shot me with his gun. I escaped." He sent two snakes to kill Murad the hunter. They went into his boots.

And two men came; they sat down with Murad the hunter. The two men said to him, "All these years you have gone about, have you ever seen a snake?" And Murad the hunter said, "I saw a black snake and a grey snake. They were fighting." He said, "I was grieved at heart, and I shot it." And the two snakes heard him. They departed. They went to the king. He said to the snakes, "Have you killed him?" And the snakes said, "Your

[1] *V.* p. 279.

σου ἀγαχbέσα. Τεδέ μαργαώνκανε. Μό d' ἔν ἄγου φδάχι κόρ σου ἀγαχbέσα."

Στέρου ἔbgη ἀβǰη-Μουράτ ση στράτα. Πααίνκε. "Εbgανε čαι τα φίδε ση στράταν dου. Εἴπεν dι κι, "'Εδώ, να ὑπᾶμε σο βασιλό." Πηάγανε. Εἴπεν dι κι ὁ βασιλός, "Πός τιλετίζεις;" Εἴπεν dι, "Τιλετίζω την ἀροσύνη σου." Δώčεν da ἀν ἀχίλι· εἴπεν dι κι, "Κανείνα μή da λές." "Εφαγανε, ǰ' ἔbανε ǰ' ἔφτασαν μουράδε τουνε. Να φτᾶς čαι σύ.

Λάζαρος.

Pharasa. 31.

Σηκώθη ǰαι bά σηκώθη. 'Σ ἀμ bρώτο ζαμάνι ἤτουνε ἀ ναίκα μόd' ἀ νομάτ. Εἴδεν ǰαι δώδεκα κόρες. "Ησανdαι φουqαρᾶdες. Πααίνκε κάτα ἡμέρα σα χορταρόκκα. Φερίνκε ἀǰείνο ἡ ναίκα χορτάρε· δίκεν da τιζ qομčίdες τουνε. Παίρκε baζλαμάδε· τρώνκανε. "Εξ ὀφτά ἡμέρες πααίνκε κάτα ἡμέρα, φερίνκε φουκάλε čαι χορτάρε· δίκεν da· baίρκε baζλαμάδε· τρώνκανε.

Πήγε τ' ἕνα τη μία. "Ηρτε 's ἀν dέβ' ἰράστα. Πήρεν γρᾶς το ράμα. Εἴπεν dι κι ἡ γρᾶ κι, "Σοτίπος τα παίρ το ράμα;" Εἴπεν dι κι το dέβι κι, "'Εξ δώδεκα κόρες. "Αμε, φέρ με τ' ἕνα σου την gόρη. Νά σε δώσω το ράμα. "Ερ νά μή da φέρ, ἀ ὑπάγω ἀǰεί, čίπ σας ἄ σες φάγω." Εἴπεν dι κι č' ἡ γρᾶ κι, "'Α ὑπάγω, ἄν da εἰπῶ το μέγα μου την gόρη. "Ερ να νάρτῃ, νά σε τα εἰπῶ." Πήγε· Εἴπεν da το μέγα τς την gόρη. Εἴπεν dι κι,—κατουρᾷ †ǰ' ἀν† dέβι,—"Πανdέχα 's ἀ δέκα πένde χρονῶ ἀ φδάχι νά με δώς." "Ηρτε ἡ γρᾶ· εἴπεν da το dέβι. Εἴπεν dι κι το dέβι κι, "Κατουρῶ †ǰ' ἀν dέβι ǰ' ἄν† da πάρω." Φῆǰε. "Ηρτε ἡ γρᾶ· εἴπεν da čαι τ' ἄβου τς την κόρη. Εἴπεν dι čαι τ' ἄβου τς ἡ κόρη ἀβούτσι. "Ηρτε πάλι ἡ γρᾶ· εἴπεν da το dέβι. Εἴπεν dι κι το dέβι, "'Αρέ ὑπάγω· čίπ σας ἄ σες φάγω." Πάλι ἤρτε ἡ γρᾶ. Εἴπεν da čαι τ' ἄβου την gόρη τς. Εἴπεν dι κι, "Κατουρῶ †ǰ' ἀν dέβι ǰ' ἄν† da πάρω." Πάλι πήγε ἡ γρᾶ· εἴπεν da σο dέβι.

daughter is a wanton. In this way they were fighting. Your daughter was wantoning with another youth."

Afterwards Murad the hunter went out on the road. He was going on his way. And the snakes came out on his path. He said, "Come, let us go to the king." They went. The king said, "What do you seek?" He said, "I seek your health." He told him of a cunning device. He said, "Don't tell anyone." They ate, and they drank, and they attained their desires. May you also attain yours.

LÁZAROS.

31. *The Girl who married a Dev*[1].

He rose up and again he rose up. In a time of old there was a woman with a man. She had also twelve daughters. They were poor. She used to go every day to get herbs. That woman used to bring herbs; she sold them to their neighbours. She used to get food; they ate. Six or seven days she was going every day, was bringing brooms and herbs. She was selling them, was getting food; they ate.

She went one time. She met a Dev. He took the old woman's rope[2]. The old woman said, "Why do you take the rope?" The Dev said, "You have twelve daughters. Go, bring me one of your daughters. I will give you the rope. If you do not bring her, I will go there, I will eat every one of you." And the old woman said, "I will go; I will tell my eldest daughter. If she will come, I will tell you." She went. She told her eldest daughter. She said,—she is terrified at a Dev—"I expected that you would give me to a boy of fifteen years." The old woman returned; she told it to the Dev. She said to the Dev that she said, "I am terrified to marry a Dev." She left. The old woman returned; she told her second daughter. And her second daughter said the same. The old woman went again; she told the Dev. The Dev said, "Now I will go; I will eat every one of you." Again the old woman returned. She told her next daughter. She said, "I am terrified to take a Dev." Again the old woman went; she told the Dev. The Dev grew angry. The old woman

[1] *V.* p. 257.

[2] The rope with which she tied up her bundles of twigs for brooms.

Χολιέστη το dέβι. Ἤρτε ἡ γρᾶ. Πάλι εἶπεν di κι ǰαι τ' ἄβου τς τηṇ gόρη. Εἶπεν da čαι ǰείνο ἀβούτσι. Πάλι πήγε ἡ γρᾶ,—ἔκwαψε,—σο dέβι. "Εἶπεν di κι, 'J̌ό baίρω τα.'" Ἔκwαψ' ἡ γρᾶ. Ἤρτε· εἶπεν di κι čαι τ' ἄβου τς τηṇ gόρη, "Πήρεν ἀǰεινά το dέβι το ράμα μου. Κόρη μου, ἐδώ, να ὑπᾶμε. Νά da bάρ, νά μεζ δώση το ράμα." Εἶπεν di κι čαι ǰείνο τς ἡ κόρη ἀβούτσι. Ἤρτε ἡ γρᾶ πάλι,—ἔκwαψε,—πάλι σο dέβι. Εἶπεν di κι, "'Αρέ ἀ ὑπάγω, čίπ σας ἄ σες κουρdίσω, čίπ σας ἄ σες βgάλω στοṇ gώ μου γιαρού ǰανούς." Ἤρτε ἡ γρᾶ πάλι· εἶπεν da čαι τ' ἄβου τς τηṇ gόρη. Πάλι ǰό πήγε. Πάλι πήγε· εἶπεν da σο dέβι. Εἶπεν di κι, "'Αρέdζα ἀ ὑπάγω, ἄ σες φάγω." Ἤρτε πάλι· εἶπεν da čαι τ' ἄβου τς τηṇ gόρη τς. Εἶπεν di čαι d' ἄβου ἀβούτσι. Πάλι κλαί' ἡ γρᾶ, čαι πααίνει πάλι. Εἶbεν di κι, "Ταρνά ἄμε, πέ τα ǰαι το μιτσίκο σου τηṇ gόρη. Ἔρ νά μή νάρτη, ἀ ὑπάγω, ἄ σες φάγω." Πήγεμ bάλι ἡ γρᾶ σο σπίτι. Πάλι εἶπεν da ǰαι το μιτσίκο τς να *. Čαι ǰείνο ἡ κόρη τς εἶπεν di κι, "'Α ὑπάγω, ὤ νιμά." Πήρεν da ἡ μά τς. Ἤρτε· εἶπεν da το dέβι, "Νά da τηṇ gόρη μου." Πήρεν da čαι το dέβι· δῶǰε da το ράμα.

Πήρεν da το dέβι μό το dadά τς dάμα. Πάγασέν da πολύ μακρά. Πηάγανε σο σπίτι. Ἔφαγανε γεμέκια. Ἔφαγανε ǰαι ὁ τατά τς čαι ἡ κόρη τς. Εἶπεν di κι το μιτσίκο το κορdζόκκο κι, "Χάϊ, να ἤβρανε čαι τα πομεινά μου οἱ ἀδελφάδες ἀπιδέ στα φαΐα." Κάdζε ὁ dadά τς πένd' ἔξε ἡμέρες· βgαίνει čαι μbαίνει. Γρέβει ὄξου. Εἶπεν di κι το dέβι το κορίτσι, "'Ο dadά σου, κατέχω, σις κόρες του ἀ ὑπᾷ." Εἶπεν το dέβι, "Ποίκ τον dadά σου ἀ χρεία." Ποῖǰεν da ἀν dάγι χρεία.

Πήγε. Σηκώθη. Πήγε čαι πήγε. Ἤρτε σο σπίτι. Εἶπαν di κι οἱ κόρες του, "J̌ό πηάγαμε μεῖς να φᾶμε ǰαι μεῖς ἀbιdέ στα ὄέγια." Λέν di οἱ κόρες του, "Dadά, ὤ dadά, πάγασ' čαι μᾶς ἀǰεί, να φᾶμε ǰ' ἐμεῖς ἀνdιά ὄέγια." Ἤρτε ǰαι ἡ γρᾶ· εἶπεν di κι τον ἄνdρα τς, "'Αμε πάλι σου γαμbροῦ μας· φέρε ὄέγια, να φᾶνε τα κορίτσια." Σηκώθη πάλι ὁ γέρος· πήγεν čαι πήγεν· πήγε σο σπίτι. Ἔθαǰε ἡ κόρη του γεμέκια· ἔφε. Κάdζε δύο, τρία ἡμέρες. Εἶπεν di κι, "Γώ ἀ ὑπάγω σι κόρε[1] μου." Εἶπεν di κι ǰαι το dέβι, "Ποίκ da το dadά σου ἀ χρεία." Ποῖǰεν da ǰαι ἡ κόρη τς κούρε. Ἔμbασε πέσου ǰαι μέλι ǰαι ἄλειμα. Πάλι φῆǰε. Ἤρτε,

[1] *κόρε* before *μ*, for *κόρες*. My MS has the sg. *σηṇ gόρη μου*, which spoils the sense.

returned. Again she told her next daughter also. And she said the same. Again the old woman went crying to the Dev. "She said, 'I will not accept him'." The old woman cried. She returned. She told her next daughter also. "That Dev took my rope. My daughter, come, let us go. You shall accept him, for him to give us my rope." And that daughter said the same. The old woman went again weeping to the Dev. He said, "Now I will go, I will swallow every one of you; * * * * * *[1]." The old woman came again. She told her next daughter also. She again did not go. Again she went; she told the Dev. He said, "Now I will go; I will eat you." She came again; she told her next daughter. And the next daughter said the same. Again the old woman cries, and goes back. He said, "Go quickly, tell your youngest daughter also. If she will not come, I will go and eat you." The old woman went back to her house. Again she told it to her youngest daughter, that *. And that daughter said, "I will go, mother." Her mother took her. She came; she said to the Dev, "Here is my daughter." And the Dev took her. He gave back the rope.

The Dev took her and her father with her. He took her a long way off. They went to the house. They ate food. Both the father and daughter ate. The youngest daughter said, "O, that the rest of my sisters could get some of this food!" Her father remained five or six days. He goes out and in. He looks out. The Dev said to the girl, "Your father, I know, will go to his daughters." The Dev said, "Make up some provisions for your father." She made him a bag of provisions.

He went. He rose up. He went and went. He came to the house. His daughters said, "We have never been to eat ourselves of those things." His daughters say, "Father, O father, take us also there, that we too may eat of these things." And the old woman came. She said to her husband, "Go again to our son-in-law's. Bring things that the girls may eat." The old man rose up again. He went and went. He went to the house. His daughter set out victuals; he ate. He stayed two or three days. He said, "I will go to my daughters." And the Dev said, "Make your father some provisions." And the daughter made him loaves. She put in also honey and butter. Again he left. He

[1] The text does not bear literal translation.

—πήγεν ǰαι πήγεν,—σο σπίτι τουνε. Χίτσανε τα κορίτσα γνένda του. "'Αμάνι, ὦ dadά, φέρ da, να ὑπᾶμε, να φᾶμε." Πήγεν ὁ dadάς τουνε· φčαίρτσεν τον dάϊ τα κούρε. Ἔφαγανε πένd' ἔξε μέρες.

Εἶπεν dι κι το μέγα ἡ κόρη του, "Γώ ἀ πάρω του βασιλό το υἱό." Νιǎανατίστη σου βασιλό το υἱό. Στα δύο τρία ἡμέρες στέρου ποίκανε το γάμο δέκα μέρες čαι δέκα νιέχτες. bάσαν da σου βασιλό το σπίτι το κορίdζι. Ἔμωσανε ζ μέσης του κοριτσοῦ τη χούφτα λίρες. Πάγασέν da το κορίτσι σο σπίτιν dουνε. Χάρανε τα κορίτσα τουνε. Εἶπεν dι κι, "Κουρούκα μας ἤφαρε μες ἀμ πανčά λίρες." Στέρου ἔφαγανε, ἔπανε, ἔφτασαν σα μουράde τουνε.

Πρόδρομος Παύλου.

Pharasa. 32.

Μό d' ἀν daρός ἀ ǰυνοάρ gατιέσε ἀν ἀγός. Ἔφυγε ǰ' ὁ ἀγός· ξείλτσεν σου pragανά dη φωλᾶ. Ἦρτ' ὁ ǰυνογάρ να πάρῃ τον ἀγό. Σωρέφταν τα pragανάde· ǰό δώκαν da σα ǎέρε. Χολιέστη ǰ' ὁ čυνογάρ. Τάβρησε τον ἀγό· πήγε ǰαι ἔφαγέν da. Χολιέσταν τα pragανάde. Πήγεν ǰ' ὁ čυνογάρ· ἔντσε ση φωλᾶ δύο βά. Πηάγανε τα pragανάde· čύλτσανε τα βά· κάντσαν da. 'Οφτά χρόνες πουλία ǰό bόρκε να βgάλῃ. Στα ὀφτά χρόνες στέρου πήγε ὁ ǰυνογάρ· ἤβρε τομ broφήτη 'Ηλία σα σύνεφα πέσου. Ρώτσεν τα, čαι ἔφκωσε τοῳ gόφαν dου ὁ προφήτ 'Ηλίας. "'Εδώ, γέννα σοῳ gόφα μου· ἐδώ, νά nda γροiǰήσω να ἰδοῦμε τούς ǰό bόρκες να βgάλῃς τα πουλία." Ἦρτε· ἔντσε σοῳ gόφα του δύο βά. Πήγε να βοσčηθῇ ὁ ǰυνογάρ. Πήγε ǰ' ὁ pragανάς· ποiǰ' ἀῳ κιλαλάdζι· ξείλτσε σου προφήτ 'Ηλία τοῳ gόφα. "Να κρεμίσω, να gondίσω την dζελέ στοῳ gόφα μου." Čυλίσταν τα βά· κανίστανε. Ἦρτ' ὁ ǰυνογάρ· ρώτσε, "Μό do τίνα εἶσαι μαβρομένο;" Εἶπεν ǰαι ǰεῖνος, "Μό do pragανά. Στρίῳξε· gαπήσα da," εἶπεν ὁ προφήτ 'Ηλίας.

Revised locally from Lagarde, p. 7.

returned,—he went and went,—to their house. The girls hastened to meet him. "Well, father, bring it, that we may go and eat." Their father went; he emptied the loaves out of the bag. They ate five or six days.

His eldest daughter said, "I will marry the king's son." She was betrothed to the king's son. Two or three days afterwards they made the marriage for ten days and ten nights. They put the girl into the king's house. They filled the hand of the middle daughter with gold pieces. They took the girl to their house. Their girls rejoiced. They said, "Our sister has brought us a handful of gold pieces." Afterwards they ate, they drank, they attained their desires.

PRÓDHROMOS PÁVLU.

32. *The Eagle, the Dungbeetle and the Prophet Elias*[1].

Once upon a time an eagle pursued a hare. The hare fled. It took refuge in the nest of the beetle. The eagle came to take the hare. The beetles assembled. They did not deliver it into her claws. The eagle grew angry. She snatched the hare. She went and ate it. The beetles grew angry. The eagle went away. She laid two eggs in her nest. The beetles went. They rolled the eggs out; they broke them. For seven years she could not raise chicks. After seven years the eagle went; she found the prophet Elias[2] in the midst of the clouds. She begged him, and the prophet Elias held out his lap. "Come, lay eggs here in my lap. See, I will watch to see why you could not raise the chicks." She came; she laid two eggs in his lap. The eagle went to feed. The beetle went; it made a ball of dung. It fell into the lap of the prophet Elias. "I must sweep it down, I must throw the dirt from my lap." The eggs were rolled out and broken. The eagle came. She asked, "With whom are you angry?" And he said, "With the beetle. Call to him; be good friends," said the prophet Elias.

From Lagarde, p. 7.

[1] *V.* p. 242.

[2] Elias appears here as the equivalent of the Moslem Khizir (*v.* khəzər in Turk. gloss. p. 673). He is amongst the clouds because his eikon always shews his ascent to heaven in the chariot.

TSHUKÚRI. 1.

'Ο Σάβας ὕριψινι ἀṇ gorídzi. J̌ó δώκαν da. Εἴbιν di ǰai ἀtός, "'Αν da πάρου· ἄφ φυγῶ." Εἴπιν di ὁ dadás tou, "'Α σι κουπανίσου· χώρας το κορίdzι μού τα παίρ." Εἴπιν ǰai ἀtός, "'Αν da πάρου· ἀ χωριστῶ. Σι σένα κονdά ǰó κάθομι. 'Α ὑπάγου, ἀ ἰδῶ του πεθεροῦ μου τ' ὄργου. 'Α φάου του πεθεροῦ μου το λεπέ." "Σο χωρίου μας ἀ ναίκα ἔλdιψαν da μί το κανάβι." Πάλι εἴπιν da, "'Αǰεί ἀ ὑπâμι. Γώ ǰó ἱστάμι. 'Α ὑπάγου σα ρουδία." Εἴπαν di ǰai οἱ χωρώdοι, "'Α σι κουνdήσουμι σο ποτάμι."

Told by a little boy.

TSHUKÚRI. 2.

'Ενόσαν da κθάρα. Πααίνουν να μαδήσουν. Στον τεμίσι ǰó bόρκαν να μαδήσουν. * Μεῖς ἄν da φήκουμι. 'Ας πâμι σ' ἰσčάϊdι. Στέρου σαμού ἀ βgῆ ὁ κρούσκους, ἀ ὑπâμι, ἀ μαδήσουμι." Εἴπιν da την gόρην dou, "Σύ ἄμι σο σπίτι. Γρέψε,—πείνασα γώ,—να ἰδοῦμι το ψωμί, ἔψησιν da. Ταρνά 'ς τα φέρῃ. Γώ bείνασα. Να φâμι."

'Η χώρα θέρσιν τα χωράφα. Πόμειναμι μεῖς ση μέση. J̌ó bόρκαμι να μαδήσουμ. Χάς τα μαδήσῃ ἡ χώρα. Γώ πάλι ἀ ὑπάου σ' ἰσčάϊdι· ἀ κάτσου μό dη χανίμα· ἀ boίκου κέϊφι. 'Σ πάῃ ἡ χώρα, μαδήσῃ σου τεμίσι· μεῖς πάλι ἀ κάτσουμι σ' ἰσčάϊdι.

Told by a little boy.

TSHUKÚRI. 3.

'Αν čobάνους βοσčίζει τα ἴdα. Πήν σα ρουδία. Φυσᾷ το qαβάλι. 'Ο λύgους πήριν το ἴdι. "Εφιν σο gáǰι πίσου. "Εφαϊν do ἴdι. "Ηρτιν σο σπίτι. Το ἴdι ἀφτέν του νέṇgουσιν da. J̌ó bόρκιν τά νάβρῃ. Εἴπιν τον čobάνου, "Κάνdι το ἴdι;" 'Ο čoβάνους εἴπιν "Γρέπ το ἴdι."

'Ο čobάνους λίμιξιν το gά. Τα ἴdα γραvdίστανι σα ρουδία. 'Ο čobάνους τρώṇκινι ψωμί. "Ηρτιν ἀṇ gλέφ· πήριν το ἴdι. Στέρου

Tshukúri.

1. *The Foreign Bride*[1].

Sávas wanted a girl. They refused her. And he said, "I will marry her; from henceforward I will be away." His father said, "I will beat you. You are not to marry a strange girl." And he said, "I will marry her; I will part from you. I will not live with you. I will go; I will work for my father-in-law. I will eat my father-in-law's porridge." "In our village they tied a woman up with a rope." Again he said, "I will go yonder. I will not stay. I will go to the mountains." And the villagers said. "We will throw you into the river."

Told by a little boy.

2. *The Harvesting*[2].

The barley was ripening. They are going to reap it. They could not reap for the heat. * "We will leave it. Let us go into the shade. Afterwards when the cool comes, we will go and reap." He said to his daughter, "You go home. See,—I am hungry,—let us see, has she baked the bread? Let her bring it at once. I am hungry. We shall eat."

The strange woman reaped the fields. We remained in the middle. We could not reap. Let the stranger reap. I for my part will go into the shade; I will sit down with the mistress. I will take my ease. Let the strange woman go reap in the heat. We for our part will sit in the shade.

Told by a little boy.

3. *The Goatherd*[3].

A goatherd is feeding the goats. He went to the mountains. He blows the pipe. The wolf took the goat. He fled behind the rock. He ate the goat. He came to the house. The owner of the goat went about for it. He could not find it. He said to the goatherd, "Where is the goat?" The goatherd said, "Look after the goat (yourself)."

The goatherd milked. The goats scattered on the mountains. The goatherd was eating bread. A robber came; he took the

[1] *V.* p. 230. [2] *V.* p. 230. [3] *V.* p. 230.

σηκώθην ὁ čobάνους, να νάβρῃ τα ἴδα. Πή σο χωρίου να ποῖῇ †ραχάτι†. Πήγανι οἱ χωρώδοι σα ἴδα· čό bόρκαν τά νάβρουνι.

Told by a little boy.

Tshukúri. 4.

Ἤτουν ἀν dούλη γραία. *Εἴšιν ἀ υἱός. Ἤτουν ǰ' ἀμ πατιšάχους. Ὑρέβει του πατιšάχου τηῃ* gόρη. *J̌ό bόρκιν να νάβρῃ ὁ νομάτ. Πήγιν ἡ μά του σο τουνουρǰουλούκι. Εἴπιν ὁ πατιšάχους κι, "Ἐγώ τηῃ* gόρη *μου ἀǰεί τα σπίτα ǰό δίτου τα. Χέν* dά *ποίκ ἀ* qονάχι, *čαι* dεστέρου *τά δώκω." Πήγιν ἡ γραία. "Να φέρ ἔξι ǰεβαχέρα, čαι* dεστέρου *τά δώκω." Πήγιν ἡ γραία. "Το* qονάχι *χαζǝρλάτσαν* da. *Να δώζ ἰζίνι, να ποίκουμι το γάμου." Εἴπιν ǰ' ὁ πατιšάχους κι, "Σοῃ* gόζμου *πάνου τα κοǰία, τα κθάρα, τα ἰζghǝ́να, čίπ τά* qαριštουrdίς, *τά* boίκ *ἀν ἀγώνι, čαι* dεστέρου *τά χωρίς, čαι* dεστέρου *να ποίκ το γάμου." Ἤφαριν τιζ δεβόλοι· χώρτσιν* da *τα κοǰία.*

"Στο *μόν* do qονάχι *σο σόν* do qονάχι *χαλίδα να* döšedίς· *σο* qονάχιμ bρό ς *κόρη μου τ' ἄβγου να ὑπᾷ στα χαλίδα πάνου. Čαι* dεστέρου *σα κάχα* dου *'πο τρία ǰεβαχέρα. Čαι* dεστέρου *να ποίκ το γάμου, τά* bάρ, *τά κατεβάς τη νύφη σο* qονάχι."

Πασκάλης.

Kíska. 1.

Πήαμ ση Φέρκα· boίκαν *μις ἀσκέρ.* "'Αμί *μου νά μι γλυτώσῃ." Στέρου ἔμbαμ σο* qονάχι. *Δώκαν ἀ χαρτίου. Πίταξαν μις σο Χαιǰίνι σον τοχτόρη.* boίκι *μις μοαΐνι. Ὑρισταμι. Ἤρταμι ση Φέρκα.* 'Aǰεί *ǰό γλύτωσαν μις. Πάλι* bήρκαν *μις. Στέρου γλύτωσι ἀμί μου.* 'Abiǰεί *ἤρταμ σο Ξένιτι.* 'Abiǰεί *πάλι ἤρταμ σο χωρίου, σηῃ Κίσκα. Εἴδαμ τ' ὄργου μας.* bήαμ *σα ξύα· ἤφαραμ* da· *ἔgαψαμ* da.

Βασίλιος 'Ανανία.

goat. Afterwards the goatherd rose up, to find the goats. He went to the village to take a rest. The villagers went for the goats. They could not find them.

Told by a little boy.

4. *The Tasks*[1].

There was a widow. She had a son. There was also a king. He seeks the king's daughter. The man could not get her. His mother went with a proposal of marriage. The king said, "I will not give my daughter (to live in) those houses. You must make a palace, and then I will give her." The old woman went away. "You shall bring six precious stones, and then I will give her." The old woman went away. "They have prepared the palace; give leave for us to make the marriage." And the king said, "The wheat, the barley, the rye in the world, you shall mix them all up, make a threshing-floor, and then separate them, and then make the wedding." He brought the devils; he separated the grain.

"From my palace to your palace you shall lay down carpets; in front of the palace my daughter's horse shall go upon the carpets. And then three precious stones on either side. And then you shall make the marriage. You shall take her; you shall bring the bride down to the palace."

Paskális.

Kíska.

The Conscript[2].

We went to Férka, they made us soldiers. "My uncle will ransom me." Afterwards we went into the government house. They gave us a paper. They sent us to Hajín to the doctor. He examined us. We returned. We came to Férka. There they did not let us go. Again they took us. Afterwards my uncle ransomed me. From there we came to Xéniti. From there we came back to the village, to Kíska. We did our work; we went to cut wood; we brought it, we burned it.

Vasílios Ananía.

[1] *V.* p. 269.

[2] *V.* p. 230. The conscription, only imposed on Christians since the Constitution, is now (1914) rapidly driving the people from these villages.

AFSHAR-KÖI. 1.

Ἤτουν ἀ νομάτ σο παλό σο ζαμάνι. Εἴσιν ἀ μύγους. Ἀδού σο μύγου ἴνου baχčήδι, *ϳαι γιαšεdιέγκανι.*

Στέρου ἤdουνι χαράπι. Ἀ φουqαρέας πήνι ἄϳεί σο νομάτη, σου μυοῦ don *ἀφτένdη. Ἤτριψιν το μύου· "Dά φυάξου γώ." Εἴπιν* di dou *μυοῦ ἀφτέν, "Σύ* bάli *ἀ ψοφής, ϳό δίdου τα." Τού παγαίγκινι ἄϳεί, σώς τηνεβίdζα ψοφάγκινι. Εἴπιν* di *κι, "Σύ πάλ ἀ ψοφής, ϳό δίdου τα." Στέρου δῶϳιν* da. *Ἤρτιν σο σπίτι* dou *ὁ* deïrmenϳής. *Πήνι· το μισημέρι ἤφαριν* da.

Ἔgουσινι το μύου. Φύαξιν da *σώς το βραδύ ὁ νομάτ. Το βραδύ πήνι ναίκα του· "Σώς τηνεβίdζα τά φυάξου,"* deï. Fodís *τα φυαγνίγκινι, το σαχάτι σα τρία δῶϳινι ἀν ἀλία κανείς· "Να ὑπάου;"* deï. *Ἡ ναίκα χίč ϳό gάϳιψινι. Πάλι φύαξιν* do *μύου. Το σαχάτι σα τέσερα πάλι δῶϳιν ἀγ* ganeís *ἀν ἀλία· "Να ὑπάου;"* deï. *Πάλι* ϳo *gᾶϳιψιν ἡ ναίκα. Το σαχάτι σά πήεν* da, *πάλι, "Να ὑπάου;" Εἴπιν* di *ἡ ναίκα, "Ἐdώ, να ἰdοῦμι πό θέλ να ποίκ." Ἤρτινι ἀ μάβρο ἀράπ, το σαχάτι σά πήεν* da. *"Σύ* bουγιούrda· *γώ 'ν* da *ποιέσου." Εἴπιν* di *ἡ ναίκα, "Ἀdέ την ἀšόda ποίκ* da *τόλι." Πήινι ἀράπ. Ἄνιdεν· ποῖϳιν* da *τόλι. Στέρου εἴπιν* da, *"Χανίμα, εἰπέ* da bótsi *ἔς λειψάdα· dείξε με* da· *dά ποιέσου." Στέρου εἴπιν* d' *ἡ ναίκα, "Το μύγου ποίκ* da *τόλι." Πήινι ἄϳεί 's ἀ σαχάτι· ἄνιdεν ποῖϳινι το μύου τόλι. Šάšτιγισινι ἡ ναίκα.*

Χαρčάουσιν ἡ ναίκα. Καdέβασι το diéri tou. *Εἴπιν* di, *"Γέλ', φίλει τα ἀτέα το τρυπί, σώς τηνεβίdζα ἀτέα το τρυπί* qapát *τα." Πήρινι το φρουκάλι ἀράπ· σαλάτσιν* da. *Ϳό* bórkini *να sčεπάσῃ το τρυπί. Σαλαdεῖ* da, *σαλαdεῖ* da· *ϳό* bórkini *να sčεπάσῃ το τρυπί.*

Στέρου ξημέριψιν. Εἴπεν d' *ἀράπ, "Χανίμ ἐφένdη, μένα ποῖϳε μι ἀζάτι." Ἀϳείνος πάλι ϳό ποῖϳιν* da *ἀζάτι. Παρακάλτσιν* da *ἀράπ τη ναίκα πάλι, "Ποῖϳε μ' ἀζάτι." Στέρου εἴπιν* d' *ἡ ναίκα, "Σο σινσιλέα σου σο σινσιλέα σου ποίκ μασία." Šašλάτσιν* do. *"Ἄου ἀdού σο μύου ϳό 'ρχομι."*

Ἄου φῆϳιν da· *φῆϳιν, πήνι ἀράπ. Ἄου ϳοὔρτινι σο μύγου. Πήνι ἄϳείνου ἀ φουqαρέας. Gečίνσινι ἀποbϳεί· ἔφαϊνι, ἔπινι, γερdιέσινι σα μουράζα του. Σεῖς πάλι να φᾶτι, να πῆτι, να γερdιέσιτι σα σέτρε* da *μουράζα.*

Χρυσόσταμος.

AFSHÁR-KÖI.

1. *The Enchanted Mill*[1].

There was a man in the old time. He had a mill. For this mill there are gardens, and they used to make their living.

Afterwards the land was devastated. A poor man went to that man, to the owner of the mill. He asked for the mill. "I shall keep it myself." The owner of the mill said, "Even if you are to die, I will not give it." By the morning the man who was going to him was dying. He said, "Even if you are to die, I will not give it." Afterwards he gave it. The miller came to his house. He went; at midday he brought the man.

The mill started working. The man looked after it until evening. In the evening his wife went. "Until morning, I will look after it," she says. Whilst she was looking after it, at the third hour some one uttered a cry; "Shall I go?" it said. The woman said not a word. Again she looked after the mill. At the fourth hour someone again uttered a cry; "Shall I go?" it said. Again the woman said not a word. When the hour went, again "Shall I go?" The woman said, "Come, let us see what you want to do." A black negro came, as the hour went. "Give your commands; I will do them." The woman said, "Make this channel full." The negro went. Behold, he made it full. Afterwards he said, "My lady, tell me whatever need you have. Disclose it to me; I will do it." Afterwards the woman said, "Make the mill full." He went away for an hour. Behold, he made the mill full. The woman was astonished.

[The woman sets him a task which he cannot fulfil. It does not bear translation.]

Afterwards it dawned. The negro said, "My lady, make me free." But she did not make him free. Again the negro besought the woman, "Make me free." Afterwards the woman said, "Take an oath upon your family, upon your family." She terrified him. "I will come no more to this mill."

Henceforward he left it; the negro left it; he went away. He came no more to the mill. That poor man went there. He made his living by it. He ate, he drank, attained his desires. You again, may you eat, may you drink, may you attain your desires.

KHRISÓSTOMOS.

[1] *V.* p. 252.

AFSHAR-KÖI. 2 a.

Σο παλό σο ζαμάν ἤτουν ἀν πατιδάχος. Εἴδιν ἀ υἱός. Φκάνdαξιν. Ἔβgην σα ρουδία. Ἤβρινι ἀ μαγαράς. Κάτσινι πέσου του· düδündίσκινι. Πααίνκι σα ρουδία. Φταίνκινι ἄβι σα ρουδία. Μαναχό του ψένκινι· τρώνκινι μαναχό του.

Ἤρτιν ἀν ὄυνογάρ κονdά του. Ἤρτιν ἀν ἀωπός· ἤρτιν ϳ' ἀρκούδι. Εἴπιν d' ἀωπός,—το λύκο ϳαι το ἀρκούδι εἴπιν του πατιδάχου τ' υἱό, "Σένα νά σι παραδώσωμι." Εἴπιν ϳαι του πατιδάχου ὁ υἱός, "Ϳό παραδοῦμι."

Πήινι ἀωπός σο δεῖρι. Ἔβζιξιν το ἀρκούδι· ἔβζιξιν ϳαι το λύκο σο ζεβgάρι. Ἔβgηνι στο δεῖρι ὁ ὄυνογάρ. Στο οὐρανό καρμανίσκινι. Ἔβgηνι του πατιδάχου ἡ κόρη στο δεῖρι. Πήριν ὁ ὄυνογάρ του πατιδάχου τηνὴ gόρη· ἤφαριν da σο μαγαρά. Εἴπιν di το δεῖρι "'Ατό τ' ἀωποῦ ἡ δεβοσύνα, τού πήριν το κορίτσι."

Ἤρτιν του πατιδάχου ὁ υἱός. Το βραδύ παρλατίζει ὁ μαγαράς. Του πατιδάχου ὁ υἱός χαbάρι ϳοΰδινι. Ἤγρεψινι· ἔνι ἀ *.

Ὁ πατιδάχος εἴπινι, "Γώ να ἤμι ἀν πατιδάχος, το μόνα τηνὴ gόρη τά πάρη ὁ ὄυνογάρ, σε μένα ἔνι μέγα κεdέρι." Σηκώθηνι, πάγασινι ἀν taboύρι ἐσκέρ σο μαγαρά. Πήνι ἀωπός, τσίριξινι· ἤφαρινι του κόζμου τιζ ἀωποί σο ϳουφάλι του. Ἔβgην το ἀρκούδι σα ρουδία· pagh∂ρσιν· σώριψινι του κόζμου τ' ἀρκούδα κονdά του. Ἔβgην ὁ ὄυνογάρ· πήριν να ὑλέδη. Ὄίπ σωρέφτανι ὄυνογάροι. Φταίνουνι μό το πατιδάχο qαβγάς. Q∂ρτίστηνι του πατιδάχου τ' ἐσκέρι. Οἱ ὄυνογάροι πήρανι πόστι· θάλα κρέμπσανι στο οὐρανό του πατιδάχου τ' ἐσκεροῦ τα ὄουφάλια. Q∂ρτίστηνι. Ὄαδτίασανι.

AFSHAR-KÖI. 2 b.

Ἤτριψινι τιζ ὀνικιλέροι. "Μεῖς τούζ ἄν da πάρουμι το κορίτσι στου ὄυνογαροῦ τα δέρα;" Εἴπαν di οἱ ὀνικιλέροι, "'Ατό εἴνdι ὀφτά δέρφα." Ρώτσεν ὁ πατιδάχος, "Το σέτρο το ζεναάτι πότς ἔνι;" Εἴπιν di το μιτσίκο, "Το μόνα το ζεναάτι, ἀ βινέψω ἀ

2, a. *The Prince and his Animal Friends*[1].

In the old time there was a king. He had a son. He was vexed. He went out to the mountains. He found a cave. He stayed inside it. He was pondering. He used to go to the mountains. He used to hunt in the mountains. He used to cook by himself. He used to eat by himself.

An eagle came to him. A fox came. A bear also came. The fox said,—the wolf and the bear said to the king's son,—"we shall give you in marriage." And the king's son said, "I will not be married."

The fox went to the city. He yoked the bear; he yoked also the wolf to the plough. The eagle went out of the city. He circled about in the sky. The king's daughter came out of the city. The eagle seized the king's daughter; he carried her to the cave. The city said, "It was the devilish trick of the fox, which carried off the girl."

The king's son came. In the evening the cave shines brightly. The king's son had no knowledge of it. He looked; there is a ✱.

The king said, "For me to be a king, and for the eagle to carry off my daughter, is a great shame to me." He arose; he brought a regiment of soldiers to the cave. The fox went; he barked. He brought to his side the foxes of the world. The bear went out to the mountains; he called. He brought together the bears of the world by him. The eagle went out; he began to scream. All the eagles were gathered together. They make war with the king. The king's army was destroyed. The eagles posted themselves. They threw stones down from the sky upon the heads of the king's army. It was destroyed. They were astonished.

2, b. *How the Companions rescued the Princess*[2].

He sought for the Twelve. "How shall we take our daughter out of the hands of the eagle?" The Twelve said, "They are seven brothers." The king asked, "What is your art?" The youngest one said, "My art is, I will throw a cup of water up

[1] *V.* p. 246. [2] *V.* p. 247.

φιλčάνι νερό σο οὐρανό· ἀν damblás *πίρμι κρεμίσω, ἄν* da *σωρέψω σο φιλčάνι πέσου.*" Εἴπιν di *το μέγα,* "*Το μόνα το ζεναάτι ἔνι να νεκροστῶ σο χώμα, τοῦ* gózmo *ὅτι πότς ἔνι κατέχω τα.*" Εἴπιν di *ζ μέσης ἀδελφός,* "*Το μόνα το ζεναάτι πότς ἔνι; Στου οὐρανοῦ το* deβένι *τον* dουδμάνο *ἀν* da *σύρω, ἄν* da *κρεμίσω.*" Εἴπιν di *čαι τ' ἄου,* "*Το μόνα το ζεναάτι μου, να σαλέψω σο βροδόνι μου τ' ὀφτά ρουδία, ἄν τα μετερίσω σέφφαρα.*" "*Το μόνα τηῦ* górη *ἔρ τα φέριτι, ἔνι σε σᾶς ἀ χαπικάς λίρι.*" *Σηκώθανι· ποίκανι τομ πατιδάχο ἀν τεμενάχι·* "'*Αλάχ σάν' ἰράς* getírsin."

Σηκώθανι· πήγανι σο πατιδάχου τηῦ górη *κονδά. Το μέγα ἀδελφός νεκρόστηνι σο χώμα· το φίδι πνώνει.* "*Παρπατεῖτι.*" *Σηκώθανι· παρπάτσανι.* Γιαναδτίασανι *σο μαγαρά κονδά του. Πάλι νεκρόστηνι· το φίδι πνώνει. Πήγαν οἱ* čorbaǰoí. *Το φίδι σηκώθηνι· πήιν σα ρουδία· βοδείετι.* 'Ήρτινι, *νεκρόστηνι το μέγα ἀδελφός· το φίδι πνώνει.* Γιαναδτίασινι *το μέγα ἀδελφός. Πίεσιν το* gáǰi· *μετεῖρσιν* da *'ς ἀν κάχι.* 'Ήγρεψιν *ἐčεί το κορίdζι, μό το φίδι πνώνουνι. Πίεσιν* da. *Τέϊνα το φίδι čαι τέϊνα το κορίdζι, πήραν* da. 'Έφυγανι. 'Ήφαραν da *τομ πατιδάχο. Δώčιν* da *ὁ πατιδάχος ἀ χαπικάς ἀλτούνα.*

Εἴπιν di *τηῦ* górην dou, "*Σύ ἀποπιδέα το ποιού το νομάτη ἀ πάρῃς;*" Εἴπιν di *το κορίτσι,* "*Čίπ τουνι ποίκανι χαΐρι. Το μιτσίκο τουνι ἀδελφός γλύτωσι μι.*" *Σηκώθανι, ποίκαν το γάμο.* 'Έφαγανι, ἔπανι, γερdίασανι *σα μουράζα τουνι.*

Βασίλης.

Afshar-köi. 3.

'*Α νομάτ εἴδιν τρία φδαχα.* '*Ο νομάτ πόνισινι.* Εἴπιν di *κι,* "'*Ογλού μου, σεῖς σο* küsé saqalú *čιράχος μή στάστι.*" *Ψόφσινι ὁ νομάτ.*

Το μέγα του υἱός πήν να σταθῇ čιράχος. Πήιν 'ς ἀ χωρίους. 'Ήρτιν *ἀῦ* küsé *γενάτ. Τού ǰοῦδι γένα ὁ νομάτ*[1], "*Σι μένα čιράχος ǰό ἱστᾶσι;*" Εἴβιν di, "*J̌ό ἱστᾶμι σού ǰό 'δει γένα το νομάτη.*"

Πάλ πήν τού ǰοῦδι γένα ὁ νομάτ. "*Σι μέν čιράχος ǰό ἱστᾶσι;*"

[1] *V.* § 382 for the word-order.

to the sky; before I let a drop fall, I will catch it in the cup.' The eldest one said, "My art is, I will listen on the ground, and I know whatever is going on in the world." The middle[1] brother said, "What is my art? From the very roof of heaven I will shoot my enemy, I will dash him down." And the next one said, "My art is, I will shake in my arms the seven mountains; I will lift them up in the air at one effort." "If you bring my daughter, there is a bag of gold pieces for you." They rose up. They saluted the king; "may Allah bring her to you."

They rose up; they went near the king's daughter. The eldest brother listened at the ground; the snake is asleep. "Walk on." They rose up, they walked on. They came close to the cave. Again he listened; the snake is sleeping. The commanders went on. The snake rose up; it went to the mountains; it is feeding. The eldest brother came; he listened; the snake is sleeping. The eldest brother drew near. He took the rock; he lifted it up in the air and set it on one side. He saw the girl there sleeping with the snake. He seized them. They took them, one the snake, and one the girl. They ran off. They took them to the king. The king gave them a bag of gold coins.

He said to his daughter, "Which man of these will you take?" The girl said, "They all did me a kindness. The youngest brother rescued me." They rose up, they made the wedding. They ate, they drank, they fulfilled their destinies.

VASÍLIS.

3. *The Bargain with the Beardless Man*[2].

A man had three sons. The man fell ill. He said, "My son, do not go as apprentice to a beardless man." The man died.

The eldest son went to be an apprentice. He went to a village. A beardless man came. The man who had no beard (said), "Will you not stay with me as apprentice?" He said, "I will not stay with the man who has no beard."

Again the man who had no beard went to him. "Will you

[1] So I translate, but the Greek seems to mean, *the brother of the middle woman. V.* in gloss. *μέσος.*

[2] *V.* p. 234.

"J̌ó *ἰστâμι*," *εἴπιν* di. Πάλι *πήν ὀμbρό του· πάλ' εἴπιν* di, "J̌ó *ἰστâσι čιράχος;*" Εἴπιν di, "'Adoú *οἱ χωρώτοι čίπ γένα* ǰó *'χουν*," *εἴπιν* di. "'Ea, *ἀ ἰσταθῶ*," *εἴπιν* di.

Πήγασιν da *σο σπίτι* dou. Εἴπιν di, "'A *κόψω το ἀϊλίχι σου, ἀ κόψουμ τα παράδα σου.* Ταναμαζούκα. 'Αμι *σο ζεbgάρι.*" 'Η *ναίκα πάσι το ψωμί.* "Φâ *τα* wάδα, *το τουρούμι μού* da *ποζdιές· ἄπαρ σύ γά, φâ* da· *τη χαραή του μού* da *ποζdιές.*" 'A *ήμέρα, δύο μέρι ἤφαριν* da. J̌ó *ποζdιέσιν* da. Εἴπιν di, "Γιαβρού *μου, χολιέστης.* * * * * * *." Πήριν da, *σκότσιν* da *ἀǰείνο το φδάχι.* Εἴνι *ξυναγωγή· κόνσιν* da *πέσου του.*

'Ατέ d' *ἄου τ' ἀδελφός πήνι.* Πάλι *τού* ǰó *'ἔει γένα νομάτ*, "Σι *μένα čιράχος* ǰó *ἰστâσι;*" "J̌ó *ἰστâμι*," *εἴπιν* di. Πήμ bρό dou. Πάλι *φήčιν, πήνι.* Πάλι *πήμ* bρό dou, *τού* ǰó *'ἔει γένα νομάτ*, "Σι *μένα čιράχος* ǰó *ἰστâσι; ἀτέ οἱ χωρώτοι čίπ γένα* ǰó *'χουν*," *εἴπιν* di. "'Ea, *ἀ σταθῶ.*" "Χάϊde, *σο σπίτι ἀ ὑπâμι.* Να *κόψουμ το ἀϊλίχι σου, να κόψουμ τα παράδα σου.* Ταναμαζούκα. 'A *ὑπâμι σο ζεbgάρι.*" 'Η *ναίκα πάσι* wάδα. "Φâ *τα* wάδα· *το τουρούμι μού* da *ποζdιές.* 'Απαρ *σύ γά, τη χαρεή του μού* da *ποζdιές.*" 'A *ήμέρα, δύο μέρι ἤφαριν* da *ξοπίσου. Σκότσιν* ǰai *τόνα*[1]· *κόνσιν* da ǰai *σο* qουγί.

Το *μιτσίκο το ἀδελφός εἴνι κάλ.* Πήν ǰai ǰείνος. Πήν *τού* ǰó *'ἔει γένα νομάτ* bρό *του.* "Σι *μέν čιράχος* ǰó *ἰστâσι;*" Πάλι *φήǰιν, πήνι.* Πάλι *κατέβηνι* bρό dou. "Σι *μέν čιράχος* ǰó *ἰστâσι;*" "J̌ó *ἰστâμι.*" Πάλι *φήǰιν, πήνι.* Πάλι *κατέβην* bρό dou, "Čίπ [κüσέ][2] *γενάτοι 'ndai.*" "'A *ἰσταθῶ*," *εἴπιν* di. "'E, *χάϊde σο σπίτι.* Να *κόψουμ το ἀϊλίχι σου*," *εἴπιν* di. "Ταναμαζούκα. 'Αμι *σο ζεbgάρι.* Το *ταζί ἀ ὑπᾷ· ἀ čοιμηθῇ· ἀǰεί νάσι.*" 'Η *ναίκα πάσι* wάδι. "Φâ *τα· το τουρούμι μού τα ποζdιές.* Το *γά, φâ τα· τη χαραή του μού* da *ποζdιές.*" *Σηκώθηνι, ἤφαριν* da. *Στο τουρούμι ἔbgαλιν δύο* wάδα· *ἔbgαλιν το γά στη χαραή.*

[1] *I.e. ἀτόνα, v.* § 315.

[2] The addition of *κυσέ* is an emendation necessary for the sense.

not stay with me as apprentice?" "I will not," he said. Again he went up to him; again he said, "Will you not stay (with me) as apprentice?" He said, "The villagers here all have no beards," he said. "Come, I will stay with you," he said.

He took him to his house. He said, "I will stop your monthly wage. We will stop your money. Go quickly there. Go to the ploughing." The woman brought him bread. "Eat the flat-bread; do not empty the bag. Take the curd; eat it; do not empty the pot." One day, two days he brought them back; he did not empty them. He said, "My boy, you are angry. * * * * * * * * * * * *[1]." He took the boy; he killed him. There is a drain. He threw him into it.

The next brother went. Again the man who has no beard (said), "Will you not remain with me as apprentice?" "I will not," he said. He appeared before him. Again he left him; he went away. Again the man who has no beard appeared before him, "Will you not stay with me as apprentice? The villagers here all have no beards," he said. "Come, I will stay (with you)." "Up, let us go to the house. We will stop your monthly wage, we will stop your money. Go quickly there. We will go ploughing." The woman brought flat-bread. "Eat the flat-bread; do not empty the bag. Take you the curd; do not empty the pot." One day, two days he brought them back. He killed him also. He threw him into the well.

The youngest brother is a scaldhead. He too went. The man, who has no beard, went up to him. "Will you not stay with me as apprentice?" Again he left, he went away. Again he came down to him. "Will you not stay with me as apprentice?" "I will not." Again he left, he went away. Again he came down to him. "Everyone (here) is beardless." "I will stay (with you)," he said. "Up, come to the house. We will stop your monthly wage," he said, "Go quickly there. Go to the ploughing. The greyhound will come. It will go to sleep. There you must plough." The woman brought flat-bread. "Eat it; do not empty the bag. Eat the curd; do not empty the pot." He rose up; he took them. He took two pieces of flat-bread from the bag; he took the curd from the pot. He ate the curd.

[1] The probable sense of the 12 words which I have had to omit here is: *anger is not allowed here.*

Ἔφαϊν το γά. Ἤφαριν da· ἔσισινι πέσου do, σο τάσι. Πάασιν da το βραδύ. Ἔφαϊν do, τού ǰό ’ὄει γένα ὁ νομάτ.

“Ἄμι, γρέπ τα βόϊδα μας.” Πήνι, ἔφσαξιν τα βόϊδα. Ἔμbασιν τα κελέδα σημ bαθινή· κούπωσιν ἄὔυρα ὀμbρό του. Πήγιν πέσου. “Χολιέστης;” Εἴπιν τού ǰό ’ὄει γένα ὁ νομάτ, “Χολιέστα.” Σκότσιν da· κόνσιν da σο qουγί. Σκότσιν ǰαι τη ναίκα του.

Ἄου čό ’νι.

Told by a man of middle age.

He fetched the cup. In poculum cacavit. He brought it back in the evening. The man, who has no beard, ate it.

"Go, look after our oxen." He went, he killed the oxen. He put their heads into the stable; he heaped chaff in front of them. He went inside. "Are you angry?" The man, who has no beard, says to him, "I am angry." He killed him; he threw him into the well. He killed the woman also.

There is no more.

Told by a man of middle age.

GLOSSARY (DIALECTS)

The alphabetical order used is the following: α ä β γ gh δ ε ζ ξ̌ η θ ι κ č g ǰ λ μ ν ξ ξ̌ ο ö π b q ρ σ σ̌ τ d υ ü φ χ ψ ψ̌ ω w.

The Turkish words are printed separately in the order of the Turkish alphabet; their Greek forms will be found in the glossary itself with references to the Turkish word-list. The dialect forms of words are arranged under the standard modern form; if this does not itself occur it is put in square brackets. Where it seemed necessary the dialect forms have been given separate entries with a reference to the standard form, beneath which they are explained, but the reader will find it useful to remember the changes of δ and θ, the confusion between voiced and unvoiced sounds, the use of σ̌ for σ, of ξ̌ for ζ and of č for τ, and that χ appears sometimes as σ̌ and κ as č or even at Pharasa as ǰ.

α

ἄ, vocative particle; recorded at Ax. and Ph.

α.—At Ph. the pronominal object *τα* after *ν* occasionally appears as *α*. *E.g. σκότσεν α, he killed him. v.* § 281

ἀ, particle followed by subj. to express the future, like *θά*.—Capp. and Ph. At Ph. sometimes *ἄν*

ἄα, *no*.—Capp. Fer. Gh. *ῃ*, Ul. Arkh. (p. 218) gives for Sin. *ἄγκα* and for Síl. and Bagdaonia *νάκαι*. Vasil. (*Xen.* ι, p. 479) gives for Sin. *χάνκα* and for Síl. *νάκε*.—*ἀψά*, Ph.

ἄβ, Ph. *v.* *ἄλλος*

ἄβγο, Ph. *v.* *ἄλογο*

ἄβι, *knife*, Ph. The word occurs only once in a text on p. 548, l. 14. For Sin. Arkh. (p. 248) gives λάβος, *knife-handle*. A dimin. of this, λάβι(*ον*, would produce at Ph. *ἄβι*, the λ being lost (§ 269) and the name of the part being used for the whole

ἄβ(ι, Ul. Afs. *v.* Turk. av

ἀβίς, *adv.*, *upside down*, Ph.

ἀβίdζα, *morning*, *in the morning*, Ph. It is a dimin. from the local form of *αὐγή*, which by Arkh. (p. 226) is given as *ἐβή*. *Cf. τηνεβίdζα*

ἀβǰής, Gh. *v.* Turk. av

ἀβλά, *f.*, *pocket*. Del.

ἀβλίχι, Ph. *v.* Turk. av

ἀβόπουρμα, *adv.*, *in the morning*, Síll

ἄβου, Ph. *v.* *ἄλλος*

ἀβοῦκα· *πάππος*, Lag. p. 41. This, presumably a Pharasa word, Karolídhis derives (p. 51) from Latin avus, probably rightly; *v.* §§ 370, 373. For the ending *cf. ἀγόκας, a big hare*

ἀβούča, *thus*. This and allied forms replace *ἔτσι* in Capp.; *ἀβούča*, Mal. Phl. Pot., *ἀγούča*, Del., *οὔča*, Fer. Gh. Ul. Mis., *ἀούča*, *χαούča*, Phl. For Fer. Krinop. (p. 58) gives *οὔτσα*, for Síl. Pharasop. (p. 113) *ἀβούτζα*, and for Sin. Arkh. (p. 217) *ἀβούτζια* and *ἀτζά*, comparing Pontic *ἀβούτω* and *ἀούτω*.—The Ph. forms are *ἀ(β)ούτσι*, *ἀ(β)ούdζι*. Arkh. (p. 217) and Lag. (p. 41) give *ἀβουσί*

ἀβούτσι, Ph. *v.* *ἀβούča*

ἀβόψι, *to-night*, Síll, § 12

ἄβρι, Síll. *v.* *αὔριον*

ἀγαϊγιατdάν, Del. *v.* Turk. ghayet

ἀγάč, *ἀγάǰό*, Ul. *v.* Turk. aghaǰ

ἀγάλια, *gently*, *quietly*. Capp. *ἀγάλια*, Sin. (Arkh. p. 217), *qάλια* (§ 82), Phl., and at Ax. *γάλια*, which is used with subj. to mean *beware lest*.—*γάλια*, Síll. For its origin *v.* § 369

ἀγαπῶ, *I love*.—Capp. *ἀγαπῶ*, *-ᾳς*, Gh., *γαπῶ*, *-εῖς* (§ 196), Mis., *impf.* §§ 203, 207, 209, 211, 212, 214. *Aor. ἀγάπσα*, Gh. Síl., *part. pass. ἀγαπουμένα*, Mal.,

ἀγαπωμένα, Síl.—*Impf.* γαbάṇκα (§ 334), Ph. Tsh., *impv.* 2 *pl.* γαπήσα da (§§ 349, 352), *part. pass.* ἀγαπεμένο, Ph.—ἀγαπᾶ (§ 37), Silli

ἀγά(s, *passim.* *v.* Turk. agha

ἀγαχbέσα, Ph. *v.* Turk. qahbe

[ἀγγεῖον, *vase.*]—*Pl.* ἀṇgεịά, Ax.

ἄγγελος, *angel.*—Capp. ἄṇgελος, Fer. Ar. Síl., ἄṇgελους, Mal. Mis. At Ferték especially the *angel of death*, Χάρος, *cf.* ἀγγελοκτυπημένος· ὁ ψυχορραγῶν κ.τ.λ., Sin. (Arkh. p. 217). For decl. *v.* §§ 141 (Ar.), 126 (Mal.)

[ἀγγούρι, *cucumber.*]—ἐṇgιριώνα, Ax.—ἀṇgουρᾶ, *garden of cucumbers, vegetable garden* (Ph.)

[ἀγελάδα, *cow.*]—A diminutive of this, ἀγελάδι, has produced ἔϊλέτ, *pl.* ἔϊλάγịα, Fer., and Krinop. gives (p. 46) for Ferték ἐγιλέτ, *pl.* ἐγιλέα. For the α→ε, § 66.—The same ἀγελάδι produces at Ph. and Tsh. γịάδι, *pl.* γịάδε (§ 269)

[ἀγέλη, *flock.*]—Capp. ἀγέλ, Pot., ναγέλ, Fer. (Krinop. p. 56) and Síl. (*Xen.* I, p. 499). For the *ν v.* § 98

ἀγζə́, Ul. *v.* Turk. aghz

ἀγήλα, Capp. *v.* Turk. aghəl

[ἁγιασμός, *sacred spring.*]—ἀγịαζμός, Ar. For decl. *v.* § 140

ἀγίκσε, Ul. *v.* Turk. ayəq

[ἅγιος, *saint.*]—*Pl.* ἅγịοζịα, Gh.

[ἀγκάθι, *thorn.*]—ἀṇgάζ (§ 90), Sem., ἀγκάτ, Fer. (Krinop. p. 41).—ἀṇgάθι, *pl.* -θε, and dimin. gαθόκκο, καθόκκο, Ph.

[ἀγκάλη, *embracing arms.*]—ἀṇgάλε, Ph., the *pl.* of a dimin. form *ἀγκάλι

ἀγǰoυbέgι, *vetch*, Ph. Kar. (Lag. p. 41) has ἀγζζιουπέκα. In the second part of this word the Armenian vign, *vetch*, itself from βικίον, from Lat. vicia (Hübschmann, p. 383), is to be recognised. *v.* § 376

ἀγλαť, Del. *v.* Turk. aghlamaq

ἀγνάδινεν, 3 *sg. impf.*, *he was perceiving*, Síl.

ἄγνενda, Ph. *v.* γ)νένda

ἀγόκας, *a big hare*, Ph. *v.* λαγός

ἀγόκκος, *a little hare*, Ph. Dimin. of λαγός, *q.v.*

ἀγοράζω, *I buy.*—Capp. ἀγοράζω, Ar. *Aor.* ἀγόρασε, Fer., γόρασε(ν, Ax. The other recorded forms have *q* for γ (§ 82). Thus *pres.* 3 *sg.* qοráš, Phl., *aor.* 3 *sg.* qόρασιν and *subj.* 1 *sg.* qουράσου, Mal., *aor. subj.* 1 *sg.* qοράσω, Phl. Síl. *Impf.* § 201.—*Aor.* 3 *sg.* γόρασε, Ph.—*Pres.* 3 *sg.* γοράνέι, *impv.* γόρας, *aor. subj.* 3 *sg.* γοράšῃ, Silli

ἀγός, Ph. *v.* λαγός

ἀγούča, Del. *v.* ἀβούča

[ἀγροικῶ, *understand.*] The form γροικῶ, *aor.* γροίξα, is used in Capp., Ph. (§ 326) and Silli. *Aor. subj.* γροiǰήσω, Ph. At Silli *aor.* also γροίσκα

[ἄγρωστις, *a kind of grass.*]—In Capp. the dimin. is used for *a grass with creeping roots.* Thus for Sin. ἀγρῶστι· τὸ γνωστὸν δημητριακὸν ριζοβόλον φυτόν (Arkh. p. 219), and at Ar. ἀγρώχčι is a root (no doubt of this grass) used for scouring out pots. At Síl. the *pl.* ἀγρόστịα with the same meaning (Pharasop. p. 114)

ἀγώνι, Tsh. *v.* ἀλώνι

ἀghə́, Ph. *v.* λαγός

Ἄδανα, *the town of Adana*, Ph.

ἀδαρά, *now.*—Capp. at Mal. Síl. Arkh. (p. 219) gives it for Sin. and ἀτάρα for Bagdaonia.—δαρά, Phl.—ζαρịά, *now*, with adj. ζαρịανός, Silli, is the same word with ζ for δ (§ 11)

ἀδέ, 'δέ, *here.* Used also as an indecl. demonstrative, Ph. § 317

[ἀδελφή, *sister.*]—The Capp. forms vary with the treatment of δ (§§ 86—96). ἀdελφή, Fer. Gh., *pl.* ἀdελφάδες, Fer., ἀ(d)ελφή, *pl.* ἀ(d)ελφήες, Ax., ἀελφή, Phl. Decl. § 166, with possess. § 180, λφ § 98.—ἀ)δελφή (§ 302), Ph.—ἀλεφρή, *pl.* -ήρες, Silli

[ἀδελφός, *brother.*]—Used everywhere in Capp. except at Ul. where, except with old people, it has given place to qαpdáš. The forms, varying with the treatment of δ (§§ 86—96), are: ἀδελφός, Del. Mal. Phl. Síl. Pot., ἀελφός, Mis., ἀdελφό, Fer. Ar. The *pl.* everywhere of the type of ἀδέλφịα (§§ 117, 119, 122, 124, 126), except at Fer. and Mis., where it is ἀdελφόγịα. For decl. *v.* § 133 (Mis.), § 138 (Ar.), § 147 (Fer.). For λφ *v.* § 98.—ἀδελφός, Ph. Afs., with *pl.* ἀδέλφε, Ph., δέρφα, Afs.—ἀλεφρός, *pl.* ἀλεφρίρι (§18), Silli

ἀδού, *there, then.* Ph. etc.

ἀδράχτι, *spindle*, Sin. (Arkh. p. 219). ἀdράχčι and ἀργάχčι, Ar.

ἀδρός, *big, stout.*—For Sin. given by Arkh. (p. 219), and ἀδρό, Síl. (Pharasop. p. 113), Ar. (Val. p. 15).—ἀρdός (§ 11), Silli.—For Ph. *v.* δρό

ἀελφή, ἀελφός, Capp. *v.* ἀδελφή, ἀδελφός

ἀετός, *eagle*, Síl. § 122

ἀζάτι, Afs. *v.* Turk. azad

ἄζω, Ph. *v.* ἀλλάζω

Ἄϊ Εἰρήνη, *St Irene.* In a tale from Ph. (p. 533, l. 2) where the context points to a rock-cut cave-church

ἄϊγερα, Ul. *v.* ἄχυρο(ν

ἀϊghόρι, Ph. *v.* Turk. aïghər
ἀϊλά, Ph. *v.* Turk. yaïla
ἀϊλίχι, Afs. *v.* Turk. aïləq
[*αἷμα, blood.*]—Capp. ὅϊμα, Del. Ar. (Val. p. 19), Ax. Síl. Ul. Sin., and also at Sílli.—*ἅϊμα*, but once (text on p. 526, l. 31) *σ' ὅϊμαν dov*, Ph.—The adj. ὅϊμαλə, *bloody*, Ul., is formed with the Turkish ending
αἱμώθαν, aor. pass. 3 *pl., they became bloody*, Ph., text on p. 522, l. 8. This implies a present *αἱμώνω*, anc. *αἱμόω*, explained by Liddell and Scott as=*αἱματόω*; they quote Hesychius for this very aorist: *αἱμώθη· ἡματώθη.* For Sin. Arkh. (p. 218) gives *ἀγματώνω· αἱματώνω*
ἀϊνά(ς, Phl. Síl. Ph. *v.* Turk. aïna.
ἀϊρέγι, Ph. The sense of *ἀ boĭĵη ἀ.* in the text on p. 512, l. 30 is *he will do an injury.* I cannot trace the word.
ἀκιού, there, Phl.
[*ἀκολουθῶ, I follow.*] Used at Ph. as an *-άω* verb. *Pres. κουθά(γ)ω, impf.* § 337, *aor. κούτσα, gούτσα, aor. subj. κουθήσω.* The *aor.* 3 *sg. κούθησε* occurring once in an unpublished text seems affected by the pure form. At Tsh. *κουθάου, aor. κούτσα. κούθενε* occurs once at Ph.; it appears to be 3 *sg. impf.* and so a variant for *κουθάγκε, v.* § 334. *Impv.* § 349. For λ, § 269.—That the word is used in Capp. also appears from Arkh. (p. 220) *ἀκλουθῶ*
[*ἀκόμη, yet.*]—The Capp. forms vary: *ἀκόμα*, Mal., *ἀκούμα*, Phl.—*ἀκόμ, ἀκόμου*, Ph.—*ἀκούμ* (§ 21), Sílli
ἀκονίζω, v. κόνωσε
ἀκούμα, Phl., etc. *v. ἀκόμη*
ἀκουμπίζω and *ἀκουμπιστῆρι*, Sin. (Arkh. p. 220). Latin accumbo. *v.* G. Meyer, *Neugr. Stud.* III, p. 9 and § 372
[*ἀκούω, I hear.*]—Capp. *ἀκούγω*, Pot., 3 *sg. ἀκούει* da, *ἀκούϊχ* (§§ 61, 68), Phl. *Aor. ἄκουσα*, Ul. Ax. Mal. Phl., *ἄκσα*, Síl., *ἤκσα*, Pot., *γιούκσα*, Del. *Pass. pres.* 3 *sg. ἀκούγεται*, Phl.—*κούγω*, 3 *sg. κού τα, aor.* 3 *sg. ἤκσεν* da, *ἤκσανέν* da, Ph. *Pres. κούου* (§ 331), *impf.* § 335, *aor. ἤκσα*, Tsh.—*γιουκούγου* or *γιουκούννου, impf.* § 41, *aor. γιούκσα, aor. subj. γιουκούσου*, Sílli
ἄκρα, edge. In Capp. *νάκρα* (§ 98), used adverbially, *at the edge*, Phl. Also at Fer. (Krinop. p. 56).—At Ph. *ἄκρα, edge, tip*, and commonly in the phrases *ἀβιĵεί στην ἄκρα, for that reason*, etc., for which *v.* § 381
[*ἀκριβής, exact.*]—At Ph. *pl. ἀκριβά, true, faithful (of servants)*, as if from *ἀκριβός, expensive*
[*ἀκρίδα (ἀκρίς), grasshopper.*]—Dimin. *κρίδι, gen. κριδοῦ*, Ph.
Ἄč qαπουγιού. Σανά bίρ πάϊ gετιρdίμ. Turkish phrase in text on p. 486, l. 33 from Ph. In Turkish it is

آچ قپویی. سکا بر پای کتوردم

ἀčά, there, Ul.
ἀčού, here, Ar.
ἀčάλ, Ar. Ul. Pot., *ἀčίλ*, Pot. *v.* Turk. ačalmaq
' ἀčάλ, qabaghάm, ἀčάλ,' ἀέρσεν, bίρ σüρű ἀσκέρ τοπλανəγιόρ övünέ. Turkish phrases in Pot. text on p. 458, l. 33. In Turkish it is

آچل قباغم آچل دیرایسك بر سورو عسکر طوپلانیور اوکنه

Also on p. 462, l. 26 with *čəqάr* چقار instead of *τοπ. övünέ*
ἀčάλ, σουφραγί μ, ἀčάλ. Turkish phrase in Pot. text, p. 458, l. 12. In Turkish it is

آچل سفره‌م آچل

ἀĵά, 'ĵά, there, Ph. (=*ἐκεῖ δά*)
ἀĵέ, there, Ph. Used generally as indecl. demonstrative (§ 317); *ἀĵέ σ' ὀρμάνι, in that wood*
ἀĵεί, there; used also as indecl. demonstrative, Ph. etc. § 317
ἀ)ĵείνος, Ph. *v. ἐκεῖνος*
ἀĵεμίδια, Del. *v.* Turk. 'aĵem
ἀĵινdᾶ, Phl., *ἀĵəvdῶ*, Ul. *ἀĵίτσεν da*, Fer. *v.* Turk. aĵəmaq
ἀλά, Capp. *v. ἀλλά*
ἀλάγμια, Phl., etc. *v. ἄλλος*
ἀλάζω, Capp. *v. ἀλλάζω*
ἀλάς, Ph. *v.* Turk. ala
ἅλας, salt. So in Capp., Ar. Phl., and given by Arkh. for Sin. (p. 220).—*ἅς*, Ph., § 269.—The usual M. Gr. *ἁλάτι* is not used at all
ἀλατερό, salt-cellar. Given by Arkh. for Sin. (p. 221). *ἀλατερί*, Ar.
ἀλάτσα, Kis. *v.* Turk. aramaq
'Αλάχ, Ph. *v.* Turk. Allah
'Αλάχ σάν' ἰράς gετίρσιν. Turkish phrase in Afs. text, p. 574, l. 9. In Turkish it is

الاه سکا راست کتورسون

Cf. rast
'Αλαχὸν ἰζνίλε πατισάχαν qαβλίλε, Turkish phrase in Ph. text, *with the leave of God, with the word of the King.* In Turkish it is

اللهك ازنیله پادشاهك قوليله

ἅλε, in a row (?), Ul. In text on p. 380, l. 5
[*ἀλέθω, I grind.*]—Capp. *aor. subj.* 1 *pl. να ἀλέσουμ*, Pot.—*Aor.* 3 *sg. ἔλεσεν* da, Ph.

ἀλειμαδιέρη, *adj., fat*, Ph. For the *nom.* ἀλειμαδιέρ might have been expected, *v.* § 297

ἄλειμμα, *grease.*—For Capp. at Fer. (Krinop. p. 41). Decl. § 114.—ἄλειμα, *fat, butter*, Ph.

ἀλείφω, *I anoint.* Capp. *pres.* at Síl., *aor.* ἄλειψα, Pot.

ἀλέτρι, *plough.*—Capp. ἀλέτιρ, Del. Ar. Ul. Mis., *pl.* ἀλέτιρια, Mis., ἀλέτρια, Del. § 60. For Sin. Arkh. (p. 221) gives ἀλέτρι

ἀλεύρι, *flour.*—Capp. ἀλέβρι, Phl. ἀλέφ, *pl.* ἀλέβια, Ax. § 101.—λέβρι, Ph.

ἀλεφρή, ἀλεφρός, Síll. *v.* ἀδελφή, ἀδελφός

ἀλήθεια, *truth.*—ἂς ἀλήθεια, *truly*, Pot.—ἀλήσεια, Síll

ἀλία, Ph. *v.* λαλία

ἀλιΐ, Ul., in text on p. 368, l. 25. Explained as *hawk.* Unknown word

ἀλίγκε, Ph. *v.* λαλῶ

ἀλιπήκα, Pot. *v.* ἀλώπηξ

ἀλισβερίσι, Ph. *v.* Turk. aləš veriš

[ἀλλά, *but.*]—Capp. ἀλά, Ar. Ul.

[ἀλλάζω, *I change.*]—Capp. *pres.* ἀλάζω, Pot., *aor.* ἄλαξα, Ul.—ἄζω, *aor.* ἤαξα, *aor. subj.* ἄξω, Ph. For λ *v.* § 269

ἄλλος, *other.*—Capp. ἄλο (ἄλου, Mal.), *pl.* ἄλα. The *sg.* ἄλο is used also adverbially, *for the rest, furthermore* (M. Gr. πλέον). Before να (=ἕνα) and the article, ἄλ is used (Ul. Mis. Ax. Mal. Phl.); *e.g.* τ' ἄλ dου μέρα, *next day*, Mal., ἄλ να σέχ, *another thing*, Phl. For ἄλ να, ἄλα at Ax., ἄνα at Gh. *v.* § 101. ἔγην ἄλλ, *next day* (§ 106) Ar.—For *another time* (M. Gr. ἄλλη φορά) corruptions of ἄλλη μιά are used. Thus ἄλ ἰμιάς, Síl. Ul., ἀλαμνιά, Del., ἀλάγμια, Phl., ἄλαgh ἰμιά, Pot. Arkh. for Sin. (p. 221) gives ἀλλαγ'νιᾶς and ἀλλαγ'μιᾶς, and for Fer. ἀλλαγάς and (meaning *once*) the analogical form ἕνα γας. For Fer. Krinop. (p. 41) has ἄλλαγας. *Cf.* μία.—At Ph. ἄβου, ἄου, ἄβ, ἄφ, ἄγου, *sg.* of all cases and genders, §§ 249, 273. For the plural τα πομεινά is used. Ἄφ, ἄφ, but scarcely the other forms, are used adverbially like Capp. ἄλο. For ǰ'ἄβ (Arkh. ζάβ) in comparisons, § 305, and for ζάλ, *most*, § 306. ἄλλο+ἕνα, *another*, has coalesced into λέν (λέ, λέμ); *e.g.* λέ βό, *another egg*, λέμ babás, *another priest.* Λέ may be followed by the *indef. art.* ἀ, producing λ' ἀ (λ' ἀμ) or λἄ (§ 260), or by ἀν ἄβου (λέν ἄβου φἄάχι, *another boy*), or again by the adverbial ἄβ. This last is used in the expression λ' ἄβ λιέγο, *yet a little.* Kar. (Lag. p. 55) gives λέβ λάϊκο.—ἄλλους, ἄλλ'η, ἄλλου, Síllí

ἀλμέγω, Capp. *v.* ἀρμέγω

ἀλμεχτήρ, *milk pail*, Fer. (Krinop. p. 42), Síl. (Pharasop. p. 114) and Sin. (Arkh. p. 222). ἄλμεχčήρ, Ar. *v.* § 104 and ἀρμέγω

ἄλο, etc. *v.* ἄλλος

ἀλογάτης, *rider*, given for Sin. by Arkh. (p. 222). ἀλογάτους, Mis. Mal., *pl.* ἀλογάτ, Mal. Phl. For decl. § 162

ἄλογο, *horse, pl.* ἀλόγατα. So generally in Capp., Del. Gh. Ar. Ul. Ax. *Sg.* ἄλογο, Phl. Pot., ἄλουγου (§ 64), *gen.* ἀλόχ, ἀλογατιοῦ, *pl.* ἀλόγατα (§ 152), Mal.—ἄβγο, *gen.* ἀβγοῦ, *pl.* ἄβγα, Ph. ἄβγου, Tsh. For λ, §§ 266, 273. Decl. § 293

ἀλτούνι, ἀλτόν, etc., Capp. Ph. Síllí. *v.* Turk. altən

ἄλτσε, Ph. *v.* λαλῶ

[ἀλώνι, *threshing-floor.*]—ἀώνι, ὦνι, Ph. ἀγώνι, Tsh. For λ, § 269

[ἀλωνίζω, *I thresh corn on the threshing-floor.*]—Capp. ἀλωνίζου, Sem.—ὦνω (§ 269), *impf.* ὤνκα (§ 335), Ph.

[ἀλώπηξ, *fox.*]—M. Gr. ἀλεποῦ. Despite the accent the ancient form is the source of the Capp. ἀλιπήκα, ἡ, Pot., ἀλιβήκα, Phl., ἀληπήκα, Síl. (Pharasop. p. 114).—ἀλωπός is the parent of ἀωπός, Afs. and ἀπός (decl. § 291), *dimin.* ἀπόκκος, Ph. For λ, § 269.—For Sin. Arkh. (p. 221) has the M. Gr. ἀλεποῦ. *v.* § 400

ἄμα, *when.* Everywhere in Capp.

ἀμά, Capp. *v.* Turk. amma

ἀμαčί; *why?* Del.

ἀμάν, *interj.*, Del. Ax.—ἀμάνι, Ph.

[ἀμάξι, *cart.*]—Capp. ἀμάξ, *pl.* ἀμάξια, Ax. Mis., used for the native ox-carts with wooden discs for wheels. These wheels are generally painted black and decorated with small pieces of egg-shell pressed at random into the still tacky paint

ἀμασία, Ph. *v.* ὁμαδά

ἄμε, Capp. Ph. *v.* πηγαίνω

ἀμίς, Kis. *v.* Turk. 'ammi

ἀμμά, Síllí. *v.* Turk. amma

[ἄμμος, *sand.*]—νάμος, Ph.—ἄμbους (§ 13), Síllí

ἀμναίνω, Ph. *v.* λάμνω

ἀμνί, Ph. *v.* λαμνί

ἀμούν να, *perhaps*, Ph.

[ἀμπέλι, *vine.*]—In Capp. *gen. sg.* ἀμbελιοῦ, Phl.—*Pl.* ἀμbέλα, Kis.—ἀμbέλια, Síllí

ἄμπουλα· φιάλη, Sin. (Arkh. p. 222). Latin ampulla; *v.* G. Meyer, *Neugr. Stud.* III, p. 10, and § 372

ἀμbάρ, Del. *v.* Turk. ambar

ἄμbους, Síllí. *v.* ἄμμος

ἀμbρός, Síllí. *v.* ἐμπρός

ἀν (*ἀμ*, *ἀν*, *ἀ*), indef. article, Ph. (§ 286)

ἄν (*ἄμ*, *ἄν*, *ἄ*), *if*, Capp. and Ph. If the first syllable of the following verb is accented it sometimes loses its accent, *e.g. ἀν ἔρτουν*, Del. At Ph. it expresses also the future; *cf. ἄ*

ἄν, *prep.*, *like*, Del. and at Ph. *ἄν do παλό*, *as formerly*, Ph.

ἄν, Capp., forming superl. *v.* Turk. en

Ἄνα, Ph. a place-name; *v.* note on p. 489

ἄνα, Gh. *v. ἄλλος*

[*ἀναβάζω*, *I lift up.*]—*Aor. subj.* 2 *sg. ἀνεβάσῃς*, Síl.

ἀναβαίνω, *I go up.*—Capp. *pres.* at Phl., *impf. ἀνεβαίνιξα*, Síl., *aor. ἀνέβα*, Del. Ar. Síl. Phl., 3 *sg. ἠνέβῃ*, Gh., *subj.* 3 *sg. ἀναβῇ*, 1 *pl. ἄς να οὖμ* (§ 76), Ax.

ἀνακρούζομαι, *I listen.* In Capp. thus at Del. Ax., and *ἀνακρούζουμι*, Mal. For Sin. Arkh. (p. 223) gives *ἀνακροῦμαι*. *Aor. ἀνακρούσκα* (§ 85), Del.—*νεκροῦμαι*, *aor. νεγρόστα*, *impv. νεγρόστου* (§ 362), Ph. *Aor.* 3 *sg. νεκρόστηνι*, Afs. Presumably for Ph. Kar. (Lag. p. 58) gives *νεκρούω*, *νεκροῦμαι*, and Arkh. (p. 223) *νεκροῦμαι*, *νεκρέθην*

ἀνάμσα, *adv.*, *in the midst* (*i.e. ἀνάμεσα*), Síll

ἀνατολή, *east*, Ph.

ἀναχτήρ, *pl. -τήρια*, *key*.—Capp. at Ax. Phl. and Sin. (Arkh. p. 223); *ἀναχ̌ήρ*, Ar., *ἀνεχτήρ* (§ 66), Síl. (*Xen.* I, p. 191). The word has been borrowed by the Cappadocian Turks, *v.* p. 2, note 2. The *-τήρ* shews that the word comes straight from *ἀνοικτήριον*, and not from it by way of Turk. anakhtar, انختار, the usual Turkish word for a key

[*ἄνδρας*, *man.*]—Capp. *nom. ἄνδρας*, Síl. Ax., *ἄνδρα*, Ul. Ar. Gh., *acc. ἄνδρα*, Phl.—*ἄνδρας* (§ 18), Síll.—*ἄνδρας* is rare at Ph., where its place is taken by *νομάτ*, *q.v.*

ἄνεμος, *wind.* So at Ph. Elsewhere the *ε* is assimilated to the following *ο* (§ 65); thus Capp. *ἄνομος*, Fer. Ar. (§ 142), *ἄνουμους* (§ 64), Sem. For Sin. (Pharasop. p. 114) gives *ἄνεμος· διάβολος*.—*ἄνουμους*, Síll

[*ἄνθρωπος*, *man.*]—At Ph. this is replaced by *νομάτ*(*s q.v.*, but it is used in Capp. and at Síll.—Capp. *ἄθρωπος*, Del. Phl. Síl. An. Pot., *ἄθρουπους* (§ 64), Mal., *ἄρχ̔ωπος*, Gh. Ax., *ἄτρωπο*, Fer., *ἄρωπος* (§ 101), Ar., *ἄρουπους* (§ 64), Sem., *ἄραβους*, Mis. For decl. § 117 (Del.), § 119 (Pot.), § 122 (Síl.), § 124 (Phl.), § 126 (Mal.), § 136 (Sem.), § 139 (Ar.), § 146 (Fer.). For *θ* § 86. —*ἄρτουπους* (§§ 9, 11, 16, 18), Síll

[*ἀνεψιός*, *nephew.*]—*ἀνεψός*, Ar. Decl. § 138

ἀνίκια, Del. *v.* Turk. enik

ἄνιδε, *behold!* Del.—*ἄνιδεν*, Afs.

ἀνλαδῶ, Síll. *v.* Turk. anlamaq

[*ἀνοίγω*, *I open.*]—Capp. *pres. ἀνοίζω*, Ar. Ul. Ax. Mis.; but 3 *sg. ἀνοί*(*χ*, *pl. ἀνοίνε* at Phl. point to *ἀνοίγω*, as also 2 *sg. subj. ἀνοίγῃς*, Ax. and 3 *sg. impf. pass. ἀνοιγότουν* at Ar. *Aor. ἤνοιξα*, Del. Gh. Ar., *ἄνοιξα*, Ul. Ax. Síl. Phl. *Aor. pass.* 3 *sg. ἀνοίγη*, Ar. Pot., *ἀνοίγεν*, Phl., *ἀνοίγηκε*, Pot., is not dialectic.—*νοίζω*, *aor. ἤνοιξα*, *impv. νοίκ τα* and once *νέχ τα* (§ 346), *pass. aor.* 3 *sg. νοίghε*, *subj. νοιghé* (§ 361), *impv. νοίγο* or *νοίγου* (§ 362).—*ἀνοίζου*, Síll

ἄνομος, *ἄνουμους*, Capp. Síll. *v. ἄνεμος*

ἀνομβρό, *in front*, Ar.

[*ἀντάμα.*]—*v. δάμα*

ἀντέρια, Phl. *v. ιτέρι*

[*ἀντίδωρον*, *bread eaten at Mass instead of the consecrated elements.*]—*ἀνδίδερος*, Ar. For *δ* § 88, decl. § 142

ἀνδά, *behold!* Del.

ἀνδί, *prep.*, *like*, Ph. Accented also *ἄνδι*. Arkh. (p. 223) says that at Ph. *ἀντὶ ἐμένα*=*ὥσπερ ἐγώ*

ἄνδο, *conj.*, Del. *ἄνδο κα* and *aor.* or *impf.*, *when*, *whilst.* *ἄνδο να* and *aor. subj.*, *when* (in the future)

ἀνδόκοσι, *f.*, *rafter of a house*, *roof-pole of a tent*, Ph. *Cf. δοκός* and *δόϳι*, Tsh.

ἄνδρα(*s*, Capp. Síll. *v. ἄνδρας*

ἀνώρτσεν, Ph. *v. γνωρίζω*

ἀνά, Ph. *v. ἄα*

ἀνγάθι, Ph. *v. ἀγκάθι*

ἀνγάλε, Ph. *v. ἀγκάλη*

ἄνγελος, Capp. *v. ἄγγελος*

ἀνγλάδισε, *ἀνγλάτσιν*, etc., Capp. *v.* Turk. anlamaq

ἀνγουρᾶ, Ph. *v. ἀγγούρι*

ἀνλαδόζω, *ἀνλά*(*τ*)*σα*, etc., Capp. *v.* Turk. anlamaq

ἀξινάρι, *heavy hoe used for digging.*—Capp. Arkh. (p. 223) gives *ἀξινάρι* (but used only by old women), Sin., *ἀξιμάρ* and (p. 226) *ἀξιπάρ*, Del. This last given also for Del. by Krinop. (p. 63). For Síl. *ἀξινάρ* (Pharasop. p. 114). Akin are Arkh.'s *ἀστουμάρι*, Sin., *στιμάρ* Fer., *τσιμάρ*, Gh., clearly the same word as the *σϵιμάρ* I record from Ar.

ἀξαqαλού, Síll. *v.* Turk. aq and saqal

ἄου, Ph. *v. ἄλλος*

ἀούτσι, Ph. *v. ἀβούϵα*

ἀπαčού, *hence*, Ul.

[*ἀπαντέχω*, *I expect.*]—Capp. *πανδέχω*, Del. and at Ul. *impv. ἀπάνδεϵε*, *look out*, *be careful.* *παντέχω*, Sin. (Arkh. p. 259).—*Impf. πανδέχα*, Ph., § 334.

—*Pres.* 3 *sg.* *ἀπανδέᾰ*, *pl.* *ἀπανδέχουσι*, Síll

ἀπάνω, *adv.*, *above*, *up*.—So in Capp. except at Mal. Mis., where *ἀπάνου* is used or, at Mis., *ἀπάν.*—*ἀ*)*πάνου*, *ἀ*)*βάνου* (§ 249), Ph., *πάνου*, Tsh.

ἀπαπάνω, *adv.*, *from up*. In Capp. at Del. Ax.

ἀπαπέρα, *from yonder*, Ul.

ἀπαπίσω, Capp. *v.* *ἀποπίσω*

ἀπαπού; whence? In Capp. at Del. Gh. Pot. Ax.—*παπού*, Ph.

ἄπαρ, Síllì, Afs. *v.* *παίρνω*

ἀπαρδό, Ph. *σ' ἀ. το μέρο*, *on the other side*. Possibly from Turk. o-bir, *the other of the two*

ἀπέ, Capp. *v.* *ἀπό*

[*ἀπεδά*, *by this way*.]—*ἀπερά*, Ar.

[*ἀπεδῶ*, *hence*.]—*ἀπεώ*, Ax.

ἀπεκεῖ, *thence*.—Capp. at Ar. Gh., *ἀbεgεί*, Del.—*ἀbῐ̆jεί*, Ph. Kis. Used also as indecl. demonstrative, *over there* (§ 317)

ἀπεκιά, *thence*, Ax.—*ἀπῐ̆jά*, *ἀbῐ̆jά*, Ph. *Cf.* *ἐκιά*

ἀπεκιού, *ἀbεκιού*, *thence*, Phl.

ἀπεκού, *thence*, *from then*, Ul. Mal.

ἀπέσω, *adv.*, *inside*, the common Capp. form, Del. Ar. Ax. Phl. Síl., *bέσω*, Síl., *ἀπές*, Mis.—*πέσου*, Ph. (§ 249), Afs.—*ἀπέσου*, *ἀπές*, Síllì

ἀπεώ, Ax. *v.* *ἀπεδῶ*

ἀπιδά, *adv.*, *yonder*, Phl. Used also as indecl. demonstrative, § 186

ἀπιδέ, *ἀbιδέ*, *adv.*, *hence*, Ph. Used also as indecl. demonstrative, *this*; *e.g.* *ἀbιδέ στα ᾰ́γγια*, *these things*, § 317

[*ἀπίδι*, *pear*, *the fruit and the tree* (§ 389).]—In Capp. the forms vary with the treatment of *δ* (§§ 86—96). Thus *ἀπίθ*, *pl.* *ἀπίδια* (§ 110), Mal., *ἀπίχ*, *pl.* *ἀπίγια*, Mis., *ἀbίχ*, *pl.* *ἀbίγια* (§ 112), Ax., *ἀπί*, *pl.* *ἀπί*(*γι*)*α* (§ 112), Sem., *ἀπίτ*, *pl.* *ἀπί*(*γι*)*α* (§ 112), Fer., *ἀπίρ*, *pl.* *ἀπίρια* (§ 111), Gh. Ar.—*πίδι* (*ἀμ bίδι*), *pl.* *πίδε*, Ph.

ἀπιδού, *adv.*, *from here*, *here*, *now*, Ph. Also *ἀπίδ' ἐμbρό*, *before now*. For *ἀπιδού στην ἄκρα*, *for this reason*, *v.* *ἄκρα*, and for the use as indecl. demonstrative, § 317

ἀπῐ̆jά, *ἀbῐ̆jά*, Ph. *v.* *ἀπεκιά*

ἀπίσου, *adv.*, *behind*, Ph. Variant of *ὀπίσου*, *q.v.*

ἀπλά, Ph. *v.* Turk. abla

[*ἀπλώνω*, *I stretch out*.]—Capp. *aor.* *ἄπλωσα*, Ax.—*φκώνω*, *aor.* *ἔφκωσα*, *aor. subj.* 1 *pl.* *φκώσομες* (§ 321), Ph. For *φκ*, *v.* § 274

ἀπό, *prep.*, *from*, etc.—The Capp. forms are *ἀπό*, *πό*, *ἄπου*, *ἄπ* followed by the article, *ἀπέ*, *πέ*, *ἀπού*; all also unaccented, *ἀπ'* and *ἀb'*. With the article *ἄς* (*q.v.*) is commonly used for *ἀπό*. § 169.—At Ph. *πό*, *πο* is used, mostly with numerals distributively, *e.g.* *πο τρία*, *three apiece*; otherwise *ἄς*. In text *πέ*=*ἀπὸ ἕνα* (p. 480, l. 3 and p. 532, l. 11).—*ὀπ* (§ 21), Síllì

ἀποίο, *τ' ἀ.*, *relative pronoun*, *which* (*nom. sg.*), Ph.

ἀποκάτω, *adv.*, *below*.—In Capp. Ax. Síl. Pot., *ποκάτω*, Ul., *ἀπκάτω*, Ar. Ul. Ax. Phl. and with metathesis, *ἀπτάgω* (§ 104), Phl.—*ποκάτου*, Ph.

[*ἀπομένω*, *I remain*.]—Capp. *pres.* *πομίσκω*, Fer., *πομνίσκω*, Phl., *πουμίσκου*, *πουμίξου* or *πουμίγου* (§ 193), Mal. *Aor.* *πόμνα*, Ar. Ul. Pot., *πόμα*, Fer. Mis. Mal. Síl. Phl., *πόνα*, Ax. § 101. There are also forms in *πλ-*, thus *pres.* *πλεμνίσκω*, Gh., *aor.* *πλέμνα* or *πλέμμα*, Gh., *πλόμα*, Del.—*Aor.* *πόμεινα* or *πέμεινα* (§ 363), Ph., 1 *pl.* *πόμειναμι*, Tsh.—*Pres. mid.* *πομνίσκουμου*, *aor.* 3 *sg.* *πόμνι*, *subj.* 2 *sg.* *πομνῇς*, 1 *pl.* *πομνοῦμι*, Síllì

ἀπομbρό, *in front*, Phl.

[*ἀποπέσω*, *adv.*, *from inside*.]—*ποπέσου*, Pot.—*ἀποπέσου*, Ph.

ἀποπίσω, *adv.*, *behind*, Ul. Also *ἀπαπίσω*, Ul. Del.—*ποπίσου*, Ph.

ἀποbῐ̆jεί, *thence*, Afs. Compound of *ἀπό* and *ἀπεκεῖ*

ἀπός, *ἀπόκκος*, Ph. *v.* *ἀλώπηξ*

ἀπόστολ, *nom. acc. pl.*, *apostles*, Ax.

ἀποταδύς, *adv.*, *in the morning*, Pot.

ἀπού, *when*, Ph.

ἀπού; whence? Phl. *v.* *ἀπαπού*

ἀποΰθε; whence? Síl.

ἀποψῑ́ς, *with child*, Ax., *ἀποψῑ́ς*, Mal.—Kar. (Lag. p. 42) gives, but without locality, *ἀμbοψυχής ἢ ἀμbοψής· γυνὴ ἔγγυος*. Hatzidákis (*Μεσ. καὶ νέα Ἑλλ.* I, p. 325) derives it from *ἐπάνω* and *ψυχή*.

ἀπτάgω, Phl. *v.* *ἀποκάτω*

ἀb', *rel.*, *who*. Recorded once at Ph. It is *ἀπού*, for which *v.* *πού*

ἀbεgεῖ, Phl. *v.* *ἀπεκεῖ*

ἀbέσε, Del. *v.* Turk. qahbe

ἀbῐ̆jεί, Ph. *v.* *ἀπεκεῖ*

ἀbλά, Ul. *v.* Turk. abla

ἀqαλούσσα, Síllì. *v.* Turk. 'aqəllə

ἀqλά, Mis., *ἀqλού*, Del. *v.* Turk. 'aqəllə

ἀqλέ τ, Fer. *v.* Turk. 'aqəl

ἀqουλού, Capp. *v.* Turk. 'aqəllə

ἀqάλ, Del. *v.* Turk. 'aqəl

ἀqαλά, Ul. *v.* Turk. 'aqəllə

ἀραbάϊ, *thus*, Ph., given by Kar. (Lag. p. 43) and Arkh. (p. 217). Also *ἀbάϊ* (Lag. p. 41) and *ἀbαΐ*, Arkh. *l.c.*

[*ἀράδα*, *rank*, *line*.]—*μό δη ράδα*, *in turns*, Ph.

ἀράπης, Capp., etc. *v.* Turk. 'arap
ἀραβά, ἀραβαǰής, Capp. *v.* Turk. 'araba
ἄραβους, Mis. *v.* ἄνθρωπος
ἀράδιμα, Ul. *v.* Turk. aramaq
ἀραδόζω, ἀράτσα, Capp. Ph. *v.* Turk. aramaq
ἀργά, *adv., late.*—In Capp., Ar. Phl.—ἀργάς, Silli
ἀργάχϵι, Ar. *v.* ἀδράχτι
[ἀρδεύω, *I water.*]—ἀρδέβγου (§ 11), Síll. —For Sin. Arkh. (p. 219) gives ἀδρεύω. —With metathesis *δρέβω, aor. subj. να δρέψωμε*, Ph.
ἀρέ, ἀρέdζα, ρέdζα, *now*, Ph. Kar. gives (Lag. p. 43) ἀρέ, ἀρεσοῦ, ἀρεσοῦκα, ἀρετσοῦκα, with the meanings *νῦν, νυνί* or *ταχέως*
[ἀρέσκω, *I please.*]—Capp. *aor.* 3 *sg.* ἄρεσεν, Pot. The *pres.* ἀρέθω is given by Arkh. for Sin. (p. 224)
ἀρκούδι, *bear*, Ph. Afs.
ἀρκουδῶ, -δᾷς, *I crawl* (*on all fours like a bear* (ἀρκούδι)), Síl. (*Xen.* I, p. 192), ἀρκουρῶ, Gh. For δ, § 89
ἀργάτοι, Ph. *v.* ἐργάτης
[ἀρμέγω, *I milk.*]—Capp. ἀλμέγω (§ 80), Síl., ἀλμέζω, Del. and (Krinop. p. 41) Fer., *impf.* ἀλμέϊσγα (§ 210), Ul., ἤλμεζα, Del., *aor.* ἤλμεξα, Del. For the λ *v.* § 98.—λιμέζω, *impf.* λιμέσκεν da (§ 339), *aor. subj.* λιμέξω, Ph. *Aor.* λίμιξα, Tsh.—*Cf.* ἀλμεχτήρ
[ἁρμόζω, *I fit together.*]—Capp. *pres.* ἁρμώνω (§ 192), *impv.* ἅρμο, *pl.* ἁρμότ (§ 225), Ul. One of its meanings is *to shut a door*
[ἀρνί, *lamb.*]—ἀρνί(χ (§ 62), Ul.
[ἀρνοῦμαι, *I refuse.*]—From an active form, *aor.* 3 *sg.* ἀρνάψεν do, Ul.
ἀρό, *pl.* ἀρά, *adj. well, in good health*, Ph. *v.* λιαρό, λαρώνω
ἀροσύνη, *health*, Ph. *v.* λιαρό
ἀρούσκα, *adv., in good health*, Ph. Kar. (Lag. p. 43) gives the *adj.* ἀρούσκο= ἀρό. *v.* λιάρο
[ἁρπάζω, *I seize.*]—*Impf.* 3 *pl.* ἁρπάζαν, Pot.
ἁρqαdάš, Capp. Síll. *v.* Turk. arqadaš
ἄρσεν, Ax. *v.* τραβῶ
[ἀρσενικός, *male.*]—Capp. σερνικός, Del. Ax. (§ 129) Pot., σερνικό, Fer. (decl. § 146) Gh.—σερνικό, Ph.
ἀρδή, ἀρδινός, Síll. *v.* ἀρχή
[ἄρτος, *the loaf used in the Mass.*]—ἄρτους (§ 9), Síll
ἄρτουπους, Síll. *v.* ἄνθρωπος
[ἀρχή, *beginning.*]—At Silli ἀρδή used adverbially, and *adj.* ἀρδινός
[ἀρχίζω, *I begin.*]—Capp. *aor.* 3 *sg.* ἤρχεψε, Ar., and ἤρχισε, Pot. This last probably non-dialectic. *v.* p. 29
ἄρχιωπος, Gh. Ax. *v.* ἄνθρωπος
ἀρώνω, *I cure*, Ph. *v.* λαρώνω and λιαρό
ἄρωπος, Ar. *v.* ἄνθρωπος
ἄς, particle used with the *subj.* to express the 1st and 3rd *pers. impv.*—In Capp. ἄς, ἀς, ἄζ, ἀζ, or, before initial σ, ἄ, ἀ. This ἄ, ἀ may be confused with the ἄ which expresses the future, *q.v.* It is used, but rarely, with the true *impv.*, *ἄς παρπάμε, take thou and go*, Ax.—Also at Ph.
ἄς (ἄζ, ἀς, ἀζ), *prep., from.*—Used all over Capp. With the article it generally gives the form ἄσο, *pl.* ἄσα, but at Ax. and Gh. more commonly ἄς το. At Phl. ἄς το occurs but is rare. At Del. and Pot., where the article is better preserved, there are also *f. sg.* ἄδη(ν, Del., ἄσην, Pot., and *m. pl.* ἄσου. Before the relative τό it produces at Del. ἄσο (rarely ἄς το or ἄς), *because*. So at Ar.—At Ph. στο, στη(ν, etc. according to the forms of the article. To express the comparative ἄστ is used (§ 305) and for *most* ζάλ, *i.e.* ἄς ἄλ, for which *v.* § 306.—At Tsh. Afs. the vowel-weakening produces στου, *pl.* στα, etc.
ἄσα, *prep.* and *conj., until*, Del. ἄσα βραδύν, *until evening*, ἄσα dερέ, *until now*
[ἀσήμι, *silver.*]—ἀδ̌ήμ, Ar.
[ἀσθενής, *sick.*] A form †ἀσθενάρης is at the bottom of the Capp. and Ph. forms.—Capp. ἀστενάρ, *pl.* -άρια, Del. Fer. Gh. Ax. Phl. Mal. and (Val. p. 15) Ar. With subst. verb, § 248. For *aor.* ἀστενάρλανσε, *he fell ill*, Fer., *v.* § 195. —στανιέρ, *pl.* -έροι, Ph., § 297
ἀσκέρ, etc., Capp. Ph., ἀσκερλόq, Ul. *v.* Turk. 'asker
[ἄσκημος, *ugly.*]—ἄδ̌κημο, Ar.
ἀσκί, *leather bag.*—ἀσčί, *pl.* ἀσčία, Ph. Grégoire gives shtchí (*B. C.H.* XXXIII, p. 153), § 264
'Ασλαμbέγος, Ph. *v.* Turk. arslan
ἀσλάν, ἀσλάνος, Ph. Capp. *v.* Turk. arslan
[ἀσπρίζω, *I am white.*]—*Aor.* ἤσπρισα, Ph.
ἄσπρο, *white*, Capp. and Ph. Latin asper; *v.* G. Meyer, *Neugr. Stud.* III, p. 12, and §§ 372, 373
'Ασπροκέφαλος, *white-head*, Ax. One of the derisive but secret names for Turks
ἀστενάρ, Capp. *v.* ἀσθενής
ἄστερα, Ax. *v.* ἄστρο(ν
'Αστρατίν Χοjά, Ph. The Turkish rustic wit Nasreddin Khoja. For dropped ν, § 98
[ἄστρο(ν, *star.*]—Capp. ἄστρο, Síl., ἄστερα, *pl.* ἄστερες, Ax., ἄστρος (decl. § 143), Ar.—ἄστρο, Ph.

[*ἀσφαλός, sure.*]—*φσαό* (§§ 269, 284) quoted from Kar. by Grégoire (*B.C.H.* xxxiii, p. 155) for Ph. *v. σφαλώνω*

ἀσ̆άω, etc., Del. Fer. *v. πηγαίνω*

ἀσ̆ήμι, Ar. *v. ἀσήμι*

ἄσ̆κημο, Ar. *v. ἄσκημος*

ἀσ̆όδα, water-channel, Afs. Arkh. gives for Sin. (p. 226) *ἀχ̱ώτα* as *artificial channel for irrigation*. Eleft. (p. 91) suggests derivation from *ὀχετός*. *Cf.* the Karpathian *χ̱οτάρι* = *ὀχετός* (*Μανωλακάκης, Καρπαθιακά*, p. 218)

ἀσ̆ουροῦμ, Del. *v. εἶδα*

ἄσ̆υρο, Ph. *v. ἄχυρο(ν*

ἀσ̆ῦρ̱α, Phl. *v.* Turk. akhər

ἀτέ, ἀδέ, pl. ἀτ̱ά, this, Ph., etc. For forms, §§ 311, 315

ἀτί, Capp. *v. γ̱ατί*

ἀτιέγω, Ph. *v. γατιαίνω*

ἀτός, ἀδός, ἀτό, ἀδό, this, Ph., etc. For forms, § 315

ἀτότε, ἀδόδε, then, Ph.

ἀτσέ, thus, Ph.

[*ἀτσίγγανος, gypsy.*]—Capp. *ἰ̱νγάνος*, Phl., *ἰ̱νγ̱άνος* (decl. § 129), Ax. Ar. Sin. *κατσιγκάνης* (Arkh. p. 243).—*ζ̱νγάνους*, Sílli

ἄτσονδο, so many, Ph., with *pl. ἀτσονδιά*. Kar. (Lag. p. 44) gives *ἄτσον· τόσον, ἀτσόνποιο· πόσον, ἀτσόντε, ἀτσόντο· τοσοῦτον*

ἀδά, here, now, Ph. Used also as indecl. demonstrative; *ἀδά το γεμέκι, this food here*

ἀδελφή, ἀδελφό, Capp. *v. ἀδελφή, ἀδελφός*

ἄδεμεν, otherwise, Del.

ἀδερέ, now, Del. *Cf. ἀδαρά*

ἀδιμερι, Ar. *'s ἀ. τουν, around them*

ἀδό, this, Phl. *ἀδό το χανόμ, this lady*

ἀδού, here, Afs., used as indecl. demonstrative, § 317

ἀδράχ̆τι, Ar. *v. ἀδράχτι*

[*αὐθέντης, master.*]—*ἀφτέν* (§ 251 and decl. § 298), Ph. Tsh. Afs. The Turkish form *ἐφένδη* occurs only as a title of address (at Ph. and Afs.).—The Capp. forms all have the *τ* after the *φ* dropped by dissimilation with the *d* (§ 103): *ἀφένδης*, Del., Sem. (decl. § 161), *ἀφένδη*, Ul., *ἀφένϳης*, Ar., *ἀφένδος* (§ 162), Ax. The initial *α-* makes it less likely that they come from the Turkish form efendi

[*αὐλή, courtyard.*]—At Ar. *ἀβλή*, but generally in Capp. with *ν* of the *f.* art. prefixed (*v.* § 98). Thus *νεβλή*, Fer. Ul. Mal. Phl. and (Pharasop. p. 121) Síl. For the *ε v.* § 66.—*ναβλή*, Sílli

[*αὐξάνω, I increase.*]—At Ph. the old *aor. ἤφξησα, ἤβξησα* or *ἤξησα* (*i.e. ηὔξησα*) has produced a new *present βξά(γ)ω* or more often *ξά(γ)ω, ξᾷς, ξᾷ*, with *impf. ξάγκα*, §§ 281, 322, 337.—At Sílli, *pres. middle, ξινίσκουμου* or *σινίσκουμου*

[*αὔριο(ν, tomorrow.*]—*ἄβρι* or *ἄβριι*, Sílli

[*αὐτί* (*ἀφτί*), *ear.*]—In Capp. *φτί, pl. φτ̱ά*, Fer. (§ 109) Ul. Ax., *ἀφτί, pl. ἀφχ̱ά*, Mis., *ἀφκί, pl. ἀφκ̱ά*, Sem. and *pl. φκ̱ά* at Fer., *τ' ὠδί*, Phl., *ὠτί* (Pharasop. p. 126), Síl.—*τί, pl. τία*, Ph. Tsh., §§ 258, 288, 303

αὐτός, this.—*ἀφτός* (§ 28), Sílli. *Cf.* §§ 176, 315

ἄφ, Ph. *v. ἄλλος*

ἀφένδης, etc., Capp. *v. αὐθέντης*

ἄφεριμ, Ph. *v.* Turk. aferin

[*ἀφηκροῦμαι, I listen.*]—*κεροῦμαι, -οῦσαι*, etc. (§§ 353, 356), Ph.—*ἀ)φρηκούμου* (§ 51), *aor. φρηκήσκα* (§ 55), Sílli

ἀφήνω, I leave.—Capp. *ἀφήνω*, Del. Phl. Pot., 3 *sg. ἀφήμ baίν*, Ax., *βαήνω*, Gh. Ar., *impf.* § 203, *aor. ἄφηκα*, Ul., *ἄφκα*, Del., *ἀφήκα*, Mis. Mal. Ax. Phl. Pot., *βάφκα*, Ar., *βάκα*, Gh., *subj. βαήκω*, Gh., *impv.* § 223.—*φήνω, aor. φήκα*, 3 *sg. φήčεν, φήϳεν, impv.* § 345, Ph.—*ἀφήννου, aor. ἄφηκα, aor. subj. ἀφήσου*, Sílli

ἀφčοί, Sílli. *v. αὐτός*

ἀφλίκο, Kis. *v. ἐλαφρός*

ἀφρίκα, Ph. *v. ἐλαφρός*

ἀφτέν, Ph., etc. *v. αὐθέντης*

ἀφτί, Mis., *ἀφκί*, Sem. *v. αὐτί*

ἄφτω (*ἅπτω*), *I kindle.*—Capp. *ἄφτω*, Ar. Ax., *γ̱άφτω* (§ 197), Ul., *impf.* § 209, *aor. ἤψα*, Ar. Ax. Phl., *ἔαψα*, Ul., *ἄψα*, Fer.—*ἄφτω, aor. ἤψα, aor. subj. ἄψω, impv.* § 346, Ph.—*Pres.* 3 *sg. νάφčει, aor. subj.* 3 *sg. νάψῃ*, Sílli

ἄχ, ejaculation, *Ah!* Ul.

'Αχ̱αβοῦδες, Ph. A place-name. For *β*, § 273

ἀχίλι, Ph. *v.* Turk. hile

ἀχčής, Mal. *v.* Turk. ašji

ἀχμάχος, Ph. *v.* Turk. ahmaq

ἀχπάπ, Phl. *v.* Turk. ahbab

ἀχβέσα, Ph. *v.* Turk. qahbe

ἄχσα, Del. Ul. *v.* Turk. aqmaq

ἀχσάμαναν, Phl. *v.* Turk. akhšam

ἀχτίζω, I take out, Pot.

ἀχδῶ, ἄχτσα, Ph. *v. λακτίζω*

ἀχδάζω, Del. *v.* Turk. aqmaq

ἄχυρο(ν, straw, chaff.—Capp. *ἄχυρου*, Mis., *pl. ἄϊγερα*, Ul. *ἄχ̱ορο* and (*place for straw*) *ἀχ̱ορῶνα*, Sin. (Arkh. p. 226). —*ἄσ̆υρο*, Ph., *pl. ἄσ̆υρα*, Afs.

ἀχόρ, Ar. *v.* Turk. akhər

ἀψά, at once, quickly.—In Capp., Fer. (Krinop. p. 43), Ar. Ax. Phl. and at Sílli. For Sin. Arkh. (p. 227) gives *ἀψός* and *ἀψύς, lively, quick*. Also a Pontic word, *v.* Hatzidákis in *Ἀθηναῖον*, I, p. 6

ἀψίčικα, quickly, Ar. (N.K.), *ἀψίτσικα* (Krinop. p. 43), Feï.
ἀψουčικανάς, immediately, Sílli
ἀψούδκα, immediately, Ax.
ἀώνι, Ph. *v. ἀλώνι*
ἀωπός, Afs. *v. ἀλώπηξ*

ä

ällιbήka, Phl. *v. ἀλώπηξ*
äσκέρ, Mal. *v.* Turk. 'asker

β

βάα, no, Sílli
βαβάς, father. So at Sílli. In Capp. *βαβά*, the *-s* almost always disappearing before the poss. pron., § 180. By-form *βά* (§ 103) Ul. Ax. Phl.—At Ph. *τατάς* is the word used; *πατέρα* is everywhere quite lost
βαήνω, Capp. *v. ἀφήνω*
βαθικό, adj., deep, Mal.
βάκ βάκ ἀνά, imitation of frogs croaking, Gh., p. 340. *V. addendum*, p. 695
βάκα, Gh. *v. ἀφήνω*
βάλ, Capp. *v. βουβάλι*
βαμβάκ, cotton, Phl.
βαπόρια, n. pl., steamers, Del. *v.* § 369
βaqér, etc., Capp. *v.* Turk. vaqət
βαρβαρ(α)γαρούσα, βαρβαργαρού, ogress, Ph. The derivation is probably *βάρβαρος* + Turkish qarə, *woman*, with the occasional addition of the fem. ending *-ισ)σα*
βαρβάτος· μέγας, ἐπὶ ἵππου συνήθως, Sin. (Arkh. p. 227). Latin barbatus. *v.* G. Meyer, *Neugr. Stud.* III, p. 13 and § 372
βαρειά, adv., heavily, Ax.
βάρος, weight, Ar.
βάρτι, pl. βάρτε, rose, Ph. Armenian *vard. v.* § 376
βάρτλακα, Gh. *v. βάτραχος*
βαρύ, heavy, Ax.
βασιέδι τ, Ul. *v.* Turk. vasiyet
[*βασιλεύς, king.*]—Capp. *βασιλέας*, Pot., *βασιλέγας*, Mal., both with *σ* and not *ď*, possibly because not a dialect word. *βαδιλέγας*, Síl. Elsewhere it has gone over to the *-os* decl.; *βαδιλιός*, Ax. (decl. § 129), Phl. Elsewhere, as at Sílli, supplanted by padišah.—*βασιλός* (§§ 275, 291), Ph. The *voc. βασιλέα μου*, in text on p. 554, l. 18) is not dialectic.
[*βασιλικό, herb basil.*]—*βαδλικό*, Mal., *βλαστικό*, Fer., by contamination with *βλαστός, sprout. βαλσικό*, Sin. (Arkh. p. 227) § 104
βασιλόπιτες, f. pl., king-cakes, Síl.
βαδλικό, Mal. *v. βασιλικό*
[*βάτος, bramble.*]—*pl. βάδοι*, Ph.
[*βάτραχος, frog.*]—In Capp. generally a *f.* form; *βάρτλακα*, Gh., *βαρχιάκα*, Ax., *βατράκα* (Krinop. p. 44), Fer. Arkh. gives *μαθράκια*, and for Síl. *βοθράκα* (p. 251). Pharasop. for Síl. *βαθράκα* and *βοθράκα* (p. 114).—*μαθράκα*, Ph. —*φάρδακα*, Sílli
βάφκα, Ar. *v. ἀφήνω*
[*βαφτιστικός, godson.*]—*βαφčικό* (decl. § 148), Ar.
βάχ, interjection. Del.
[*βγάζω (ἐκβάλλω), I take out.*] Used everywhere.—Capp. *pres. βγάλω*, Ax. Phl., *βγαλίδκω* (§ 193), Ar. *Aor. ἐ)ξέβαλα*, Del., *ξέβαλα*, Mis. Ax. Síl. Phl. Pot., *ἔβγαλα*, Fer. Ar. Ul. *Subj.* probably always *βγάλω.*—*βgάλω, impf. gαλίγκα* (§§ 281, 336), *aor.* 3 *sg. ἔβgαλε, ἔβgαγανέν* da, *impv.* § 345, Ph. For *βg v.* § 266. Grégoire (*B.C.H.* XXXIII, p. 153) gives *βgαλώνω=βγάλλω*, and from this come *impf. φκαγώγκα, aor. φκάγωσα, βgάγωσα, aor. subj. βgαγώσω* used in the sense of *taking bread out of the oven, i.e. baking*, Ph. *Pres. βgαλαίνου* (§ 322), *impf.* § 335, *aor. ἔβgαά* da (§ 342), *aor. subj. βgάου*, Tsh.—*βγάλνου* and *ξεβάννου*, Sílli
βγαίνω (ἐκβαίνω), I go out. Used everywhere. Capp. *pres. βγαίνω*, Del. Gh., *βghένω*, Fer. Ul. Ax. Síl. Phl., *βghένου*, Mal. For ghə *v.* § 81. *Impf.* §§ 206, 207, 210. *Aor. βγήκα* recorded only at Pot. and probably not dialectic. The usual form is *ξέβα*, Fer. Gh. Ar. Mis. Ax. Phl., *ἐ)ξέβα*, Del. Pot., *ξέwα*, Mis. Rarer are *ἔβγα*, Fer. Ar. Ul., 3 *sg. ἔβghə*, Ul. Fer., *ἔξα*, Ax. *Aor. subj.* always *βγῶ* (§ 242).—*βgαίνω*, 1 *pl. βγαίνομες* (§ 321), *impf. β)gαίγκα* (§§ 281, 335), *aor. ἔβga* (§ 363), *aor. subj. βgῶ*, Ph. Afs. Kis., but *subj.* 3 *sg. ἀ βγῇ* (§ 266), Tsh.—*ξεβαίννου, impf.* § 39, *aor. ξέφκα* or *ἔφκα*, Sílli
βγό, Capp. *v. ᾠόν*
βghένω, Capp. *v. βγαίνω*
βεζίρ, Ph., etc. *v.* Turk. vezir
βέκι, pl. βέκε, neut., die, dice, Ph. Karolídhis (Lag. p. 46) gives *βέκας, a game with knucklebones* or *the knucklebone itself*, comparing the Armenian vēg which Bedrossian gives with the meaning *knucklebone*. In the text (p. 490, ll. 5, etc.) the non-dialectic *pl. βέκια* is used. *v.* § 376
[*βελόνι, needle.*]—The Capp. form is *βολόν, pl. -όνια*, Ar. Síl. Pot. and also Fer. (Krinop. p. 44), and Sin. (Arkh. p. 228). *v.* § 65.—At Ph. *ἡ βελόνη* is used as a secret name for Athens to mislead any Turks who may be present as to the subject of the conversation. A friend suggests to me that the origin of this is a pun on the

-ina of Atina and the Turkish ine, *needle*. For *needle* Grégoire (*B.C.H.* xxxiii, p. 154) gives *βιόνι*, § 269

βέμβου, Sílli. *v. πέμπω*

βένετος· κυανοῦς, with the verb *βενετώνω, to go black and blue* (*of a sprain or bruise*), Sin., given by Arkh. p. 227. Latin venetus, and Byzantine word; *v.* Ducange, both Greek and Latin, and § 372

βέπνου, Sílli. *v. πέμπω*

βεράνι, Sílli. *v.* Turk. virane

βέργα, f., car-ring, Silli

[*βερύκοκκο(ν, apricot.*]—Capp. *βορκόκ, pl. βορκόκια*, Fer. Ar. Ax. Mal. Síl. Pot., *βερκόč* (§ 110), Mis. At Mal. *βορκόκ* is said to mean *a dried apricot*, whilst for the fresh fruit *čαγλό* is used. The Capp. form *βορκόκ* comes from a dimin. *βερ(υ)κόκκιον* with *ε* assimilated to *ο*. *Cf.* Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 19, and § 65 above. For the Latin source, *v.* G. Meyer, *Neugr. Stud.* iii, p. 14, and § 372

βζέγω, Capp. *v. ζεύγω*

βήχω, I cough, and *aor. ἔβηχσε*, Fer.

[*βίγλα, watch.*] Often used as a name for high hills in Greece and thus for a hill near Silli in the form *βίλγα*. Latin viglare for vigilare; *v.* Meyer, *Neugr. Stud.* iii, p. 14 and § 371

βιλί, membrum virile, Ax. and given for Sin. by Arkh. (p. 228)

βίνεψα, aor., I threw, Ph. Afs. *impf.* § 339. The *pres.* is given by Kar. (Lag. p. 47) as *βινεύω, βινέω*. At Ph. also *bίνεψα* and *φίνεψα*. *Cf. βουννίζω, I throw*, Cyprus (Sakellários, *Κυπριακά*, ii, p. 494). Hatzidákis (*Einleitung*, p. 417) derives from *δινεύω, δινέω*. *v.* § 400

[*βιός, richness, substance.*]—*το βιό*, Pot.

βιριούμου, βιριάννου, Sílli. *v. βρεχοῦμαι*

βgάγωσα, Ph. *v. βγάζω*

βgαίνω, Ph. *v. βγαίνω*

βgάλω, Ph., *βgαλαίνω*, Tsh. *v. βγάζω*

[*βλαστάρι, sprout.*]—*βγοστάρι* or (Lag. p. 48) *γοστάρι*, Ph. § 272

βλαστικό, Fer. *v. βασιλικό*

[*βλέπω, I see.*]—*βλέπου*, Sílli. In Capp. its place is taken by *θωρῶ* and *τρανῶ*

βλοῆσκα, Sílli, etc. *v. εὐλογῶ*

βξά(γ)ω, Ph. *v. αὐξάνω*

βό, Ph. *v. φόν*

βόϊδ, Del., *βόϊθ*, Síl., etc. *v. βῶδι*

βόκκο, Ph. *v. φόν*

βολόν, Capp. *v. βελόνι*

βορίζω, I winnow, Ph. Given also by Arkh. for Sin. (p. 228), and (*βορρίζω*) by Val. for Ar. (p. 16). The deriv. is from *βορρᾶς* as the winnowing is done by throwing the chaff and grain against the wind

βορδόν, mule, Del. Arkh. gives for Sin. (p. 228) *βορτόν*, and Krinop. (p. 44) for Fer. *βουρδόν*.—*βουρδόνι, βουρτόνι*, Ph.—It is Latin burdo. *v.* Ducange, *Gloss. med. Graec. s.v. βορδόνιον*, and *Gloss. med. Latin. s.v.* burdo. §§ 372, 373

βοσκιός, given for Sin. by Arkh. (p. 228) as subst. to *βοσκίζω*

[*βοσκῶ, I graze.*]—Capp. *pres. βοσκίζω*, Sin. (Arkh. p. 228); *βοσκίνου*, Mis., *aor.* 3 *sg. subj. βοσκήσῃ*, Ax. The *b* in *aor.* b*όσκησα*, Ax., is taken from *βιστικός, a shepherd*. All these are transitive. Intrans. is *mid. aor.* 1 *sg. subj. να βοσκηθῶ*, Phl.—Trans. *βοσčίζει*, Ph. Tsh., *aor. subj. να βοσčήσῃ*, Ph. Intrans. *mid.* 3 *sg. βοσčειέται*, Ph., *βοσείετι*, Afs., *aor. subj. βοσčηθῶ*, Ph. For *σč v.* § 264

βοσčέρ, acc. -έρη (§ 297), *shepherd*, Ph. I take it from Grégoire (*B.C.H.* xxxiii, p. 151), who has *βοshtchép*: for *σč v.* § 264, note. It occurs in the Ph. Gospel: *ἀνταδώσω τὸ βοστζέρι, I will smite the shepherd* (Lag. p. 9)

[*βουβάλι, buffalo.*]—Capp. *βαλ* (§ 103), Ar. Ul. Phl. and (Arkh. p. 227) Sin.—*Pl. γουβάλε* (§ 267) given for Ph. by Grégoire (*B.C.H.* xxxiii, p. 151)

βούβος, owl.—Capp., Pot. and (Arkh. p. 228) Sin.—*βοῦγος* (§ 267), Ph. given by Kar. (Lag. p. 47)

βούζα, pl. -ζες, grasshopper, Ph.

βουϊνί, Capp. *v. βουνί*

[*βούκεντρον, ox-goad.*]—At Mistí the dimin. *βουκέντρι* has produced by the steps *βκένδρ, φκένδιρ*, the form *φčένδιρ, pl. φčενδίρατα* (N.K.), §§ 60, 78. *βφρκέντζι* (pron. *βφρκένʒι*), Ar. (Val. p. 16). The metathesis of the *ρ* is helped by *βώρ*, the local form of *βῶδι* (§ 88).—For Ph. Kar. (Lag. p. 47) gives the dimin. *βουζέντρι, βουτζέντρι, i.e. βουčένδρι*

βοῦλα, seal, and *verb βουλώνω*, Sin. (Arkh. p. 228). Latin bulla, bullare. *v.* Meyer, *Neugr. Stud.* iii, p. 17 and § 372

βούλα, Capp. *v. ὅλος*

βουλιάζω, I flow down, given for Sin. by Arkh. p. 228.—*Aor.* 3 *sg. ἐβουλίστην* da, *he swallowed it*, Ph. *Cf. νεβολίζομαι*

βουνί, mountain.—Capp. at Del. Gh. Ar. and (Krinop. p. 44) Fer. *βουϊνί*, Phl. Síl. and (Arkh. p. 228) Sin.—*Gen. βουινοῦ*, Ph., where *ρουβί* is the common word.—*βουνί* (§ 13), Sílli

βούνουμαι, Ph. *v. λούω*

βούνω, Del. *v. σβύνω*

βουρδόνι, Ph. *v. βορδόν*

[*βουτῶ, I dip.*]—Capp. *aor. βούτσα*, Mis. Sil. Arkh. (p. 228) gives *βουτῶ καὶ βουτίζω· βαπτίζω, δύω. Φρ. ὁ ὅλιος βοῦτζεν.—βουδάγω, aor. βούτσα* (§ 250), *impv.* § 349, Ph.

βράδι, Ph. *v. οὐρά*

βράδυ, evening.—*βράδυ, βράδ*, Pot., *βράυ*, Ax., *βράδυ*, Sílli.—An oxytone form is commoner; *βραδύ*, Del., *βραδύ*, Fer., *βρα(γ)ύ*, Ul., *βραδύ*, Sílli, *βραδύ*, Ph., etc.

βραδύνει, it becomes evening, impf. βράδυνε (§ 334), Ph.—In M. Gr. *βραδυάζει* is used, and *βραδύνω* means *I am late*

[*βράζω, I boil.*]—*Aor.* 3 *sg. ἔβρασιν*, Mal. —*ἔβρασε*, Ph.

[*βρακί, trousers.*]—Capp. *βρακί* (§ 78), Mis., *pl. βρακιά*, Del. Latin braca; *v.* Meyer, *Neugr. Stud.* III, p. 19, and § 372

[*βρακοζώνι, waistcord of trousers.*]—Capp. *βρακοζών*, Ar. and Ax., where the *β* is scarcely heard (§ 101)

[*βραχιόλι, bracelet.*]—*βροσάλι, pl. -λε* or *-λα*, Ph. Latin bracchiale, affected by *βραχιόνιον*. *v.* Triandaphyllídis, *Lehnwörter der Mittelgriech. Vulgärliteratur*, p. 103, and § 373

βραχιόνι, the dim. of *βραχίων* occurs at Ph. Kis. and Afs. in the form *βροσόνι* meaning *arm*, not *bracelet*, § 254. *Gen. βροσονοῦ*, Ph.

βραχνάς, evil spirit, incubus, Sílli

βρεΐζουμαι, Gh. *v. βρεχοῦμαι*

βρεσή, Ph. *v. βροχή*

[*βρέχει, it rains.*]—Capp. *βρέχ*, Mis., *βρέχνει* (§ 192), Ar.—*βρέσει*, Ph.

βρεχός, Capp. *v. βροχή*

βρεχοῦμαι, I call.—Arkh. (p. 229) says, "Βρεχοῦμαι· καλῶ, φωνάζω, *aor. βρεχύστα, impv. βρεχύστ*. Used in nearly all the Capp. dialects, but not at Ph. In Bagdaonia they say *βρεΐζω, aor. ἐβρέϊσα, impv. βρές*. At Sílli *βριάσκω, aor. βρέσα, impv. βρές*." I record from Capp. *pres. βρεχοῦμαι, aor. βρεΐστα* (§§ 97, 239), Ax., *βρέχουμι*, Mis., *βρεΐζουμαι*, Gh., *aor.* 3 *pl. βρεΐσταν* do, Ar.—*βιριούμου* (§ 51) and *βιριάννου, impf.* § 41, *aor. βιριάσκα*, Sílli.—Hatzidákis suggests a derivation from *βρυχῶμαι* ('Αθηνᾶ, XII, p. 481)

βρεχῶ, Mis. *v. εὑρίσκω*

βρίσκω, Capp. *v. εὑρίσκω*

[*βροντᾶ, it thunders.*]—*Impf. βρονδάγκε*, Ph., § 337

[*βρόντημα, clap of thunder.*]—*βρόνδεμα*, Ph., § 257

βροσάλι, Ph. *v. βραχιόλι*

βροσόνι, Ph. etc. *v. βραχιόνι*

βρουκανίζω, I weep (of children), Ph. *Impf.* § 339, *aor. βρουκάντσε, ρουκάνσε* (§ 281). Arkh. (p. 228) gives for Sin. *βουρκανίζω. μηκῶμαι ἐπὶ ἀγελάδος*, and for Ph. *βρακανίζω· κλαίω ἐπὶ βρεφῶν*. So too Kar., *βρακανίζω* (Lag. p. 47)

[*βροχή, rain.*]—Capp. *βρεχός*, Ar. (decl. § 144), Sem. (decl. § 136), Ax. Mis. (decl. § 133), Pot., *βρεχό*, Fer. (decl. § 146), *βροχός* (§ 101) Ax. For Sin. *βρεχός* and *βροχός* (Arkh. p. 229).—*βρεσή*, Ph.—*βροσή* (§ 14), Sílli.—The forms with *ε* for *o* have been affected by *βρέχει*

βρυσέλινες, f. pl., water-parsley, Ph. A compound of *βρύσι* and *σέλινον*. § 282

βρώμος, stink, Pot. § 120

βρωμῶ, -εῖς, I stink, Del. § 200

βδόκκο, wooden bottle, Ph.—Kar. (Lag. p. 47) gives *βοτόκκο* and *βουδόκκο*, referring to Arm. povtovk, ptovk, which means *a small pot or saucepan* (Bedrossian). *v.* § 376. The Phárasa *βδόκκα* are made by the Moslems at Bársama on the way to Adana

[*βυζί, breast.*]—Capp. *βυζί, pl. βυζιά*, Gh. Ar. Phl.

βύνω, Ul. Del. *v. σβύνω*

[*βῶδι, βόϊδι, ox.*]—The Capp. forms vary with the treatment of *δ* (§§ 86–96) and the *-ιδι* stems, and some belong to *βῶδι*, some to *βόϊδι*. Thus: *βόϊδ* or *βόδ, pl. βόδια*, Del., *βόϊθ, pl. βόϊθια* (§ 111), Sil., *βόθ, pl. βόθια* (§ 75), Mal., *βόϊ, pl. βόϊγια*, Mis. Ul. Ax., *sg.* also *βόϊχ, gen. βοϊοῦ*, Ax., *βώρ*, Ar. Gh., *βόϊτ*, Fer. (Krinop. p. 44), *βόϊτ, gen. βοϊδοῦ, pl. βόϊδα*, Phl. (§ 95), *pl. βόϊδα*, Pot.—*βόϊδι*, Ph. etc.

[*βῶλος, clod.*]—*μῶλος*, Fer. (Krinop. p. 55), § 99

γ

γά, Ph. etc. *v. γάλα*

γάζə, Ax. *v.* Turk. qazmaq

[*γαϊδούρι, ass.*]—In Capp. and Sílli always with *d* instead of *δ* (§ 95): *γαϊδούρ*, Fer., *qaïdoúp, pl. qaïdoúpa*, Phl. Mal. (§§ 71, 82), *gaïdoúp*, Ul. Ar. The form *γαϊτοῦρι*, Sin. (Arkh. p. 229) shews the same *d* for *δ*.—*γαϊδίρι* or *γαϊρίδι* (§ 288), *το γαϊρίτ σου* (§ 250), and dimin. *γαϊδαρόκκο* or *γαϊριδόκκο* Ph. For metathesis, § 284.—*γάϊδουρους* (§ 11), Sílli

γαϊέτ, Mis. *v.* Turk. ghayet

γαϊρίδι, Ph. *v. γαϊδούρι*

γαϊρίπ, Del. *v.* Turk. gharib

γάϊρü, Sílli. *v.* Turk. ghaïrə

γαϊτάνι, a kind of ribbon, Sin. (Arkh. p. 230). The name is from Gaeta, in Italy. *v.* § 369

γάλα, milk.—Capp., *γάλα* (decl. § 114),

Ul., qálα (§ 82), Mal.—*γά*, Ph., etc. § 269

γαλγάνια, *neut. pl.*, Del., in text on p. 320, l. 27. Explained as *thistles*

γαλέ, *pl.* γαλές, *spider*, Ph. Kar. (Lag. p. 48) gives γκαλέ or γκαλλέ, *spider's web*, and γκαλιέρ or γκαλλιέρ, *spider*

γάλια, Ax. Silli. *v.* ἀγάλια

γαλίνες, *pl.*, Ax. Explained in text on p. 390, l. 21 as λάχανα, *herbs, vegetables.*

Ghalle in Turkish (غلّه) means *fruits of the earth in general*, but any connexion is very doubtful

γαλιόνι, Ph., apparently *the rope by which a donkey is led.* In text on p. 478, l. 12

γαμβρός, γαμπρός, *bridegroom, son-in-law.*—Used everywhere in Capp. Ph. and Silli generally in form γαμβρός. But qαμβρός (§ 82), Mal. Sil., γάμβους (§ 73), Sem. Decl. § 127 (Mal.), § 136 (Sem.), § 138 (Ar.), § 145 (Gh.)

γάμος, *marriage.*—Capp. generally γάμος, but qάμος, Phl., qάμους, Mal. (§ 82), γάμους, Mis., gάμος, Del. Decl. § 120 (Pot.), § 128 (Mal.), § 130 (Ax.), § 133 (Mis.), § 135 (Ul.), § 140 (Ar.). With possess. § 180, Ul.—γάμος, Ph.—γάμους, Silli

γαμῶ, *stupro*, Ph.

γανώνω, *I am thirsty*, *aor.* γάνωσα (§ 216), Ar. *impf.* γάνωνε (§ 201), Gh. For Sin. Arkh. gives (p. 230) γανωμένος· ἀπηυδηκὼς ἐκ δίψης, and γανιάζω = (1) *I speak loudly*, (2) *I thirst.* This word can have no connexion with γανώνω, *I smear*, but must be allied to γανιάζω, *I do a thing with difficulty*, Imbros (Ζωγραφεῖος Ἀγών, 1896, p. 16) and possibly the Pontic γαναχτῶ, *I am tired* (*v.* qανέχσεν), and Ophite ἀγανάχτετος, *untired* (*Deffner's Archiv*, p. 189). For ἀ)γαναχτῶ elsewhere, *v.* Xanthudhidhis, Ἐρωτόκριτος, p. 478

γαβάγκα, γαβήσα da, Ph. *v.* ἀγαπῶ

γabeéči, Silli. *v.* Turk. ghabavet

γabí, Gh. *v.* Turk. qabuq

γαράφιλι, *carnation*, Sin. (Arkh. p. 230). Italian garofalo. *v.* G. Meyer, *Neugr. Stud.* IV, p. 22, and § 369

γάτα, *cat.* *v.* gátα

γατιαίνω, *I drive away*, and *aor.* 3 *sg.* γατιέσεν da, Ph. Also without γ, *pres.* ἀτιέγω, *aor.* ἀτιέσα, *impv.* § 345. Kar. (Lag. p. 49) gives for Ph. γκατιέζω and γκατεύω (*i.e.* gατέβω) and I record the *aor.* gατιέσεν da or κατιέσεν da. A Pontic word, *v.* § 391

γαδέρφια, Ax., text on p. 394, l. 32. Explained as *small glasses.* It is the pl. of a dimin. of καθρέφτης with metathesis of the -ρέ-, the initial γ being probably an error for *g.*

[γδέρνω, *I flay.*]—*Aor.* 3 *pl.* ξεγδείρανε, Ph.

γδυμνός. *v.* ξυμνό

[γδύνω (ἐκδύνω), *I strip.*]—Capp. forms are: γdύζω, *pass.* γdύζομαι, *aor.* γdύστα, Sil., γdύζομαι, *aor.* γdύστα, Ax., gdύζομαι, *aor.* gdύστα, Fer., ghədύζουμαι, *aor.* ghədύστα, Gh., ghədΰζουμαι, *aor.* éghədΰστα, Del., with which *cf.* γιτύζω, γιτύζομαι, Sin. (Arkh. p. 231).—γρύννουμου or γdύννουμου, *aor.* γρύσčηκα (§ 53), *impv.* γρύστα (§ 55), Silli. For γρ *v.* § 11.—At Ph. ξυμνώνω is used, *q.v.*

γέβκα, γεβῶ, Silli. *v.* διαβαίνω

γείρεν, Gh. *v.* εἶδα

γέλα, Silli. *v.* ἔρχομαι

γέλμα, Mis. *v.* γέννημα

[γελῶ, *I laugh.*]—Capp. *pres.* 2 *sg.* γελᾶς, *aor. subj.* 3 *pl.* γελάδνε, Phl. *Impf.* γέλανα, *aor.* γέλασα, Sil., meaning also *to make laugh.* *Impf.* §§ 203, 206.—γιάγω, *impf.* γιάγκα, *aor.* γιάσα, Ph. For λ *v.* § 269

γεμέκ(ι, Capp. Ph. *v.* Turk. yemek

γεμενί, Ph. *v.* Turk. yemeni

[γεμίζω, *I fill.*]—Always in Asia with *pres.* in -ώνω. Thus in Capp. γεμώνω, *aor.* γέμωσα, *subj.* 3 *sg.* γεμώš or ἐμώš, *aor. pass.* 3 *sg.* γεμώθην, Del., γομώνω, Del. Gh., and *aor.* γόμωσα, Ar., γιομώνω, Phl. Sil. with *aor.* γιόμωσα, Phl. Sil. Ar. Ax. γιούμωσα, *impv.* γιούμου, Ar. At Ax. *aor. subj.* also γεμῶσω. *Aor.* γίμωσέν do, Ul., *subj.* 3 *sg.* ἐμούš, Sil. *Participles*, γεμάτο, γιομώμενο, Ax., γιομούμενο, Sil.—ἐμώνω, *aor.* ἔμωσα, *impv.* ἔμου or ἔμο (§ 350), *aor. pass.* ἐμώθα or ἤμα (§ 362), Ph.—γεμώννου, Silli

γεμίν, Ul. *v.* Turk. yemin

γενάτ, *bearded*, *pl.* γενάτοι, Afs. The phrase κüσέ γενάτ means *a man hairless as to his beard*, and is used synonymously with κüσέ σαqαλού, *q.v.*

γένεια, *n. pl. beard.*—Capp., γένια, Ax. Phl., ἔνια, Ax.—γένα, τα, Ph. Âfs.

γένιδεν, Ph. *v.* Turk. yeniden

γέννα, Capp. *v.* γίνομαι

γέννημα, used in Capp. with the special meaning of *wheat.* Thus γέννημα· σῖτος, Sin. (Arkh. p. 230), Ar. (Val. p. 16) and for Sil. γέννμα, *pl.* γεννήματα· σῖτος (Pharasop. p. 115). γένημα, Ul., γέλμα, Mis., γέρμα, Ax. The *pls.* of these forms are unrecorded, but are no doubt in -ατα

[γεννῶ, *I give birth.*]—Capp. *aor.* ἐ)γένησεν, and *subj.* 3 *sg.* ἐνήš, Del., γένσε, Ul. Sil., *subj.* 2 *sg.* γενήῃς, Ul., *aor. pass.* γενήθα (§§ 191, 239), Mal.—*Impf.*

3 *sg.* γενάγκε, *aor.* 3 *sg.* γέν(τ)σε, ἔν(τ)σε (§§ 250, 253), *subj.* 3 *sg.* γενήσῃ, *aor. pass.* 3 *sg.* γενήθη, Ph. *Pres.* γεννᾷ, Tsh.—*Pres.* 3 *sg.* γεννᾷ, *aor.* γέννησι, Silli

γένδερο, Ph. *v.* ἔντερον

γεραζμένο, Del., etc. *v.* γηράζω

γερεμάδε, *neut. pl., a sweet made of grapes*, Ph. Probably from a Turkish word and *sg.* γερεμάς

γερένια, Del. *v.* Turk. yarane

γερί, Del., γέρ, Ul. *v.* Turk. yer

γέρμα, Ax. *v.* γέννημα

γέρος, *old man.*—Capp., Del. (decl. § 118), Fer. (decl. § 147), γιόρος, Ar. (decl. § 142). Elsewhere γιορών, *pl.* γιορώνια, Mal. Ax. Phl. Also γερών, Ax.—γέρος and dimin. γερόκκο, Ph.—The Capp. γιορών produces the *aor.* γιορώνιασα, Ax. Phl. and (as *plup.* γιορώνιασιν τανι) Mal. § 244

γερού, Ph. *v.* Turk. yarəm

γερδιέσινι, etc., Afs. *v.* Turk. ermek

γερδίš, Del. *v.* Turk. yermek

γετμίδε, Ph., etc. *v.* Turk. yetmiš

γέτσε, Ul. *v.* Turk. yetmek

γεδέγι τ, Phl. *v.* Turk. yedek

[Γεώργιος, *George.*]—Γιώργης, Ph.

[γῆ, *earth.*]—Used in Capp. and Ph. only in phrase εἰς τὴν γῆν, *on the ground.* Thus ὅη χή, Ar., ὅη γή, Del., εἰš τη γή, Ul., στή, Ph. Also at Fer., ἐπάνω ἀπ ὅτή νε, *it is above the ground*

γήμαρτον, Silli. *v.* ἤμαρτον

γήμσου, Mal. *v.* ἤμισυς

[γηράζω, *I grow old.*]—*Partic.* γεραζμένο, Del.—γεραζμένουν, Silli

γιά, *indeed*, particle giving emphasis. Capp., Ul. Mal. Ax. Phl. and Ph.

γιά (διά), *prep. for.* Recorded at Ul. Pot. and Silli (§ 11)

[γιὰ (διὰ) νά, *in order to.*] Capp. γιά να, recorded from Gh. Ax. Mal. Sil.

γιά...γιά, *either...or.* Ul., Fer.—γιά apparently means *but* in the Silli text on p. 288, l. 33

γιαβάš, γιαβάδα, Capp. *v.* Turk. yavaš

γιαβλάčεν, *do*, Gh. *v.* Turk. yaghlamaq

γιάβλους, Silli, γιάβολος, Capp. *v.* διάβολος

γιαβρού, γιαβρία, Capp., Ph. *v.* Turk. yavru

γιαγλαδόζω, Sil., etc. *v.* Turk. yaghlamaq

γιάγω, Ph. *v.* γελῶ

γιαghόρ, Ax. Explained as κακός. It reappears in γιαghορνεδί, also Ax. (p. 402, l. 16), which I translate *rascal.* Possibly γιαqόρ

γιάδι, Ph. Tsh. *v.* ἀγελάδα

γιαζμά, Ar. *v.* Turk. yašmaq

γιαζό, a Turkish word used in Capp. to mean *open country*; Ax. Mis. Mal., γιαζί, Pot. *Pl.* γιαζόδια, Mal. *Cf.* such village-names as Aq-yazi in Bithynia and Tekir-yazi between Göksün and Marash. Also jazə, *desert without grass or plants*, *Čag. Osm. Wörterbuch*, p. 104, and Turki yaziliq, *countryman*, H. Whitaker, *Eastern Turki*, II, p. 20. Vambéry gives (*Etym. Wörterbuch*, p. 127) osm. jaz=*grosse Ebene*, and (*Čagataische Sprachstudien*, p. 346) يازى, jazi, *inhabited country or plain*

γιαζόρια, Phl. *v.* Turk. yazə

γιαϊqάτσεν, Phl. *v.* Turk. yaïqamaq

γιαλάτσα, Capp. *v.* Turk. yaghlamaq

γιαλάτσιν, Mal. *v.* Turk. yollamaq

γιαλβάρσεν, Ul. *v.* Turk. yalvarmaq

γιαλόχ, Del. *v.* Turk. yaghləq

γιαναδτίασινι, Afs., etc. *v.* Turk. yan

γιανάχια, Sil. *v.* Turk. yanaq

γιαπούσα, etc., Capp. *v.* Turk. yapəšmaq

γιαβανούδια, Del. *v.* Turk. yabanə

γιαqaǰάχια, Ax. *v.* Turk. yaqmaq

γιαqəδəqλού, Phl. *v.* Turk. yaqəšəq

γιαρά, Capp., etc. *v.* Turk. yara

γιαράτσα, Capp. *v.* Turk. yaratmaq

γιαραδόš, Ar. *v.* Turk. yaramaq

γιαργιόλ, Ul. *v.* Turk. yarəm

γιαρού, Ph. *v.* Turk. yarəm

γιάρωσα, γιαρό, Capp. *v.* λαρώνω, λιαρό

γιάρə, Capp. *v.* Turk. yarəm

γιασάχ, γιασαχῆδε, Capp. *v.* Turk. yasaq

γιάσε, Ul. *v.* Turk. yazmaq

γιάσκαλος, Capp. *v.* δάσκαλος

γιασδάq, Ul. *v.* Turk. yasdəq

γιαδadῶ, Capp. Afs. *v.* Turk. yašamaq

γιαδεδιέγκανε, Afs. *v.* Turk. yašamaq

γιατί; *why?*—Capp. Ax. Pot., γιαčί, Gh., γιάτ, γιάτda, Phl. With the γι dropped, ἀτί, Ax. Ul.

γιατούχα, *f.*, Silli. *v.* Turk. yatəq

γιατρός, Mal. *v.* ἰατρός

γιάδε, Ph. *v.* ἔρχομαι

γιαφτό, Capp. Silli. *v.* ἑαυτός

γιάφτω, Ul. *v.* ἄφτω

γιαχούτ, Del. *v.* Turk. yakhod

Γιαχουδής, Phl. Ph. *v.* Turk. yehudi

γιγίτι, Ph. *v.* Turk. yigit

[γίδι, *goat.*]—Capp. γίχ, Ax. (§ 93), ὀγίδι (Arkh. p. 257), Sin.—ίδι, Ph. Tsh. Kis.

γιλάν, Ul. *v.* Turk. yəlan

γιλάρ, Ul. *v.* Turk. yular

γιμάτι, Ph. *v.* ἱμάτιον

γινάδι, Ph. *v.* Turk. 'ənad

[γίνομαι, *I become.*]—In Capp. the common *pres.* is νίšκομαι, Del. Gh. Phl. Ax., νίšgομαι, Ul., νίσκουμαι (Pharasop.

p. 121), Síl. From a form *νί(γ)ομαι* come *νίεται, νίγουνδαι*, Phl., *νίγιτι* (§ 64), Mal. *Aor. ἔννα*, Gh. Fer. Ar. Ul., *γέννα*, Del. Mal. Ax. Phl. Mal.; *ἔγεινα* is rare, Ax. Phl. *Aor. subj.* *γε(ν)νῶ*, Del., *γενῶ*, Pot. Phl., *ἔννω*, Gh. Ul., *να 'νῶ*, Del., *ἐνῶ*, Pot., *γένω*, Síl. Remarkable forms are *ἔνμαι* (probably *impf.*), Ul., *aor.* 3 *pl. ἔνδαν*, Ar., *impv.* 2 *pl. ἐνάτι*, Mal. *γίνεται*, Phl., in text on p. 432, l. 2 is probably not dialectic.—*Pres.* 3 *sg. ἴνεται, impf. ἐνόμουνε* (§ 358), *aor. ἔννα*, 3 *sg. ἔννε* or *ἔνδουν(ε*, *aor. subj. ἰνῶ* (§ 343), Ph.—*ἐνίσκουμι*, *aor.* 3 *sg. ἔνηκι*, *aor. subj. ἰνῶ* (§ 46), Síll. *v.* § 391

γίνου, Mis. *v. δίνω*

Γιοδεοῦς, Ph. *v.* Ἰουδαῖος

γι̯όλ, Ul. *v.* Turk. yol

γι̯ολαδᾰ̂, Phl., etc. *v.* Turk. yollamaq

γι̯ολ̆ουλί, Ph. *v.* Turk. yolju

γι̯ολδάσης, Ph. *v.* Turk. yoldaš

γι̯ομώνω, Capp. *v. γεμίζω*

γι̯όνι(ν, Ph. *v.* Turk. yon

γι̯όξα, Capp. Síll. *v.* Turk. yokhsa

γι̯ορ̆ή, Ar. *v. ἑορτή*

γι̯όρος, γι̯ορώνι̯ασα, Capp. *v. γέρος*

γι̯ορουλδίζου, Mal. *v.* Turk. yurulmaq

γι̯ορδιέζω, *I interpret (a dream)*, Ph. *Pres.* § 324, 328. *Aor.* 2 *sg.* γι̯ορδιέσες *τα*, *aor. subj.* 3 *sg.* γι̯ορδιέσῃ. The form betrays its Turkish origin; the word appears in Turki as yurumaq, *to interpret a dream*, Whitaker, *Eastern Turki*, II, p. 22

γι̯όσα, Ph. *v.* Turk. yokhsa

γι̯ού, *here*, Ul.

γι̯ουβάρι, Ph. *v.* Turk. yular

γι̯ουκλάτσεν *da*, Ul. *v.* Turk. yüklet-mek

γι̯ουκούγου, Síll. γι̯ούκσα, Del. Síll. *v. ἀκούω*

γι̯ούλης, Síll. *v. ἥλιος*

γι̯ουγδά, Del. *v.* Turk. yongha

γι̯ούπνους, Síll. *v. ὕπνος*

γι̯ουρούκ, Ul. *v.* Turk. yürük

γι̯ουρουλδῶ, Capp. *v.* Turk. yurulmaq

γι̯ουρδώννου, Síll. *v. ἰδρώνω*

γι̯ουσούκ, Ul. *v.* Turk. yüzük

γιqέχ, Fer. *v.* Turk. yiqiq

γι̯ῦζ, Ul., γι̯ϋζ̆αδ̆ής, Phl. *v.* Turk. yüz

γι̯ϋζδῶ, Fer. *v.* Turk. yüzmek

γι̯ϋζῦ, Ul. *v.* Turk. yüz

γι̯ϋκλῦκ, Síl. *v.* Turk. yük

γίχ, Ax. *v. γίδι*

γι̯ώ, *here*, Ax.

γι̯ǝghένι̯α, Ar. *v.* Turk. yighin

γκίτα (also *gíta*), *wooden toy arrow*, Ph., given by Kar. (Lag. p. 49). Arkh. (p. 273) for Ph. gives gita with same meaning, and for Sin. (p. 274), *τσίτα*, *arrow*. Hatzidákis sees in this the Latin sagitta (Ἑβδομάς, II, p. 537). *v.* §§ 372, 373 and *s.v. δίκα*

[*γλείφω, I lick.*]—*Aor.* ἤγλεψα, Ph.

γλέχι, Ph. *v.* Turk. yaghlǝq

γλουκάχανα, *a kind of plant*, Ph. Given by Kar. (Lag. p. 48). *v.* §§ 269, 275

γλούμσα, γλῦμσα, Del. *v.* γουλμῶ

[*γλυκύς, sweet.*]—ghǝlkú gála, *fresh milk*, as opposed to yiaourt, Ar.—γλυκ̆ύ, Ph.

[*γλυτώνω, I set free, I escape.*]—Capp. γουλτώνω, Del., qουλτώνω (§ 82), Phl., qουλδώνω, Síl. *Aor. subj.* γουλτώσω, *impv.* γούλτο *με*, Del.—*Aor.* γλύτωσα (§ 251), Ph., etc., *pass. aor. subj.* γουλτωθῶ, *part.* λυτεμένο, Ph.—γουλτώννου, *aor.* 3 *sg.* γούλτισι, *aor. subj.* 3 *sg.* γουλτώσ̆ῃ, *pass. aor.* 3 *sg.* γουλτώσκι, Síll

γλῶσσα, *tongue.*—Capp. γλώσα, Ar. Ul. —γwώσα or γwάσα, Ph., § 271.—γλώσσα, Síll

γνᾰ̈ς, Ph. *v. γνές*

γ)νένδα, *adv., opposite, in front*, Ph. Also, σ' *ἄγνενδα το μέρου, on the one side*, with which *cf. γνές*

γνές, *one time*, Ph. Kar. (Lag. p. 48) gives also *γνές γνές, sometimes*, ἀγνές, *once*, σάγνες, *at another time*, γνές τὸ δεύτερον, *again*. I record γνᾰ̈ς meaning *again*, which it is tempting to derive from *ἐκ νέας*

[*γνωρίζω, I recognise.*]—*Aor.* 3 *sg.* νώρτσεν da, ἀνώρτσεν, *aor. subj.* ἄν da γνωρίσω (§ 343), Ph.

γομάρι, *load.*—Generally in Capp. γουμάρ, Ax. Ar., and for Sin. γουμάρι· *φορτίον* (Arkh. p. 232). qομάρ, *pl.* qομάρα (§§ 71, 82), Phl.—γομάρι and γουμάρι, Ph.

γομώνω, Capp. *v. γεμίζω*

γονι̯ά, Del. λίγο γ. in text p. 318, l. 24, explained as *a little food*

[*γόνυ, knee.*]—*γόνατο* (§ 152), Ar. Also at Ph.

γόρασεν, Capp., γοράνεει, Síll. *v. ἀγοράζω*

γουζού, Fer., γουζί, Ph. *v.* Turk. quzu

γουβᾰ́, *napkin in which food is tied up and upon which it may be eaten*, Pot.

γοῦλα, *throat*, Sin. (Arkh. p. 232) and Síll. Latin gula; *v.* G. Meyer's *Neugr. Stud.* III, p. 19, and §§ 371, 372.—The dimin. γουλί, Sin., means the socket in which the pivot of a door turns, and γουλί, Fer. (Krinop. p. 45), is the hole for the bolt of a door

γουλασάβρα, *lizard*, Síll

γουλμῶ, ᾷς or ghülmῶ, Del., with *aor.* γλούμσα or γλῦμσα, *subj.* γουλμίσω meaning *to pick the teeth*. It is the word given by Arkh. for Sin. (p. 231) as γλιμίζω· *ἐξετάζω τι μετὰ περιεργίας*.

It seems to be the Pontic *'γλουπίζω* (Oeconomides, *Lautl. d. Pont.*, p. 194) which is anc. *ἐκλεπίζω, I free from shell or rind.* *v.* § 99 for *π* and *μ*

γούλο, Capp. *v. ὅλος*

γουλτώνω, Capp., etc. *v. γλυτώνω*

γουμάρ(ι, Capp., Ph. *v. γομάρι*

γουμπίζω· λάμπω, Kar. (Lag. p. 48), and with this *γουμπισία· διάττων ἀστὴρ ἢ φάλαινα*, Ph. For the connexion with *λάμπω*, *v.* § 272

γούρα, Gh. *v.* Turk. qur'a

γουργίζω, Ph. *v. κουρτῶ*

γουργούρι, vel sim., throat.—Capp. *γουργούι τ*, Gh., *qουργούρι τ* (§ 82), Síl., *γοʊργοῦρι* (Arkh. p. 232), Sin., *gουργούρ* (Krinop. p. 45), Fer., *γκουρκούρ* (Pharasop. p. 115), Síl.—*γουργού τ σου* (§ 253), Ph.—Latin gurgulio; *v.* G. Meyer, *Neugr. Stud.* III, p. 20, and §§ 372, 373

[*γουρούνι, pig.*]—*γουρούν*, Ax. Owing to Moslem feeling the pig is not kept in Cappadocia even by Christians

γουρbέτι, Ph., etc. *v.* Turk. ghurbet

γραΐα, γρᾰ́, old woman.—Capp., *γρᾰ́*, Pot. Del., *ghəρᾰ́*, Del., *qəρᾰ́* (§ 82), Mal., *pl. γρᾰ́δες*, Pot. Del.—*γρᾶ* (§ 260), Ph., *γραία* or *γρᾶ*, *pl. γρᾰ̈δι* (§ 301), Tsh.—Dimin. at Ph. *γρᾰ̈δκκο*

[*γράμμα, letter.*]—*γράμα, pl. γράματα*, Ph.

γρανdίζω, Tsh. *v. ραντίζω*

γραδ̆τί, fields near the village, Ax.

γρατᾷ, 3 *sg. pres.*, Síll. *v.* Turk. oghramaq

γράφω, I write.—In Capp. so at Ax. Pot., *γράβω*, Fer., *γράφτω*, Pot., *γράφτου*, Mal. *Aor. ἔγραψα*, Del. Ax. At Phl. with *κ* instead of *γ*: *impf. κράβιδ̆κα*, *aor. ἔκραψα*. This is to be connected with the pronunciation of *γ* as *q* at Phl. and Mal., for which *v.* § 82. *Impf.* §§ 204, 207, 208, 209. *Aor. pass.* § 238.—*Aor. ἔγραψα*, Ph., *impf. γραφτίνκαν* da (§ 336), Tsh., *impv.* § 346.—At Síll the participles *γραπτό* (? dialectic) and *γραψιμένα* (§ 57)

γράψιμο, writing, Ar.

γρέβω, I look, Ph., etc. *Pres.* § 327, *impf.* § 336, *aor. ἤγρεψα* (§ 343), *impv. γρέπ* (§ 346)

γροικῶ, passim. v. ἀγροικῶ

γρούδ̆α, Phl. Síll, etc. *v.* Turk. ghuruš

γρύννουμου, Síll. *v. γδύνω*

γdύζω, Capp. *v. γδύνω*

γυμνός. v. ξυμνό

[*γυναίκα, woman.*]—*ναίκα*, Capp. *passim.* Decl. §§ 164, 165.—*ναίκα*, Ph. Decl. §§ 300, 303.—*ἐναίκα*, Síll

γυνί, Capp. *v. ὑνί*

γύπνωσα, Ul. *v. ὑπνώνω*

[*γυρεύω, I seek.*]—In Capp. *κρέβω* (*q.v.*) is generally used. From *γυρεύω* I record only the *impv. ὕρεψε*, Pot. (possibly not dialectic). *κιρέβω, aor. κίρεψα*, Phl. Pot. and *κəρέβω, aor. κə́ρεψα*, Síl. (with back *κ*), are rather from *κρέβω* changed to *κιρέβω* than from *γυρεύω*. *Cf. κιριάς* for *κριάς* (*κρέας*). For Sin. Arkh. (p. 247) gives *γκυρεύω* by the side of *κρεύω*. *v.* § 75.—*γ)υρέβω* (§§ 251, 325), *aor. ὕρεψα, impv.* § 346, Ph. Tsh. Afs.—*γυρέβγου, aor. ὕριψα* (§ 10), *aor. subj. ὑρέψου*, Síll.—The verbal subst. at Ph. is *ὕρεμα, seeking*

[*γυρίζω, I turn* (transit.).]—Capp. *aor. γ)ύρσα*, Ul., *ὕρσα*, Del. *Pass. pres. ὑρίζομαι*, Del., *aor. γ)υρίστα* (§§ 85, 97, 239), Del., *γυρίστα*, Phl., *aor. subj.* § 242, *impv. γ)υρίδ̆του, γ)υρίδ̆τάτε* (§ 243), Del.—*Aor. act. ὕρ(τ)σα* (§ 253), *aor. pass. ὑρίστα*, Ph.—*Pres. pass.* 3 *sg. ὑρίζιτι*, Síll

γwάνι, acorn, Ph. Kar. gives (Lag. p. 48) *γουάνι*, § 271

γwώσα, γwάσα, Ph. *v. γλῶσσα*

gh

ghülmῶ, Del. *v. γουλμῶ*

ghəλκύ, Ar. *v. γλυκύς*

ghəρᾰ́, Del. *v. γραΐα*

ghəρίχος, adulterer, Ph., with the abstract subst. *το ghəριχλιέχι, adultery.* ? Persian غر, ghar, *debauched person.*

ghəδ̆gελέgι, ghəδ̆καλάκι, gourd, Ph. Kar. (Lag. p. 48) gives *γισκαλάκι. v.* § 278

ghərdιέσε, aor. 3 *sg., he wished*, Ph.

ghədύζουμαι, Gh., etc. *v. γδύνω*

ð

ðάγκιαρ, Ph., § 172

[*ðαδί, pine-splinters, used for kindling or to give light.*]—*dadί*, Ar. (§ 88), Gh. (§ 89), Síll (§ 11)

ðάκνω, I bite.—Capp. *ðάκνω, aor. ἔδακα*, Ar. (Val. p. 16).—*Subj.* 2 *sg. ðάκνῃς* and *impf.* 3 *sg. δεκανίνκεν* da, Ph.

[*ðάμαλις, heifer.*]—*ámalί* at Gh. is for †*á*)*ραμαλίρ(ι, i.e. †ðαμαλίδι* (for *ð*→*ρ*, *v.* § 89) the dimin. of *ðάμαλις*, which also appears in the Sin. form *ámalίdι* (Arkh. p. 222), and at Síl. (*Xen.* I, p. 191) as *álαμαλίδ*, or (Pharasop. p. 114) *álαμαλή*.—For Ph. Kar. (Lag. p. 58) gives *νεμολιδούκκο*, which he explains as (a dimin. of) *νεμαλίδι, ðάμαλις*

[*ðαμάσκηνο, plum.*]—This word is used in Capp. in the following forms: *μανάδ̆κηνο*, Fer. (but Krinop. for Fer. gives *μανασκενό*, p. 54), *μαράδ̆κηνο*,

Pot. Oxytone forms are *μαραδκενό*, Ar., *μαναδκηνό*, Del., *μανασκενό*, Sin. (Arkh. p. 252), *μαλασκενό*, Síl. (Pharasop. p. 120). For accent *v.* § 73, for metathesis § 104

dάνγιαρ, Ph., *dάηγια*, Mal., § 172

δανdάρι, Ph. *v. δόντι*

δαρά, Phl. *v. ἀδαρά*

dάσκαλος, schoolmaster.—The Capp. forms vary with the treatment of *δ* and *δι* (§§ 86—96). *dάσκαλος*, Del. Pot. Phl. An., *dάσκαλους*, Mal., *dάσκαλος* (§ 90), Sem. Fer., *dάσκαλης* (§ 91), Ul. The rest of the Capp. forms go back to *διάσκαλος*, the initial *δι* of which is probably influenced by *διάκος*, especially as in the old days the schoolmaster was always the priest or deacon. The forms based on *dάσκαλος* are possibly all comparatively modern; at Ferték at any rate *dάσκαλος* is the name for the newly come schoolmaster, but the priest, the old institution, is *ǰάσκαλος* (←*διάσκαλος*, § 87). Similar are *διάσκαλος*, Síl. (*Xen.* I, p. 286), *διάσκαλους*, Mal., *γιάσκαλος* (§ 88), Ar., *γιάσκαλος* (§ 89), Gh., *διάσκαλος* (§ 93), Ax. For decl. § 117 (Del.), § 119 (Pot.), § 121 (An.), § 122 (Síl.), § 124 (Phl.), § 126 (Mal.), § 129 (Ax.), § 134 (Ul.), § 136 (Sem.), § 139 (Ar.), § 145 (Gh.). With possess. § 180.—*δάσκαλος*, Ph., §§ 277, 291.—*ράσκαλης* (*δ*→*ρ*, § 11) and with metathesis *λάσκαρης, pl. λάσκαρηρι*, Síllі

[*δαχτυλίδα, ring.*]—Capp. *λαχτυλίδα*, Síl., and forms affected by change of *δ* to *d* (§§ 86—96): *daχτυλία*, Mis. (§ 92), Ax. (§ 93), *daχčυλία* (§ 88), Ar., *δαχτυλίδι*, Síl. (Pharasop. p. 116).—*λαχτυλίδα* (§ 275), Ph.

[*δάχτυλον, finger.*]—The dim. form †*δαχτύλι* is used. Capp. forms, *daχτύλ, pl. daχτύλια* (§ 90), Sem. Ax., *daχčύλ*, Ar., *λαχτύλ*, Mal. and (Arkh. p. 248) Sin.—*δαχτύλι, pl. -λε*, Ph. *Pl. δαχτύλα*, Tsh. Kis. Afs., *λαχτύλι*, Tsh. and Afs. §§ 259, 288.—*λαχčύρι*, Síllі

'δέ, Ph. *v. ἀδέ*

δεβάζω, Ph. *v. διαβιβάζω*

δεβαίνω, Ph. *v. διαβαίνω*

δεβοσύνα, f., devilry, Afs., as from a form †*διαβολοσύνη*. For Ph. Kar. (Lag. p. 49) gives *δεβοσύνη, δεβοσυνάτς* (*πανοῦργος*) and *δεβοσυνούτικος* (*διαβολικός*). For *ια v.* § 259

δείχνω, I shew.—Capp. *pres. δείχνω*, Del. Phl., *deίχνω*, Ar., *3 sg. δείχ του*, Mal. *Aor. ἔδειξα*, Del. Mal. Phl. Síl.—*διέχνω* (§ 256), *aor. ἤδειξα, impv. δείκ με*, Ph. *Impv. δείξε με da* (§ 346), Afs.—*ρείχνου, aor. subj. 3 sg. ρείξῃ*, Síllі

δέκα, ten.—Capp. *δέκα*, but *dέκα* Ar. (§ 88), Ax. (§ 93).—*δέκα*, Tsh. § 307.—*ρέκα*, Síllі, § 11

δεκανίκι, staff, old man's staff for walking. So at Sin. (Arkh. p. 233) and at Fer., where Krinop. (p. 46) gives *δεκανίκ*. At Ar. *dεκανίκος*, decl. § 142. Properly the staff of a *δεκανός, beadle*, Latin decanus; *v.* G. Meyer, *Neugr. Stud.* III, p. 20, and § 372

[*δεκαννιά, nineteen.*]—*δεκαϊνιά*, Phl.—*δεκαενέα*, Tsh., § 307

[*δεκάξε, sixteen.*]—*δεgάξε*, Phl.—*δεκαέξι*, Tsh., § 307

[*δεκαπέντε, fifteen.*]—*δεκαπένda*, Tsh., § 307

[*δεκατέσσαρες, fourteen.*] *δεκατέσερα*, Tsh., § 307.—*ρεκατέσσαρις*, Síllі

[*δεκατρεῖς, thirteen.*]—*Gen. ρεκατριῶ*, Síllі.—*δεκατρία*, Tsh., § 307

[*δεκαφτά, seventeen.*]—*δεκοφτά*, Tsh., § 307

δεκοχτώ, eighteen, Tsh., § 307

δελφή, Ph., *dέρφα*, Afs. *v. ἀδελφή, ἀδελφός*

δέν, not.—Capp. *δέ(ν, δέμ, δέν*, at Pot. Phl. Síl. Mal., where *δ* is preserved. Elsewhere *dέν*, and also at Del. § 95. For the verb enclitic after *δέν v.* § 72; for *dόμ bουρσα*, Mis., *v. ἠμπορῶ*.—*ρέ(ν, ρέμ, ρέν* (§ 10 for encl. verb), Síllі. Also § 24

[*δένδρον, tree.*]—Capp., always oxytone, *δενdρό, pl. δενdρά*, Mal. (decl. § 148), Phl. Síl.

[*δένω, I bind.*]—Capp. *pres. dένω*, (§ 89) Gh., (§ 93) Ax., *3 sg. ζέν το* (§ 95), Del., *aor. ἔδεσα*, Phl., *ἔdεσα*, Gh., and (§ 93) Ax.—*ρίννου* (§ 11), *impf. act. and pass.* § 43, *aor. ἔρισα, aor. subj. ρίσου, impv.* § 49, Síllі

[*δεξιά, the right.*]—*δεξιά*, Phl.—*δεξία*, Ph.

[*δέρμα, skin.*]—*Pl. δέρματα*, Ph.

[*δεσπότης, bishop.*]—Capp., *δεσπότ* (decl. § 161), Fer., *δεσπόčης* (decl. § 162), Ar. For *d*, §§ 87, 88

[*Δευτέρα, Monday.*]—*Δεφτέρα* (§ 89), Gh.

δζίκα, toy bow, given with *τζίκας· ὄρθιος* by Arkh. (p. 273), both apparently for Ph. and Bagdaonia. Kar. (Lag. p. 51) gives for Ph. *ζζίκα, toy bow*, and says that at Phl. Mis. and elsewhere in Cappadocia *gίκα* means the *wooden arrow*, called at Ph. *gίta* (*v. γκίτα*). Lagarde, correcting Kar., gives as derivation Armenian dzig, *bowstring*. *v.* §§ 376, 377

[*Δημήτρις, Demetrios.*]—*Ζημήτρις*, Síllі. For *δ*→*ζ v.* § 11

διαβάζω, Sin. *v. διαβιβάζω*

[*διαβαίνω, I pass by.*]—*Pres. δεβαίνω*

(§ 259), *impf.* δεβαίγκα, *aor.* δέβα, Ph.—*Aor.* γέβκα, γέβga, *aor. subj.* γεβῶ, Síll

[διαβιβάζω, *I make pass over.*]—In Capp. δζιαιβάζω· ἐκτιτρώσκειν, ἀποβάλλειν τὸ ἔμβρυον, Fer. (Krinop. p. 46). By § 87 the pronunciation will be ǰεβάζω. —So too at Sin. (Arkh. p. 233) where διαβάζω has this meaning when for διαβιβάζω, and means also as usual *I read.*—At Ph. *aor.* δέβασά da, *impv.* δέβας, pointing to a *pres.* δεβάζω, *I put on* (*clothes*, etc.). § 259

[διάβολος, *devil.*]—The Capp. forms vary with the treatment of initial δ (§§ 86—96). δ̣ιάβολος (decl. § 119), Pot., δ̣ιάβουλους (decl. § 126), Mal., γ̣ιάβολος, Ar. Ul. (decl. § 134), d̂ιάβολος, *pl.* δ̣ια(β)όλ, Ax., ǰάβολος (decl. § 146), Fer.—διέβος (§§ 259, 269), Ph.—γιάβλους (§ 18), Síll

[διάκος, *deacon.*]—Capp., δ̣ιάκος, Pot., δ̣ιάκους (decl. § 126), Mal., and with substitutes for δ (§§ 86—96), d̂ιάκος, Fer. Ax. (decl. § 129), γ̣ιάκος (decl. § 139), Ar.

διέβος, Ph. *v.* διάβολος

δικίζω, *I marry*, transit. (*i.e. I make a marriage*), *aor.* δίξα, Sin. (Arkh. p. 234). I record *aor.* 3 *sg.* dικισέν da, *aor. subj.* 2 *sg.* dικίγς, 3 *sg.* dικίš, Gh.—For the middle, *I get married*, Arkh. (*loc. cit.*) gives δικιοῦμαι, saying that it is used specially of the man, the word for the woman being παντρεύομαι, and that it occurs all over Capp., but not at Ph. where βαραδῶ (*v.* παραδῶ) is used. Of this middle I record *pres.* δικέμι (§ 230), *impf.* § 233, *aor.* δικήθα, Mal., δική(χ)α (§ 93), Ax., *impf.* 3 *pl.* dικ̣όσαν, Ar. For the δ *v.* §§ 86—96

δίκιμο, Ph., § 172

δικό, το δικό σου, *thine own*, Pot. Non-dialectic; το σόν is the dialect word. In these dialects it only appears at Síll in the form κό μου, κ.τ.λ. *v.* § 26

[δικράνι, *pitchfork, winnowing fork.*]—Capp. δεκράντζι, Ar. (Val. p. 16).—δεgράνι, Ph.

δίνω, *I give.*—Capp. (for the δ *v.* §§ 86—96), *pres.* δίνω, Del. (§ 197), Phl. Pot., dίνω, Fer. Gh. Ar. Ul. Ax., δίνου, Mal., dίνου, Mis. At Mis. also *pres.* γίνου (§ 92). *Impf.* Del., § 203. *Aor.* ἐ)δέκα (§§ 218, 222), Del., ἔδεκα, Ul. Fer., ἔδωκα, Fer. Gh. Ar., dώκα, Ax. Mis., δώκα, Mal. Síl. Phl. *Impv.* δές (το), Del., dέμ, *pl.* dεμέτ, Fer., dές, *pl.* dέσετ, Ul., δός, Phl. Mal., dός, *pl.* dόσετ, Gh., δώσε μι, Mis. *v.* § 223. For Sin. Arkh. gives δίνω· δίδωμι καὶ κτυπῶ (p. 233) and probably all the above forms can bear both meanings, except at Mal. Phl. Síl., where the forms meaning *strike* have *d* as against those with δ meaning *give.* Thus dώκα, *I struck*, δώκα, *I gave*, a distinction which can of course hold only where δ is preserved. At Del. forms with δ are used for both meanings. I happen to record no present forms meaning *strike.*—At Ph. there is no distinction between the forms for *give* and *strike*, but again the latter meaning is recorded for the aor. only. *Pres.* δίτω, *impf.* δίγκα, δίκα (§§ 281, 335), *aor.* δώκα, 3 *sg.* δώčε, δώǰε, *subj.* δώσω (§ 343), *impv.* δός τα, *pl.* δώσε(dé) da (§§ 351, 352), but for *give me*, νόμας, *pl.* νομάτε are used, Ph. *Pres.* δίδου, Afs., δίτου, Tsh., *impv.* νάμους τα, *give me them*, Tsh.—At Síll ρώννου is *I give*, with *aor.* ρώκα, *aor. subj.* ρώσου (§ 48) and *impv.* ρόǰ μου (§ 49), and dώννου, *impf.* § 39, and *aor.* dώκα, *I strike* and also *I fall.* For ρ and d *v.* § 11

[δισάκκι, *double saddlebag.*]—Capp., düσέκ (§ 95), Del., *pl.* δισέκ̣α, Pot., τσέκ, Fer. (Krinop. p. 64). For α→ε *v.* § 66, and for connexion with Latin bisaccium *v.* G. Meyer, *Neugr. Stud.* III, p. 15, and § 372

δισώμ̣α, Pot., δισώμε, Ph. *v.* ὦμος

[δίψα, *thirst.*]—λίψα, Mis.

[διψῶ, *I am thirsty.*]—*Pres.* not recorded, but *impf.* 3 *pl.* λίψαναν (§ 206), Síl., *aor.* λίψασα, Ul. Ax. Síl. The same λ occurs in the *partic.* λιψαζμένου, Síllì (M. Gr. διψασμένον), and is possibly due to the influence of λιμάζω, *I am hungry*, given by Arkh. (p. 249) for Sin.—*Aor.* δίψασα, Ph.

[δοκός, *beam, rafter.*]—Dimin. δόǰι (as from δόκιον), Tsh. *Cf.* ἀνδόκοσι

δομαινέφτη, *aor. mid.* 3 *sg.*, *he went mad*, and *partic.* δομαίνο, *mad*, Ph. Kar. (Lag. p. 49) gives *pres.* δομενεύω· δαιμονίζομαι, but the act. form is not so likely as the middle. I spell with αι, taking it as a case of vowel-metathesis from δαιμονεύομαι. The *partic.* δομαίνο is for δομαινεμένο, dropping the first *-men-* (§ 282)

[δόντι, *tooth.*]—In Capp. the forms vary with the treatment of δ (§§ 86—96): *pl.* δόν̣ια, Mal., dόν, *pl.* dόν̣ια, Fer., ζόνδ̌, ζόνǰι μ, ζόν̣ǰια (§§ 83, 95), Del.—δανδάρι, Ph., *pl.* δανδάρα, Tsh. Kis.—ρόνǰι (§§ 11, 12), Síllì

[δουλειά, *work.*]—ζουλειά (§ 87) given for Fer. by Alekt. (p. 494), but only in phr. δργο (=ἔργον) ζουλειά.—ζουλ̣ιά (§ 11), Síllì

[*δουλεύω, I work.*]—Capp. *aor. subj.* 3 *sg.* δουλέψ̂, Ul.—*ζουλῶ, -λᾷς, -λᾷ*, Síllі (§ 11)

δρέβω, Ph. *v. ἀρδεύω*

[*δρεπάνι, sickle, reaping-hook.*]—Capp., *δερπάν*, Sin. (Arkh. p. 233), Síl. (Pharasop. p. 116), *δερπάν* (§ 92), Mis., *δερπάν̓* (§ 88), Ar. (N.K.).—*δερπάνι*, Ph., etc.

δρό, pl. δρά, big, great, Ph., § 304. Used also in the Ph. Gospels: *σὰ δρὰ τοῖς ψαλτέρι, to the high priests*, St Matt. xxvi, 14 (Lag. p. 8). The word is probably a shortened form of *ἀδρός, q.v.*

[*δνακόσια, two hundred.*]—Capp., *ἐδνακόσα*, Del., *ἐρνακόσα*, Gh.

[*δύναμις, power.*]—*ζύναμι* (§ 11), Síllі

δύο, two.—Capp. *δύο*, Del. Phl. Síl. Pot., *δύου*, Mal. Also *δῠ́ο*, Del. Mal. Elsewhere the forms vary with the treatment of *δ* (§§ 86—96), and are all based upon *δῠ́ο*. Thus *ρῠ́ο*, Ar. Gh. Ul., *γῠ́ο*, Mis., *δῠ́ο* (and *δύο*), Ax., *ǰό*, Fer. With a prosthetic *ε* or *ι*: *ἐδῠ́ο*, Del., *ἐρῠ́ο*, Gh. Ul., *ιρῠ́ο*, Ar., *ἰζῠ́ο*, Sem.—*δύο* (§ 308), Ph., the only case of *δῠ́ο* being in the phrase *δύο δό, two and two. δύου* (§ 307), Tsh.—*γῠ́ο* (§§ 11, 22), Síllі

δώδεκα, twelve.—In Capp. varying with the treatment of *δ* (§§ 86—96): *δώδεκα*, Del., *δώδεκα* (§ 92), Mis., *δώγιοκα, δώεκα* (§ 91), Ul., *δώ(γ)εκα* (§ 93), Ax.—*δώδεκα* (§ 307), Ph.—*ρώρεκα* (§ 11), Síllі

δωδεκάδα, ἡ, the twelve, Ph.

δώμα, pl. δώματα, flat roof.—Capp. *δώμα*, Phl., and with *δ* changed to *d* (§§ 86—96), *dώμα*, Fer. Ar. Gh. Ul. Ax.—*δώμα* (§ 290), Ph., etc.—*dούμα* (§ 11), Síllі

ε

ἔ, interj., Ph. Used before *χάϊδε, ἔ χ.*

[*ἑαυτός, self.*]—Capp. and Síllі as *γιαφτό*, etc. For usage, § 187 for Capp., and § 31 for Síllі

ἐβγό, Ax. *v. ᾠόν*

[*ἑβδομάδα, week.*]—Capp. *βdομάρα* (§ 89), Gh., *dομάδα* (§ 87) Fer., but Krinop. gives (p. 57) *ὀγdομάδα*, like the Sin. *ὀβδομάδα* (Arkh. p. 257). *Cf. ὀφτά* at Mis. for *ἐφτά*.—*dομάδα*, Síllі

[*ἑβδομήνδα, seventy.*]—*ἐβdομήνδα*, Ul.—*dομήνδα*, Síllі

ἐβλάδι τ, Ul. *v.* Turk. evlad

ἐβλεμή, sun, gen. τ' ἐβλεμῆς, Pot. For Sin. Arkh. (p. 235) gives *εὐλεμή· ὁ ἥλιος, ἕσως ἐκ τοῦ εὖ λάμπω.* § 99

ἐβλένσε, Ul. *v.* Turk. evlenmek

ἔβσαξα, Mis. *v. σφάζω*

[*ἐγγαστρώνομαι, be with child.*]—Capp. *aor. pass.* 3 *sg. gαστρώθην*, Del.—*gαστρώσκι* or *gαστουρώσκι*, Síllі

[*ἔγγόνι, grandchild.*]—Capp., *το' γgόνι μ, gen. του 'γgονῐοῦ μ*, Del. *gόν, pl. gόνῐα*, Ar.

ἔγερ, Ul. Ph. Síllі. *v.* Turk. eyer

ἐ)γινάνσα, Ax. *v.* Turk. inanmaq

ἐγίπ, word used at Ul. after a directly quoted speech, generally just before *ἔπε* (=*εἶπε*). The pronunciation varies, *ἀγίπ, ἐγίπ, ἐΐπ*. For examples *v.* texts on p. 358, l. 16, p. 376, l. 1

ἐγλενdῶ, Síllі. *v.* Turk. eïlenmek

ἐγώ, I.—For Capp. forms § 174, for Ph. § 309, for Síllі § 23

ἐδά, here.—Capp., Del. Sin. (Arkh. p. 235). *ἐρά*, Ar. Gh. Used also as an indecl. demonstrative, § 186

ἐδού, here.—Capp., Del. *ἐρού*, Gh.

ἐδῶ, here.—Capp. *ἐδώ*, Phl. Síl. Pot., *ἐώ* (§ 93), Ax.—At Ph. and Afs. *ἐδώ* is used with an *impv.* practically in the sense of *Come!* In the phrase *ἐώ 'δέ, come here*, the *δ* has been lost by dissimilation, § 282.—For Síllі *v. ρώ*

ἔϊ, Phl. *v.* Turk. eyi

εἶδα (*εἶδον*), *I saw, aor.* used to the *presents θεωρῶ, vel sim.* in Capp. Ph. and Síllі, and *τρανῶ* in Capp. and Síllі.—The Capp. forms vary with the treatment of *δ*, for which *v.* §§ 86—96. They are: *εἶδα*, Del. Mal. Phl. Síl. Pot., *εἴρα*, Ar. Gh., *γείρα*, Gh., *εἴζα*, Sem., *εἴdα*, Fer. Mis., *εἴdῐα* (§ 191), Ax., *εἴγῐα*, Ul. Ax., *aor. subj. ἰδῶ*, Del. Pot., *δῐῶ*, Phl., *ἰγῐῶ*, Ax., *ἰζῶ*, Sem. *νὰ ζῐοῦμε*, Mal. (Pakhtíkos, p. 23), § 95. For forms with *δῐ* (*dῐ, γῐ*) *v.* § 221. For *εἰδέν ὄην*, Del., *v.* § 222. Also the phrases *νε ὦ το*, etc. (§ 221), Ul., *να μέ τί ἔkh* (§ 221), *let us see what he has*, Síl., and the 1 *pl. ἀἔουροῦμ* (§§ 95, 221), Del.—*εἴδα, subj. να δῶ*, Ph. For 1 *pl. εἴδαμες v.* § 321.—*εἴρα* (§ 11), *subj. να ρῐῶ*, Síllі

[*εἶδος, kind, sort.*]—Phrase, probably not dialectic, *εἰδῶν εἰδῶν, of all sorts*, Pot.

[*εἰκόνισμα, sacred picture.*]—*κόνισμα*, Fer. (Krinop. p. 51), § 114

[*εἰκοσάρι, a set or piece of twenty.*]—*εἰκοσάρ ἀλτήν, a gold piece of twenty* (? *piastres*), Phl. *Gen. εἰκοσαρῐοῦ*

εἴκοσι, twenty.—*εἴκοš*, Fer.—*εἴκοσι*, Ph., § 307

εἰκοσήμέρνου, adj., lasting twenty days (*εἴκοσι, ἡμέρα*), Mis.

ἐϊλέτ, Fer. *v. ἀγελάδα*

ἐϊλίκ(ι, Ar. Phl. Afs. *v.* Turk. eyi

[*εἶμαι, I am.*]—Capp. §§ 247, 248, Ph. § 366, Síllі §§ 37, 52, 58, 59

ἐϊνάνσα, Del. *v.* Turk. inanmaq

εἰς, prep., to, at. In Capp. without the

article more commonly *σε* or *'s*, *'ζ*. With the article it combines to form *σο* (*σου*, Mal. Mis.), *pl. σα*, and where the article has the required forms it produces also *acc. sg. m. σο(ν*, *f. ση(ν*, *gen. m.f.n. σου*, Pot., *acc. sg. f. ση(ν*, Del. At Axó *'s το*, *'s τα* are also used, and these forms tend to appear elsewhere, probably owing to the influence of common Greek. They seem really native at Axó. For all these forms *v.* § 102. At Ul. it is not in use.—At Ph. etc. *'s*, *'ζ*, and with the article *σο(ν*, *ση(ν*, *σο*, *pl. σις*, *σα*. Also *σόϊνα* from *εἰς τὸ ἕνα*. At Afs. *σου* for *σο* and *σι* for *σε*.—*'s*, *'ζ*, Silli

εἷς, *μία*, *ἕνα*, *one*. *v.* *ἕνα* and *μία*

ἐκά, *there*, or as indecl. demonstr. *that*, Ul., § 186

[*ἑκατό(ν*, *hundred*.]—The initial *ἑ* is often dropped. Thus in Capp. *κατό*, Ul., and *pl. κατόδες*, Phl. (§ 171), *ἑκατό*, Phl.—At Ph. *κατό*, *δύο κατό*, etc., as also at Kis. and Tsh., § 307

ἐκγυμνῶ, *v.* § 322

ἐκεῖ, *there*.—Capp. *ἐ)κεί*, *passim*.—*ϳεί* (generally *ϳαι ϳει*, *i.e. καὶ ἐκεῖ*), Ph.—*κεί*, Silli.—Used everywhere also as an indecl. demonstrative, §§ 30, 186, 317

[*ἐκεῖνος*, *that*.]—In Capp. used in *nom.* and *acc.*, the common forms being *sg. ἐ)κείνο*, *pl. ἐ)κείνα*. For details, § 186. Genitive forms are used as possessives, §183.—At Ph. etc., *ἀ)ϳείνος*, *ἀ)čείνος*, fully declined, and the indecl. forms *sg. ἀ)ϳείνο*, *ἀϳείνα*, *ἀ)ϳεινά*, *ἀ)ϳείνε*, *ἀ)ϳεινέ*, and *pl. α)ϳεινιά*, §§ 303, 317, 318.—*κείνους* (§ 27), Silli

ἐκιά, *there*, Pot.

ἐκ̣ι̣ού, *there*, or as an indecl. demon. *pron. that*, § 186. Capp., Del. Pot. Phl., *ἐg̣ι̣ού*, Phl. *Cf.* *ἀτσοῦ* (Val. p. 15), Ar.

ἔκκα, Fer. *v.* *ποιῶ*

[*ἐκκλησία*, *church*.]—Capp. *ἐκληǒά*, Pot., but generally with the prefixed *ν* from the article (§ 98); *νεκληǒά*, Síl., *νηκǒά* and (Val. p. 19) *νηκκλησι̣ά*, Ar., *νεκκλησά*, Fer. (Krinop. p. 56), *νεκκλησι̣ά*, Sin. (Arkh. p. 255)—*ἐκλεσία* (§§ 257, 258), Ph.

ἐκού, *there*, or as indecl. demonstrative, *that*, Ul., § 186

ἐκουčής, Phl. *v.* Turk. öküz

ἔκουρι̣α, Gh. *v.* *κρούω*

ἐκουτ̂ότες, *then*, Del.

ἐκούτσανε, Ph. *v.* *κλωτσῶ*

ἐκσπάνω, *ἐκσπῶ*. *v.* *ξεσπάνομαι*

ἐκτότε, *then*, Ar. With assimilated *ο*, *ἐκτέτε*, Ax., § 65

ἔκwαψα, Ph. *v.* *κλαίω*

ἐčέ, *there*, Ul.

[*ἐλάτη*, *fir-tree*.]—For Ph. Kar. (Lag. p. 48) gives *γι̣άτος*. For λ, § 269

[*ἐλαφρός*, *light*.]—Dimin. *adv.* *ἀφρίκα*, *lightly*, *gently*, Ph. *Adj.*, *ἀφλίκο*, Kis. For λ, § 269

ἐλἄνσε, Ph. *v.* Turk. atlanmaq

ἔλdιψαν, Tsh. *v.* *λιτεύω*

ἔλεσεν da, Ph. *v.* *ἀλέθω*

ἐλίδι, *pipe*, Ph. Kar. (Lag. p. 51) gives *ἰλίδι· σύριγξ*. At Kis. *ἰλίδα*, *neut. pl.*, means *vine twigs*. *Cf.* *ειλίδj*, *supple twig*, at Ophis in Pontos (Σύλλ. xviii, p. 133). *v.* § 391

ἐλίκ, Mis. *v.* Turk. eyi

ἐλίκε, *neut. pl.*, *wooden finger-stalls for enlarging the grasp worn by harvesters*, Ph. *Cf.* *ǒεριδάχτι*, Probably the Čagatai elig ايليك, *hand* (Vambéry, *Čagataische Sprachstudien*, p. 238)

ἔλ̣ι̣ος, Del. *v.* *ἥλιος*

[*ἕλκος*, *ulcer*.]—Capp. *ὅλκος*, *pus*, *matter*, Del. Fer. Ar. Fer. Pot. (decl. § 120), and (Pharasop. p. 122) Síl.

[*Ἑλλάς*, *Greece*.]—*Γελάδα*, Ph., § 277

ἐλüΰ, Gh. *v.* Turk. ölü

ἔμ bάš, Ul. *v.* Turk. en and baš

ἔμασα, Capp. *v.* *ἐμβάζω*

ἔματα, Fer. *v.* *μανθάνω*

[*ἐμαυτός*, *myself*.]—In Capp. *μαφτό*, Mal. Phl. Síl. used for all 3 persons, § 187

[*ἐμβάζω* (pron. *ἐμ*)*bάζω*), *I put in*.]—The Capp. form is *μάζω*, given for Sin. by Arkh. p. 251, for Síl. by Pharasop. p. 120, and for Fer., where it stands also for *μαζεύω*, by Krinop. p. 54. I record *μάζου*, Mal., *aor. σέμασα*, Del. Ax. Mal. Phl. Síl. Pot., *ἔμασα*, Gh. Ul., *ἔμbασα*, Ar. The *subj.* to *σέμασα*, as well as to *ἔμασα*, is *μάσω*, Fer. Ul. Phl. Pot. and probably everywhere.—*bάζω*, *aor. ἔμ*(*b*)*ασα*, Ph.—*bάννου*, *aor. ἔμbασα*, *impv.* § 49, Silli

[*ἐμβαίνω* (pron. *ἐμ*)*baίνω*), *I enter*.]—The usual Capp. form is *μαίνω* (§ 99), Del. Fer. Síl. Phl. Pot., *μαίνου*, Mis. Also *μίνω* (§ 81 and *impf.* § 210), Ul. *aor. σέμα*, Del. Mis. Ax. Phl. Síl. Pot. An. Sin., but *ἔμba*, Ar. Gh., *ἔμα*, Ul., and at Del. also *σέμba* (§ 241). The *impv.* to *σέμα* is *σέμα*, but at Del. *ἔμba*, and so probably at Ar. and Gh. *Subj.* always *μῶ*, *μῆς*, etc., but at Pot. and Ul. 1 *sg. να μοῦ* (§ 242).—*μ*)*baίνω*, *impf. μ*(*baίγκα*, *aor. ἔμba* (§ 363), *aor. subj. να μbῶ*, *impv. ἔμba* (§ 351), Ph.—*μbαίνου*, *aor. ἔμbηκα*, Silli

ἐμέσα, Del. *v.* *μέσα*

ἔμνιαζναδι, Silli. *v.* *ὁμοιάζω*

[*ἐμός*, *my*.]—Forms from this in Capp. §§ 181, 182, at Ph. § 314

[ἐμπρός, *in front.*]—Capp. ἐμβρό, Del. Ax., elsewhere ὀμβρό.—βρό(ν, μβρό(ν, rarely ἐμβρό(ν, Ph., ὀμβρό, Afs.—ἀμβρός, Síll

[ἐμπροσθά, *forward.*]—ὀμβροστά, Pot.

[ἐμπροσθινός, *adj., that which is in front.*]—τα ὀμβροčωικά, *the men of former times*, Ar. (N.K.)

ἔμβρε, Ph. *v.* Turk. emr

ἔμρι, Ph. *v.* Turk. emr

ἐμώνω, Ph. *v.* γεμίζω

ἔν, superlative particle, Ul. *v.* Turk. en

ἐν ᾧ, *whereas*, Pot. Not dialectic

ἕνα, *one, a* (indef. art.). This, the neuter of εἷς, is used all over Capp. for *n. acc.* of all genders: τόνα=το ἕνα. As a subst. genitive forms exist; τουνανοῦ, Síl., τὀνανοῦ, Phl., dŏνους, Ax. Ἕνας μέγας at Phl. (text on p. 426, l. 12) is prob. non-dialectic, and ἕναν gαιρό, *ibid.* a phrase.—ἕνα (§ 307), *one*, with art. τόϊνα, Ph., τόνα, τέϊνα, Afs., the indef. art. being ἀ(ν, *q.v.*—εἷς, μιᾶ, ἕνα, Síll, § 17

ἐναίκα, Síll. *v.* γυναίκα

ἕναμο, Ph. § 172

[ἔνδεκα, *eleven.*]—ἔνδεκα, Tsh., § 307.—γένδεκα, Síll, § 15

ἐνῆξ, Del. *v.* γεννῶ

[ἐνθυμοῦμαι, *I remember.*]—At Síll, *pres.* συμούμου, *aor.* συμήσκα (§ 55), *impv.* συμήστα, *pl.* συμηστάτι

ἔνια, Ax. *v.* γένεια

ἐνιτδέ, *? first*, Ul. In text on p. 362, l. 15. It appears to be the locative of a Turkish word

ἐνίσκουμι, Síll. *v.* γίνομαι

ἔννα, Capp. Ph. *v.* γίνομαι

[ἐννέα, *nine.*]—In Capp. the usual M. Gr. ἐνιά (or ἰνιά) is used.—ἐνᾶ (§§ 260, 308), Ph. Kis., ἐνέα (§ 307), Tsh.—γεννιά (§ 15), Síll

[ἔντερον, *intestine.*]—γένδερο, Ph.

[ἐντρέπομαι, *I am ashamed.*]—Capp. *pres.* 2 *sg.* τροπιάζεσαι, Ax.—*Pres.* 3 *sg.* δρέπεται, *impf.* δρεπούμουνε (§ 358), *aor.* ἐνδράπα, τράπα (§ 362), Ph.

ἔν(τ)σε, Ph. *v.* γεννῶ

Ἐνγεφσέ, *f.*, a place-name, Ph.

ἐνγιριώνα, Ax. *v.* ἀγγούρι

ἕξε, *six.*—Capp. ἕξε, Phl., ἔξ, Ax. Del.—ἕξε (§ 308), Ph., ἔξι (§ 307), Tsh.—γέξι (§ 15), Síll

[ἑξῆντα, *sixty.*]—ἑξήνδα, Phl.—ξήνδα, Ph. Tsh., § 307

ἐξίγι, Síll. *v.* Turk. eksik

ἐξιλῆησαδι, Síll. *v.* Turk. eksilmek

[ἑορτή, *feast.*]—γιορčή, *pl.* γιορτάρες, Ar., §§ 83, 88

ἔπ να+*aor. subj.*, *would that*, Del.

ἐπάνω, *adv., above, up.*—In Capp. at Gh., and ἐπάν δεčέ, *up there*, at Ul.—At Ph. πάνου φόρου, a mixture of ἐπάνω and ἀνήφορος.—The usual form in Capp. and Ph. is ἀπάνω, *q.v.*

ἔπαρ, Capp. Ph. *v.* παίρνω

ἐπεῖ, Ar., ἐπέϊ, Mal. Phl., ἐπεγί, Síll. *v.* Turk. ep eyi

ἐπειδή, *when, since*, Pot. Not dialectic

ἔπερα, Ul. *v.* παίρνω

[ἐπιδιαβαίνω.]—*Aor.* 3 *sg.* πιδέβη, *he died*, Ph.

ἐπιčού, *then, thereupon*, Mis.

[ἐπιρρίπτω, *I cast out*, also metaph., *I throw out opinions.*] To the latter sense, for which L. and S. quote Aristotle, the *aor. pass.* πιρίφčηκα, *I understood*, Síll; is akin. In Pontos πιρίφτω means, *I put bread into the oven*, Oeconomides, *Lautl. d. Pont.* p. 194

ἐπίσως, *likewise*, Del.

[ἐπιτάσσω, *I order.*]—Used in Capp. and Ph. meaning *I send.* In Capp. rare: *aor.* πίταξεν, Pot., and Arkh. for Sin. has *pres.* πιτάζω (p. 261).—At Ph. common; *pres.* πιτάζω (§ 327), *aor.* πίταξα (§§ 251, 343), *impv. sg.* πιτάκτα (§ 346), *partic.* πιταγμένο. Also at Kis.

ἐπίτροπος, Capp. *v.* μίτροπος

ἔπκα, Capp. *v.* ποιῶ

ἐβίσεν, Del. *v.* Turk. bitmek

ἐ)βόϊσα, Del. *v.* Turk. boï

ἔρ, Ph. Afs. *v.* Turk. eyer

ἐρά, Ar. Gh. *v.* ἐδά

[ἐργαστήριον, *workshop.*]—ἀγραστήρ, Pot., § 104, and at Síl. (Pharasop. p. 113)

[ἐργάτης, *workman.*]—Capp. ἐργάτσης, Ar. (Val. p. 16).—*Acc. pl.* ἀργάτοι, Ph.—ἐργάčης, *pl.* ἐργάčηρι, Síll

[ἔργον, *work.*]—Capp. ἔργο, Del., *pl.* ἔργατα, Phl., ἔρατα, Síl. The common form is ὄργο; Del. Fer. Ar. Ul. Síl. Phl., *pl.* ὄργατα, Ar. § 152.—ὄργο, Ph., ὄργου, Tsh. Kis.—ὅργου, Síll.—For the Capp. and Ph. phrase θωρῶ ἔργον, *v.* § 381

ἐριττῷ, Phl. *v.* Turk. eritmek

[ἐρίφι, *kid.*]—*Gen.* ριφιοῦ, Ul.—ρίφι, Ph.

ἐρκενδέ, Phl., -da, Síll. *v.* Turk. erken

Ἐρμένις, *Armenian*, Phl.

ἐρδίασαν, Ph. *v.* Turk. ermek

ἐρυξα, Mal. *v.* ὀρύσσω

[ἔρχομαι, *I come.*]—Capp. *pres.* ἔρχουμαι, Del. Gh. Fer. Ax. Phl. Pot., ἔρχουμι, Mal., ἔρουμαι (§ 101), Ax. Ul. (§ 227), Síl. Phl. Pot., ἔρουμι, Mal. Mis., ἀέρουμι, Sem. *Impf.* §§ 232—237. *Aor.* ἤρτα (§ 218) with *subj.* ἔρτω everywhere, except ἦλτα (§ 98) at Ax. and probably elsewhere by the side of ἤρτα. *Aor.* 1 *pl.* in -μιστι, § 191. *Impv.* ἔλα, *pl.*

ἐλάτ, ἐλάτε, and at Pot. *ἔλατε* (§ 226), *pluperf.* § 244.—*ἔρχουμαι* (§ 354), *impf.* §§ 358, 359, *aor. ἦρτα* (§ 341), *aor. subj. ἔρτω, νάρτω* (§ 343), *impv. ἔα, pl. γι̯άδε* (← *ἐλάτε*, § 269) and *γι̯άδεστε* (§ 351), Ph. *Pres. ἔρχουμι*, Tsh., § 354, and the rest at Tsh. and Afs. as at Ph.—*Pres. ἔρχουμι* or *ἔρχουμον* (§§ 12, 50), *impf.* §§ 37, 44, *aor. ἦρτα* (§§ 11, 46, 56), *aor. subj. νάρτω* (§ 46), *impv. γέλα, pl. γελάτι* (§§ 15, 49), Sílli

ἔσαξα, Capp. *v. σφάζω*

ἐσέρ, Del. *v.* Turk. esser

ἐσκέρ, Afs. *v.* Turk. 'asker

ἔσταγε, ἔσταχα, Ul. *v. στέκω*

[*ἐστία, fire.*]—Capp. with prosthetic *ν* (§ 98): *νιᾰ̆κι̯ά* (§ 85), Del., *νιᾰ́*, Fer., *νισᾰ́* (§ 83), Gh., *νηστσι̯ά* (Val. p. 19), Ar., *νιᾰ́τά*, Ul., *νιᾰ̂ι̯ά*, Mis., *νιᾰ́τι̯ά*, Ax., *νιστι̯ά*, Síl. (Pharasop. p. 121).—*νιστία* (§ 258), Ph., etc.—*ἰᾰ́*, Sílli.—*φωτι̯ά* is unknown

ἐσύ, thou. For Capp. forms, § 175, for Ph. § 310, for Sílli § 23

ἐᾰ́ϊσεν, Del. *v.* Turk. šašmaq

ἐᾰ́ἴ̈ν ὀγλού qατόρ, χἴ̆ ζαμάν μί χατόρ. Turkish in text from Axó on p. 404, l. 5. For meaning see translation

ἔᾰ̆εν da, Ph. *v. χύνω*

ἔᾰ́ιρα, Capp. *v. ὄέρου*

ἔᾰ́ισα, Ph. *v. σκίζω*

ἐτεgι̯ά, Phl. *v.* Turk. etek

ἐτό or *ἐτά, pl. ἐτι̯ά, this*, with byforms *ἐδό*, etc., *ἰτό, ἰτά, pl. ἰτι̯ά, ἐᾰ́ά, ἰᾰ́ά, ἰᾰ̂ι̯ά, ἐτάγι̯α, ταγι̯ά*, Capp. For details, § 176.—*Neut. pl. ἐτά*, Ph.

ἐδέτ, Phl. *v.* Turk. 'adet

[*εὐκαιρώνω, I empty.*]—Capp. *pres. φκορώνω*, Sin. (Arkh. p. 277, who gives also *ὄφκαιρος, empty*), *aor. φκι̯όρωσα* (§ 222), Ax.—*Pres. φčαιρώνω, aor. φčαίρ(τ)σα*, Ph.

εὐλογεύω. This form is presupposed by *βλογεύ· γεννῶ* given for Síl. by Vasiliádhis (*Xen.* I, p. 192) with the phrase *νύφ μας βλόγεψεν, our bride (or sister-in-law or daughter-in-law) has had a child*

[*εὐλόγημα, blessing*, and so the *marriage blessing, marriage.*] *βλόημα*, Sílli

[*εὐλογῶ, I bless.*]—From the meaning of *bless the wedding sacrament*, the verb comes to mean *to celebrate a marriage.* Capp. *pres. ὀβλογῶ* (Arkh. p. 257), Sin., *βλογίζω* (Krinop. p. 44), Fer., *pass. aor. βλοῆ̆τα*, Ax.—*Pass. aor. βλοῆσκα* or *βλογήσκα* (M. Gr. *εὐλογήθηκα*), Sílli

[*εὔμορφος, beautiful.*] M. Gr. often *ὤμορφος*, and so in Capp., *ὤμορφο*, Ar., *ὤμορφου*, Mis.

[*εὑρίσκω, I find.*]—Capp. *βρίᾰ́κω*, Del. Phl., *βρίᾰ́κου, ἠβρίᾰ́κω*, Fer., Mis., *βρίγου* (§ 80), Mal. *impf.* Phl., § 208. *Aor.* everywhere *ἤβρα. Impv.* Fer. § 223, *impf. pass.* 3 *pl. ἐβρισκόσαν*, Del., *aor. pass. subj.* 1 *sg. να βρεχῶ*, Mis. At Mis. and Phl. *ἤβρα* means *I brought*, and at Mal. *βρίγου* means *I bring* and *φέρνου I find.* This interchange of meanings is probably due to a phonetic confusion between *ἤβρα* and *ἤφερα.*—*βρίσκω, impf.* § 336, *aor. ἤβρα* (once *ἤγρα*), *aor. subj. να νάβρω, impv.* § 351, *pass. pres.* 3 *sg. βρισκείεται, aor. βράθα, subj. βρεθῶ* (§ 362), Ph.—*Aor. ἤβρα* or *νάβρα, subj. να νάβρου* (§ 46), Sílli

[*εὔχομαι, I pray.*]—At Ph. in sense of *I worship*; *pres. ἐ(φ)ξοῦμαι* (§§ 281, 322, 356), *aor. ἐφξώθα* (§ 362)

ἔφαγα, pass. v. τρώγω

ἔφανιν, Kis. *v. ὐφαίνω*

ἔφαξα, Capp. *v. σφάζω*

ἔφεν da, Ph. *v. τρώγω*

ἐφένδη, Ph. Afs. *v. αὐθέντης*

ἔφκωσα, Ph. *v. ἁπλώνω*

ἐ(φ)ξοῦμαι, Ph. *v. εὔχομαι*

ἔφσαξα, Phl., etc. *v. σφάζω*

ἔφσιγξα, Ph., etc. *v. σφίγγω*

ἐφτά, seven.—So in Capp., but *ὀφτά*, Mis. and also at Ph. Kis. and Afs., § 307. —*γεφτά* (§ 15), Sílli

ἔφχα, Capp. *v. φεύγω*

ἐφώσεν, Del. *v. φωτίζει*

ἔχ, Ul. *v.* Turk. eyi

[*ἐχθές, yesterday.*]—*ἐχτές*, Ax.

Ἐχρισιέσταμα, σον 'E., at or *to St John Chrysostom*, a sacred well and chapel in the valley below Pharasa. The form is from *Ἄϊ* (*ἅγιος*) *Χρυσόστομος*, altered apparently by confusion with *Χριστός*

ἔχσα, ἔχτσα, Ph. *v. χτίζω*

ἔχω, I have.—Capp. *ἔχω* (*ἔχου*, Mis. Mal.). For conj. at Mal. Phl. Síl. *v.* §§ 80, 191. *Impf.* §§ 80, 201, 210.—*ἔχω, ἔς* (*ἔᾰ̆*), *ἔᾰ́ει* (§ 328), 1 *pl. ἔχομες* (§ 321), *impf. εἶχα* (§ 334), 3 *sg. εἴᾰ́ε*, Ph. In the text on p. 488, l. 17 *ὄείν ἴ̈'ἀ ναίκα, he had also a wife. Impf.* 3 *sg. εἴᾰ́ιν, ἰοῦᾰ́ι(νι)*, Afs.—*ἔχου, subj. να νάχου*, Sílli, §§ 12, 14

ἐψές, yesterday, Phl.

ἐὼ 'δέ, Ph. *v. ἐδῶ*

ζ

ζάβ. v. ἄλλος and § 305

ζαβαλά, Del., etc. *v.* Turk. zavallə

ζάζω, I do, Ar. Gh., §§ 88, 89, 198. Arkh. (p. 237) gives for Gh. *δάζω*, an impossible form, probably a slip for *δι̯άζω.* It serves as pres. for *ποίκα. Impf.* Ar. § 213. The word is from

δι̯άζω (§ 88), for which *v.* Xanthudhídhis, *Ἐρωτόκριτος*, p. 539. *v.* ποιῶ

ζάλ, particle forming superlative, Ph. *v.* § 306

ζαμάν(ι, Capp. Ph. *v.* Turk. zaman

ζάν, ζέν, with assimilation ζάμ, prep. *like*, Fer.—M. Gr. σάν

ζάνδωμα, *bar to fasten a door*, Ar. and also Síl. (*Xen.* I, p. 286, and Pharasop. p. 117)

ζανδώνω, *I shut.*—Capp. *pres.* Ul., ζαντώνω, Fer. (Krinop. p. 47), Síl. (Pharasop. p. 117 and *Xen.* I, p. 286), *aor.* ζάνδωσα, Ul., *impv.* ζάν do τύρα, *shut the door*, Mis.

ζαπτιάs, Ph., etc. *v.* Turk. zabtəye

ζαβά(χ)ναν, ζαβαχδά, Capp. *v.* Turk. sabah

ζαράρι, Ph. *v.* Turk. zarar

ζαρζαβάτι̯α, Ax. *v* Turk. zarzavat (sebzevat)

ζαρι̯ά, ζαρι̯ανός, Síll. *v.* ἀδαρά

ζαρλανδίσω, *aor. subj.*, in a Phl. text (p. 430, l. 7) where the context requires the meaning *grow fat*. Clearly from a Turkish verb in -lanmaq, possibly zorlanmaq, *to grow strong*, with the *o* assimilated (§ 65) to the following *a*

ζαρδαβούδε, Ph. *v.* Turk. zerdalə

ζάτι̯α, Phl. *v.* Turk. zad

ζαχμέčι, Síll. *v.* Turk. zahmet

ζβύννου, Síll, etc. *v.* σβύνω

ζγάs, ζγάζ, *pair*, Síll

ζεβγάρ, Capp., etc. *v.* ζευγάρι

ζεβρι̯ά, ζεγρι̯ά, Phl. *v.* ζερβός

ζέζουν, Tsh. *v.* ζεύγω

ζελμονῶ, Ph. *v.* λησμονῶ

ζεμβίλι, Ph. *v.* Turk. sünbül

ζέν, Fer. *v.* ζαν

ζέν το, Del. *v.* δένω

ζεναάτι, Afs. *v.* Turk. san'at

ζενίθι, *bead*, Ph.—Kar. (Lag. p. 50) gives for Ph. ζενίθι· κύμπος, and for Sin. Arkh. (p. 236) has ζινίθι explained as (1) *sulphate of copper*, (2) *glass bead*

ζεργίν, ζερίν, Capp., etc. ζεργινεδῶ, Capp., etc. *v.* Turk. zengin

ζερβός, *left.*—So at Ph., where ζερβός as subst., perhaps because the west is on the left-hand side of the map, is a name for America, which is used in conversation to conceal the subject from any Turks present.—In Capp. *n. pl.* ζεβρι̯ά, ζεγρι̯ά, Phl.

[ζεσταίνω, *I heat.*]—Capp. *aor. subj.* 2 *sg.* ζεστάνῃs, Pot.

[ζεστός, *hot.*]—ζεστό recorded at Ul. and Ph.

[ζευγάρι, *pair, yoke of oxen for ploughing.*]—Capp. ζεβγάρ, Ul. Mis.—ζεβγάρι, Ph. Afs., § 266.—From this, ζεβγαράs, *pl.* -ράϊ (§ 156), *ploughman*, Mis. for M. Gr. ζευγᾶs

[ζεύγλη, *collar by which oxen are attached to the yoke.*]—Capp. dimin. ζεβλί, *pl.* ζεβλι̯ά, Ar. ǰιγλόρ, *pl.* ǰιγλόρι̯α, Mis.—The cord or withy which ties its two sides together beneath the neck of the ox is called at Ar. ζεβλορόš

[ζεύγω, *I yoke.*]—In Capp. with metathesis (§ 104), *pres.* βζέγω, Phl., *aor. impv.* βζέξε, Ax. For Síl. Pharasop. (p. 117) gives *aor.* ἔσβεξα, and for Ar. Val. (p. 20) *pres.* σβέζω, *aor.* ἔσβεξα.—*Aor.* 3 *sg.* ἔβζιξιν, Afs. *Pres.* 3 *pl.* ζέζουν, Tsh. §§ 281, 284

[ζέω, *I boil.*]—Capp. ζένω, trans. and intrans. Fer. (Krinop. p. 47), Síl. (Pharasop. p. 117), Sin. (Arkh. p. 235), Ar. (Val. p. 17).—*Aor.* ἔζεσα, Ph.

[ζηλεύω, *I am jealous.*]—At Gh. *aor.* ζήλεψα

ζηρμουννῶ, Síll. *v.* λησμονῶ

[ζητῶ, *I seek.*]—*Pres.* ζητάγω, -τᾷs, *aor.* ζήτσα, *subj.* ζητήσω, Ph.—In Capp. ζητῶ seems to have been supplanted by *aramaq*, *q.v.*

ζί, Ph. *v.* ζύγι

ζίβανα, Mis. *v.* Turk. zivane

ζινǰάνι, Ph. *v.* Turk. zindan

ζιργάνους, Síll. *v.* ἀτσίγγανος

ζίριξα, Ph. *v.* τσιρίζω

Ζίφος, *Turk*, Ph., § 291

ζολμονῶ, Capp. *v.* λησμονῶ

ζομβόλσα, Ax. *v.* λησμονῶ

ζόνč, Del. *v.* δόντι

ζόρι, Ph. *v.* Turk. zor

ζορλούγι̯α, Mis. *v.* Turk. zor

ζουλεύω, given by Kar. (Lag. p. 50) as the Ph. equivalent for the Capp. τιλεύω· τρέφω. I record *aor.* ζούλεψα, Ph. *v.* διλέβω

ζουλῶ, ζουλι̯ά, Síll. *v.* δουλεύω, δουλειά

ζουνάρ(ι, Mis. Ph. *v.* ζωνάρι

ζουριέτι, Ph. *v.* Turk. zürriyet

ζουρλούs, Síll. *v.* Turk. zor

ζbόν, Fer., *the long gown reaching to the feet worn by boys in Cappadocia.* Italian giuppone, § 369. For Fer. Krinop. (p. 47) has ζπόν, and for Sin. Arkh. (p. 235) and Eleft. (p. 94) give ζηποῦνα

ζύγι· ὁ ζυγός. ζύγι̯α· ὁ πῆχυs τοῦ ἀστερισμοῦ Ταύρου, Sin. (Arkh. p. 236).—I record ζί, Ar. Phl., *balance, pair of scales*, ǰί, *pl.* ǰία, Mis., ζίš, *pl.* ζίσα, Del., *a yoke of oxen.*—ζί ρούχα, *a suit of clothes, i.e., shirt and trousers*, Ph.

ζυμάρι, *dough.* Thus at Ph.—In Capp. ζυμάρ, Gh. Ax. Síl., ǰυμάρ, Fer.

[ζυμώνω, *I knead.*]—Capp. ζυμώνω, Gh., ǰυμώνω Fer., *aor.* ζύμωσα, Gh. Ax.,

pass. pres. 3 *sg.* ξυμοῦται, Gh.—*Aor.* 3 *pl.* ξύμωσαν da, Ph.

ξύνω, Ph. *v.* σβύνω

[ζῶ, *I live.*]—In Capp. 1 *pl.* ζούμεστε, Phl. § 191

ζωγράφος, *painter.*—Capp., Fer. Ar.

[ζωνάρι, *belt.*]—Capp., ζωνάρ, Síl., ζουνάρ, Mis.—ζουνάρι, Ph.

[ζώνω, *I gird.*]—*Aor. pass.* ζώστα, Ph.

ξ

ξά, *title given by girls to an elder sister or elder female relative*, Ax. Ἰξ̌ά, ἰξ̌ιά, Ul. For Sin. Arkh. (p. 233) gives δξ̌ιά as the title given by a younger woman to an older, or by a bride to her husband's sisters, and also (p. 273) τσατζᾶ and τζᾶ. For Fer. Krinop. (p. 46) has δζειά. Extraordinary respect for her husband's relatives is demanded from a young wife in Cappadocia. His father and mother she may not address at all, and for Araván Val. says (p. 20) that she must call his sisters σεκερίτσα and his brothers τσελεμπῆ, both titles of respect. This custom is called at Ferték νυφιώτι (Alekt. p. 500)

ξί, ξίς, Capp. *v.* ζύγι

ξυμάρ, ξυμώνω, Capp. *v.* ζυμάρι, ζυμώνω

η

ἤ, *or*, Pot.

ἤαξα, Ph. *v.* ἀλλάζω

ἤβρι, Mis. *v.* εὑρίσκω

ἤγιασα, Ph. *v.* λάμνω

ἤγρα, Ph. *v.* εὑρίσκω

[ἥλιος, *sun.*]—Capp. ὅλιος, Fer. Phl. Mis. and for Ar. by Val. (p. 19) and for Sin. by Arkh. (p. 257); ἔλιος (§ 69), Del., but ἀνδ' ὅλιο, *like the sun.*—ὅϊλος (§§ 259, 275), Ph., but *gen.* ἡλοῦ.—γιούλης (§ 15), Síll, *gen.* γιουλιοῦ

ἤμανε, Ph. *v.* γεμίζω

ἤμαρτον, used as an exclamation, *pardon, peccavi*, Pot. and Síll, where γήμαρτον (§ 15) also occurs

[ἡμέρα, *day.*]—In Capp. generally μέρα, but ἡμέρα noted at Ax. Mal. and Pot.—ἡ)μέρα, Ph. and Síll. *Pl.* δύο μέρι, Afs.

[ἡμέτερος, *our.*]—Forms from this in Capp. §§ 181, 182, at Ph. § 314

[ἥμισυς, *half.*]—Capp. ἥμπσο, Gh., γήμσου, Mal., ὅϊμισο, ὅϊμισα, Phl. with the ὁ of the article. So for Fer. ὅημισο, δόημισο, *pl.* δάημισα, Krinop. p. 57.—*Pl.* with article, τάημισα, δάημισα of all genders, and the *sg.* ἀ μισέ, *a half*, Ph.

[ἠμπορῶ (pron. commonly borῶ), -ρεῖς, *I can, am able.*]—Capp. *pres.* borῶ, rarely πορῶ, -ρεῖς, etc. 1 *pl.* in -μεστε, § 191, *impf.* Del. § 203, *aor.* bόρσα, *subj.* borέσω, Ar. Phl., πορίσω, Ul., 2 *sg.* πορόγης, Del. After the neg. the verb is sometimes enclitic (§ 72) and the *b* may be dropped (§ 99): dόμborω, *impf.* dόμουδκα, Del., where the *impf.* of borῶ is bόρινα. *Aor.* 3 *sg.* dέμ borσε(ν, dέ μορσε(ν, dέν μορσε(ν, Ax., *pres.* dέ borου, but 3 *sg.* δέμ ὁρεῖ and *aor.* dόμ bουρσα, Mis.—borῶ, -ρεῖς (§§ 323, 333), *impf.* bόρκα or borίνκα (§ 336), *aor. subj.* borέσω, Ph. *Impf.* bόρκα, Tsh. Afs.—πουρῶ, -ρεῖς, *impf.* § 42, *aor.* πούρσα or πόρισα, Síll. Here too the verb is enclitic after the negative; for forms *v.* § 10

ἤμπσο, Gh. *v.* ἥμισυς

ἤγρεψα, Ar. *v.* κρέβω

θ

θά, particle expressing future in M. Greek.—σέ, σε (§ 24) Síll.—In Capp. occasionally at Pot. and Del., but probably not dialectic. The Capp. is να (*q.v.*)

θάλασσα, *sea.*—Capp., Sil. Phl. Probably not a dialect word but of recent introduction. So far inland the Gr. word would be likely to be lost. In general the Turkish deniz is used

θάλι, Ph. *v.* λιθάρι

θάνγια, Mal. § 172

θαρρεύω, *I think, opine.*—Given for Sin. by Arkh. (p. 236). Also *aor.* 3 *sg.* θάριψιν, Mal.

θάσι, *almond*, Ph.—For Fer. Krinop. (p. 43) gives ἀτάσα· τὰ ἀμύγδαλα. For θ, § 87.—For other forms of this word, which is not given by Vlákhos, used in Cyprus, Smyrna, Livísi and Crete, *v.* Sakelários, Κυπριακά, II, p. 433

[θαῦμα, *wonder.*]—For Fer. Krinop. (p. 64) has τάγμα and ταγματερό· ὁ θαυματουργός ἅγιος. So for Sin., θάγμα (Arkh. p. 236). For θ, § 87, for γ *cf.* καῦμα

[θαυμάζω, *I wonder.*]—At Ph. as deponent, the *impf.* 3 *sg.* θεγμαζούτουν being recorded

θεγμαζούτουν, Ph. *v.* θαυμάζω

[θεία, *aunt.*]—Capp. χεία (§ 88), Ar., τειά (§ 92), Mis.

[Θέκλα, *Thecla.*]—The *dimin.* Σεκλού, Síll

θέκνω, Ph. Capp., θέκου, Mal. *v.* θέτω

θέλω, *I wish.*—In Capp. the forms vary with the treatment of θ (§§ 86—96). Thus *pres.* χέλω, Ar., *impf.* τέλιδκα, Ax., θέλιξα or θέλισκα (§ 206), Síl.—

θέ(γ)ω or *θέλω* (§§ 269, 276, 327), Ph. *Impf.* *θέλκα* (§ 336), Tsh.—*σέλου* (§§ 11, 13, 36), *impf.* §§ 37, 39, Síll

[*Θεόδωρος, Theodore.*]—*Σόζωρης* (§ 11), Síll

Θεός, God.—The forms in Capp. and Síll vary with the treatment of *θ* (§§ 11, 86—96), and at both there are forms with and without a *γ* inserted in the hiatus.—Capp. *Θεός*, Del. Mal. Phl. Síl., *Θεγός*, Phl., *Χεός*, Ar. (decl. § 138), Sem. Mis. Ax., *Χεγός*, Ax., *Τεό, gen. Τεγογιοῦ*, Fer.—*Θεός*, Ph.—*Σεός, Σεγός* or *Σογός*, Síll

θερίζω, I gather the harvest.—Capp. *pres.* thus at Del. (§ 198), Phl. With local change of *θ*, *χερίζου*, Sem. (§ 90), Mis. (§ 92), *χερίζω* (Val. p. 23), Ar. (§ 88).—*θερίζω, impf. θερίσκα* (§ 339), *aor. θέρτσα*, Ph. *Aor.* 3 *sg. θέρ(τ)σιν*, Tsh.—*Φεριώής, July*, Síll, is the not uncommon M. Gr. *Θεριστής, the Harvest Month*, with *φ* for *θ* and *στί → σῦι → σῦ* (§ 12)

[*θερμαίνω, I warm.*]—*Middle, θερμαίνουμαι, I warm myself* (§ 353), *impf.* § 358, *aor.* § 362, Ph.

θερμός.—Surviving in Capp. in the special sense of *water heated for kneading dough*, recorded for Sin. by Arkh. (p. 237), for Fer. by Krinop. (p. 48), and for Síl. by Pharasop. (p. 117). I note *χερμοῦ κουνί, vessel of hot water for this purpose*, Ar. For *χ v.* § 88

θέτω, I place, used in Capp. at Ph. and Síll instead of *βάζω*. The form varies with the treatment of *θ* (§§ 11, 86—96).—Capp. *pres. θέκνω, θέχνω*, Phl., *τέκνω*, Fer. Gh., *σέκνω*, Ul. (for *-νω pres. v.* § 192), *θέκου*, Mal., *χέκω*, Ax. For Ar. Val. (p. 17) gives *θέκνω, τέκνω* and *σέκνω*. *Impf.* Mal. §§ 103, 207, Ul. § 210, Fer. § 215. *Aor.* where *θ* is preserved *ἔθεκα*, but *ἔδεκα*, Gh., *ἔσεκα* Ul., *χέκα*, Ax. Mis.—*θέκνω, impv.* § 345, *aor. ἔθακα*, Ph.—*σέκνου, impf.* §§ 13, 39, *impv.* § 49, Síll

[*θεωρῶ, I see.*] In the form *θωρῶ*, which varies according to the treatment of *θ* (§§ 11, 86—96), it serves, like *τρανῶ*, *q.v.*, in Capp. and at Ph. and Síll as a present to *εἶδα.*—Capp. *pres. θωρῶ*, Del. Phl. Síl., *τωρῶ*, Fer., *χῑωρῶ*, Gh. Ul. Sem. and (Val. p. 23) Ar., *impf.* Del. § 203, Síl. § 206, Sem. § 212, Gh. § 214. It occasionally has an aorist of its own: *χώρσα*, Ul. Ax., *χῑώρσα*, Ul., *subj. χωρήσου*, Mis.—*θωρῶ* (§ 323), *impf.* § 338, Ph.—*σωρῶ, impf.* § 40, Síll.—For the phrase *θωρῶ ἔργον, I do work*, *v.* § 381

[*θηλικός, feminine.*]—Capp. *χελικό* (§ 89), Gh. For Sin. Arkh. (p. 237) gives *θελυκός*, the dimin. *θελύκι, buttonhole*, and the verb *θελυκώνω, I button.* So at Síl., *θελιά = κουμβότρυπα* (*Xen.* I, p. 287). *Cf.* "female" screw, but *θηλιά = κόμβος*, Síl. (Pharasop. p. 117), and *θελειά, hook for a cord, buttonhole and button*, Sin. (Arkh. p. 237). For *ε*, *v.* § 69.—*θελικό, pl. -κά*, Ph. For *ε*, *v.* § 257

θι̯άνω, Pot. *v. φτειάνω*

θι̯άρ, Pot. *v. λιθάρι*

[*θολός, turbid.*]—*θεό* (Grégoire, *B.C.H.* XXXIII, p. 154), Ph. For *λ*, *v.* § 269

[*θρόνος, throne.*]—*τρόνος*, Ar.

[*θυμίαμα, τό, incensing.*]—Capp. *τυμνι̯άμα*, Mis. Ax. For *θ*, *v.* §§ 92, 93

[*θυμιατόν, censer.*]—Capp. *τυμνι̯ατό*, Ax., *τυνι̯ατός* (decl. § 142), Ar. For *θ*, *v.* §§ 88, 93

θύρα, door. Used everywhere, *πόρτα* being unknown.—Capp. The forms vary with the treatment of *θ* (§§ 86—96). Thus *θύρα*, Del. Mal. Phl. Síl. An. Pot., *χύρα*, Ar. Gh., *τύρα*, Ul. Sem. Ax. Mis. Used with *f. art.* at Del. (§ 107), Pot. and (?) An. Dimin. *θύρ, pl. θύρι̯α*, Mal. Phl. Pot.—*θύρα*, but more often the dimin. *θύρι, pl. θύρε*, Ph.—*σύρα* (§ 11), Síll

θωρῶ, Ph. Del. *v. θεωρῶ*

I

[*ἰατρός, doctor.*]—*γι̯ατρός*, Mal.

ἰβάρι, Ph. *v.* Turk. yular

ἰδά, here, Phl., *ἰζά* (§ 90), Sem. Both are a mixture of *ἐδῶ* and the deictic *δά*

[*ἰδέα, idea, thought.*]—*ἰρέα*, Síll

ἴδι, Ph. etc. *v. γίδι*

ἰδού, here, Ph.—Capp. *ἰγι̯ού* (§ 91), Ul., *ἰζού* (§ 90), Sem.

[*ἰδρώνω, I sweat.*]—Capp. *aor. ἴζρωσα* (§ 86), Mis.—*Aor. ἴδρωσα*, Ph.—*Pres. γι̯ουρδώννου* (§§ 11, 15), *aor. γι̯ούρδουσα, partic. γι̯ουρδουμένους* (§ 57), Síll

[*ἵδρως, sweat.*]—*ἵδρος*, Ph., and (Arkh. p. 237) Sin.

ἰζίν(ι, Phl. Ph. Tsh. *v.* Turk. izin

ἰζγῦν, a kind of grain, Ul.—*Pl. τα ἰζghένα*, Tsh.

ἴζρωσα, Mis. *v. ἰδρώνω*

ἰζ́ά, ἰζ́ι̯ά, Ul. *v. ζ́ά*

ἰζ́δαχάρι̯α, Ul. *v.* Turk. eždərha

ἰκεί, ἰgεί, there, Phl.

ἰκιβάσλə, Ul. *v.* Turk. ikibašlə

ἰčά, Ul. *v. ἐτό.*

ἰčίν, Ul. *v.* Turk. ičin

ἰčι̯αρῶ, Ul. *v.* § 183

ἰčῦν, Ul. *v.* Turk. ičin

ἰgιά, there, Phl. A compound of *ἰgεί*, *ἰκεί* (*q.v.*) and the deictic *δά* without the *δ*

ἰλάζəμ, Ul. *v.* Turk. lazəm

ἰλάjι, Ph. Síll, *ἰλάčια*, Síl. *v.* Turk. 'əlaj

ἰλάρ, Ar. *v.* Turk. yular

ἴλε να, Ax. *v.* Turk. eylemek

ἰλεγγέρι, Ph. *v.* Turk. lenger

ἰλέδι, Ph. *v.* Turk. laše

ἰλέτι, Ph. *v.* Turk. 'illet

ἰμάμης, Ar. Síll. *v.* Turk. imam

[*ἰμάτιον*, *shirt.*]—Capp. *μέτ*, *pl. μέτια* (§ 109), *passim. μέč*, *pl. μέčια*, Del., *ἰμετ*, *γιμέτ* (Krinop. p. 48), Fer.—*ἰμάτι*, *γιμάτι* (decl. §§ 258, 288), Ph.—*ἰμάči*, Síll.—The M. Gr. *ὑποκάμισο* is unknown. *v.* § 400

ἰμιά, *ἰμνιά*, Capp. *v. μία*

ἰμουρjάχ, Del. *v.* Turk. yümrüjaq

ἰmbζάs, Ph. *v.* Turk. imza

ἴν, used in the Turkish phrase *ἴν μι σιν*, *jἴν μι σιν*, Ul., in text on p. 350, l. 1. *Cf.* p. 229 and note

ἰναί, *ἰνναί*, *yes*, Síll

ἰνάνσα, Ul., *ἰνάνdανα*, Síl. *v.* Turk. inanmaq

ἴνεται, Ph. *v. γίνομαι*

ἰνjίρια, Del. *v.* Turk. inji

ἰνσάνος, *ἰνσάνι*, Capp. Ph. *v.* Turk. insan

ἴγες, Phl. *v. οὐγγία*

ἰγιάν or *ἰγια*, *prep.*, *like*, Síll

['Ιουδαῖος, *Jew.*]—At Ph. in the Gospel text, *gen. pl.* Γιοδεοῦς (§ 303), Lag. p. 13. The word in common use is Γιαχουδής, *v.* Turk. yehudi

ἰπτάχνου τνε, Fer. In text on p. 320, l. 20 I translate *newly made*, taking the word as an adj. in *-(ι)νος* from the Turkish ibda', ابداع, *production*

ἰράs, Ul. Afs., *ἰράστα*, Ph., etc. *v.* Turk. rast

ἰραχί, Phl. and Ph. *v.* Turk. raqə

ἰρέα, Síll. *v. ἰδέα*

ἰρέσια, Del. *v.* Turk. rast

ἴρι, Ph. *v.* Turk. iri

ἰρμάχ, Ax. Phl. *v.* Turk. irmaq

ἴρνο (? *nom.* *ἴρνος*), *pl. ἴρνους*, *a kind of tree*, Pot. Possibly *ἐρινεός*, *the wild fig-tree*

ἰσάζω, *I set in order*, Ph.

ἰσκόλιο, Ul. *v. σκολεῖον*

ἰσčάϊδι, Ph. Tsh. *v. σκιάδιον*

ἰσλανdοῦδι, Síll. *v.* Turk. əslanmaq

ἰσούζη, Ph. *v.* Turk. isüz

'Ισραηλιοῦν, *gen. pl.* (§ 303), *of the Israelites*, Ph. In Gospel text (Lag. p. 11)

ἰσσάνι, Ph. *v.* Turk. insan

ἰστᾶμι, Tsh. etc. *v. στέκω*

ἰστάχα, Kis., *ἰστάχου*, Tsh. *v. στέκω*

ἰστέρ, Gh. Ul. *v.* Turk. istemek

ἰστεdίζω, Del. *v.* Turk. istemek

ἰστά, Síll. *v. ἐστία*

ἰστμάνης, Síll. *v.* Turk. pišman

[*ἰτέα*, *willow-tree.*]—Capp. *γιdέα*, Mis., but *ἰτέν*, *pl. ἰτένια*, Pot., and *ἰτένι* given for Sin. by Arkh. (p. 237).—At Ph. *σίδι*, *q.v.*

ἰτέρι, *ἰdέρι*, *neut.*, Ph., *dιέρι*, Afs.—*ἀντέρια*, Phl., is the same word with initial *α* of the article.—Although the word generally means *a coat shaped like a dressing-gown*, the Afs. text (p. 570, l. 23) and an unpublished text from Ph. shew that, at least at these villages, it means *trousers*

ἰτό, *ἰτά*, Capp. *v. ἐτό*

ἰτός or *ἰτό*, demonstr. sg. of all genders, *this*, Mis., § 176

ἰτού, demonstr. sg. of all genders, *this*, Mis., § 176

ἰdά, *this*, sg. indecl., Phl., § 176

ἰdεριά, *willow*, Síll. The word seems to be *ἰτέα* with the ending of λυγαριά, *agnus castus*. Both are bushes which grow in river-beds and are used for making baskets

ἰφλάχι, *knife*, Ph. Kar. (Lag. p. 51) also gives for Ph. *ἰφλάχι· ξυρός*. For λα, § 278, for χ, § 264

ἰφτιρά, Ul. *v.* Turk. iftira

[*ἴχνος*, *trace.*]—The forms are from dimin. *ἰχνάδιον*: *χινέρι* (§§ 66, 95) Sin. given by Arkh. (p. 280) and *χνάδι*, Ph.

ἰχdιάρ, Ul. *v.* Turk. ihtiyar

ἰψεσινός, *adj.*, *of yesterday*, Síll. Formed from *ἐψές* as *χθεσινός* is from *ἐχθές*

['Ιωάννης, *John.*]—Γιοβάν, *acc.*, Γιοβάνη (decl. § 296) Ph.—Γιοβάνης, Síll. Γιάνης in § 16 is not the dialect form

κ

κά, Ph. *v. καλός*

καβάδι, given by Arkh. (p. 238) as meaning *ἐπενδύτης* and used at Sin. but only by old women and in a song. The *pl. καβάδια*, *clothes*, occurs at Del. *v.* Ducange, *s.v. καβάδης*, *καβάδιον*, *vestimenti virilis species*, and Tzetzes, *Khiliades*, XII, 791, 792: *ἔσθημα ἑνυάλιον*, *στρατιωτῶν τὸ εἷμα*, *ὅπερ καβάδης λέγεται ἀπὸ Καβάδου Πέρσου*. Legrand (*Hist. de Ptocholeon*, p. 36) says: *καβάδιν*, *long manteau*, *capote*. *v.* note in Hesseling and Pernot, *Poèmes Prodromiques*, p. 173

καβακάs, *pl. -κάδε* (§ 295), *some kind of soft stone*, Ph. Possibly connected with *κουφάκι*, *pumice*, Sin. (Arkh. p. 247)

[*καβαλλικεύω, I ride.*]—The Capp. form nearest to this is the *aor.* *κάλγεψα*, Ax. The usual type is represented by *pres.* *καλέβου* (§ 197), Mal., *γαλεύω*, Sin. (Arkh. p. 230), *γαλγεύω*, Sin. (Krinop. p. 49), *καλιέβου*, Mis., and *aor.* *κάλεψα*, Síl. Pot. Nearer to the Síllí form are *pres.* *καλδέβω*, Fer. (Krinop. p. 49) and *aor.* *κάλδεψα*, Del. —*γαλǰέβω*, *aor.* *γαλǐǰεψα*, *impv.* § 346, Ph., belongs, like *κάλγεψα*, to the *καλλικεύω* type of this verb noticed by Legrand, *Recueil de Poèmes historiques*, p. 341.—*καταλέβγου*, Síllí. For derivation from caballus and caballicare *v.* G. Meyer, *Neugr. Stud.* III, p. 22, and §§ 370–373

κάγα, Fer. *v.* *καίω*

κάγκα, Sin. § 172

καγκάρι, given by Kar. (Lag. p. 51) as the Cappadocian name of a plant, whose root yields mastic and whose fruit is used, especially at Pharasa, as a substitute for coffee. Arkh. (p. 244) gives for Ph. *κιγκάρι*. Kar. compares Armenian kankar, *artichoke*, a mod. Persian word, but in Capp. taken from Armenian and not from Persian via Turkish, as the Turkish for *artichoke* is enginara (*ἀγκινάρα*). *v.* § 376

καθ' ὅλου, not at all, Ph.

[*καθαρίζω, I clean.*]—Capp. *pres.* *καθαιρῶ*, Sin. (Arkh. p. 238), *aor.* 3 *sg.* *καθέρσεν*, *subj.* 3 *sg.* *καθερίš* (for *α→ε* *v.* § 66), Del., in text on p. 310, l. 1 meaning *to peel* (*an orange*), and Arkh. (*l.c.*) confines the word to such meanings. So, too, does Krinop., giving for Fer. (p. 49) *καταιρῶ*; for *θ*, § 87

κάθε, indecl. *each, every.* *κάθ' ἡμέρα*, Mal. Síl. *κάθι φράς*, Mal., should perhaps be written *κάθη φράς*, *κάθη* coming from *κάθ' ἡμέρα.*—*κάτα*, *κάδα*, *κάτε*, Ph.

[*καθίζω, I sit.*]—*καρίζω* (§ 88), Ar.

καθιναίνω, I set, aor. *κάθινα*, Ph.

καθόκκο, Ph. *v.* *ἀγκάθι*

κάθομαι, I sit.—The Capp. forms vary with the treatment of *θ* (§§ 86–96). Thus, *pres.* *κάθομαι*, Del., *κάρουμαι*, Gh. Ar., *κάχουμι*, Sem. Mis., *κάγομαι* (§§ 68, 227), Ul., 1 *pl.* *κάουμεστε* (§ 76) Ax., *impf.* *καρόμουν* (§ 232), Ar., 3 *sg.* *καθούτονε*, Phl., *καθούτανι*, Mal., 3 *pl.* *καθούτανδαι*, Síl. *Aor.* *κάτσα*, Ax. Mal. Phl. Pot., *ἔκασα*, Del., *ἔκατσα*, Gh., *ἔκαča*, Fer. Gh. Ul. (§ 216).—*κάθομαι*, 3 *pl.* *κάδαι*, *aor.* *κάτσα*, *κάδζα*, Ph. *Aor.* 3 *sg.* *κάτσινι*, Afs.—*Pres.* *κάσουμου*, *impf.* § 44, Síllí. For its use to translate the Turkish durmaq *v.* § 381

[*καί, and.*]—Capp. *και*, *κ'* and before back initial vowels *κι*, or *γαι*, *γ'*, *γι*. *κι*, Mal., *či*, Mis. In the Del. and Ar. texts it is always inserted before *λέγω*. Thus at Del. *και λέχ*, and at Ar., where *či* is in this use much commoner than *κι*, and *και* not found, *či λέχ*, *č' εἶπε*, *κ' εἶπε.*—*čαι*, *č'*, *ǰαι*, *ǰ'*, Ph. etc.—*κι*, *κ'*, Síllí. At Síllí *κι* is constantly used enclitically, *e.g.* *τούτους κι λαεῖ του ὅčι, and this man says to him that*, for which *v.* § 382

[*καινούριος, new.*]—Capp. *pl.* *καινούρια*, Phl., *κϋνΰρια*, Del.—*γαινούρης* (§ 20), Síllí

καιρός, time.—Capp. *ἕνα καιρός*, Pot., *ἕναν γαιρό, once*, Phl.

καϊτσάρι, tongs, Ph.—Kar. gives *καϊζάρ* (Lag. p. 51) and *καϋζάρ* (p. 54) with a derivation from Armenian kayc, *a coal*, and aŕ-novl, *to take*. *v.* § 376

καΐφε, Ph. *v.* Turk. kef, keïf

[*καίω, I burn.*]—Capp. *pres.* 3 *sg*, *κάφτ*, Fer., as from *κάφτω* the form given for Fer. by Krinop. (p. 50) and 3 *pl.* *κάβνε*, Ax., as from *κάβω*, both new formations from the *aor.* *ἔκαψα*, which is recorded from Gh. Mis. Síl.: *aor.* *pass.* *κάγα*, Fer.—*Aor.* *ἔκαψα*, Ph. Kis., *pass.* *pres.* *κάφτεται*, Tsh., *aor.* 3 *sg.* *κάη*, *subj.* 3 *pl.* *καγοῦνε*, Ph., *partic.* *καμένα*, Ph.

κάκα, grandmother, Fer. For Fer. Krinop. gives (p. 49) *κάκα καὶ πρόκακα· ἡ ἐσχατόγηρος προμήτωρ*, and for Ar. Val. (p. 17) has, *κάκα καὶ μέγα μάνα, ἡ μάμμη*

κακά, dung, Fer.—*κάκι*, Ph.

κάλ, Afs. *v.* Turk. kel

[*καλάθι, basket.*]—Capp. *καλάθ* (§ 111), Phl., *καλάϊ* or *καλάγι*, *pl.* *καλάϊγια* (§ 111), Sem., *καλάρ* (§ 88), Ar.

καλακόνι· τέρετρον, τρύπανον. Given by Kar. (Lag. p. 52) for Ph. *Cf.* *καλακονίζω* and § 278

καλακονίζω· προσκρούω εἴς τι, given by Kar. (Lag. p. 52) for Ph. The *λ* before *α* is a phonetic difficulty (§ 267), and Grégoire (*B.C.H.* XXXIII, p. 155) suggests the derivation *κατακλονίζω →καλακλονίζω→καλακονίζω*. This does not get over the difficulty of the *λ*, which cannot stand before *ο* either, and is also put out of court by the existence of *καλακόνι· τέρετρον*, from which the verb is clearly derived

κάλαντα· ἡ πρώτη τοῦ Ἰανουαρίου, Sin. (Arkh. p. 239), *the New Year feast.* Kar. (Lag. p. 52) gives *κά(λα)νδα*, which points to a Ph. *κάνδα* with *λ* dropped, § 269. Latin calendae; *v.* G. Meyer, *Neugr. Stud.* III, p. 23, and §§ 372, 373

καλαγούζα, Ph. Some small animal, and the entry for Sin., καλαγκός· ἀρουραῖος μῦς (Arkh. p. 239), shews that it is a mouse of some sort. Kar. gives for Ph. καλαγοῦζι, καλακοῦζι· εἶδος παιγνίου διὰ λίθων παιζομένου καὶ ἀπολήγοντος εἰς ἐφεδρισμόν (Lag. p. 52), which looks like the same word. Arkh. (*l.c.*) says that it is a Turkish word, but I cannot trace it; qəlaghuz means *a guide*

καλίκια, *women's shoes*, Sin. (Eleft. p. 96 and Arkh. p. 239). κελίκ, Fer. (Krinop. p. 50); for ε, § 66. I record καλίχ (§ 110), Ar. Latin caliga; *v.* G. Meyer, *Neugr. Stud.*, III, p. 23 and § 372

καλέβου, Mal., etc. *v.* καβαλλικεύω

καλιϳής, Ph. *v.* Turk. kel

κάλγεψα, Ax. *v.* καβαλλικεύω

[καλόγερος, *monk.*] — καλόγ̣ιορος (decl. § 142), Ar.—καλαγέρος, Ph.

καλόκκος, Ph. *v.* Turk. kel

[καλός, *good.*]—Capp. καλό, *pl.* καλά (§ 167). *Gen. sg.* του καλοῦ του ναίκας, Pot.—*Adv.* καλά. With subst. verb, § 248.—καό, *pl.* κά (§ 304), *adv.* κά, gά. Dimin. form of *adv.* gαούσκα. καῶς (for καλῶς) in the phrases καῶς ἤρτες, καῶς ἔβρομε, Ph. For λ, § 269.—καλός, Sílli

[καλοσύνη, *kindness.*]—In Capp. as a *neut.* (§ 166): καλοσύν, Ar. Mis., *pl.* καλοσύν̣ια, Ar.—*Neut. pl.* καλοσύν̣ια, Sílli

καλούτσικανάς, *adv., very well*, Sílli

καλδέβω, Capp. *v.* καβαλλικεύω

[καλῶ, *I call.*]—Capp. *pres.* καλαίνω, Fer. Krinop. (p. 49) has also καλῶ. *Impf.* § 215. καλαῖτου, *he had called* (text, p. 298, l. 4) Sílli, § 56

κάμαρη, ἡ· δωμάτιον, Sin. (Arkh. p. 240). Latin camera; *v.* G. Meyer, *Neugr. Stud.* III, p. 24, and § 372

καμαρώνω, *I dress myself in fine clothes, shew myself off*, *impf.* καμάρωνα (§ 201), Síl. Given for Síl. also by Vasil. (*Xen.* I, p. 382), and for Sin. by Arkh. (p. 240)

κάματος, *trouble, fatigue*, Fer. Ar. and (Arkh. p. 240) Sin.

[κάμηλος, *camel.*]—Capp. dimin. καμήλ, Gh. Ar. Ax., καμβήλ, Mal. Phl.—*Acc. pl.* καμήλοι, Ph.

κάμι, *pl.* κάμε, *adj., bad*, Ph. Kar. (Lag. p. 52) gives κάμι· κακός and κάμε· ἁμαρτία, and Arkh. (p. 240) has κ(χ)άμη (μὴ ἀκουομένου τοῦ χ) = σκυθρωπότης, δυστροπία, ἁμαρτία, Φαρ. κάμε = ἁμάρτημα. κάμικο, *sad*, is a derivative. Probably from Turkish kem كم, *bad*

[καμμύω, *I close the eyes.*]—For Capp. καμόνω is given for Ar. by N.K. in *Xen.* VI, p. 445.—καμβῶ (§ 13), Sílli

[κάμνω, κάνω, *I work, do.*]—In Capp. apparently always meaning *I toil* rather than as in M. Greek merely *I do.* Thus at Ar. (N.K.) and at Sin. (Arkh. p. 240) the meaning is κοπιῶ, and Arkh. says that for ποιῶ at Sin. φκιάνω is used, not κάμνω. So for Ar. Val. (p. 17) says, κάμνω, ἐργάζομαι μόνον· τὸ τῆς νεοελληνικῆς κάμνω = ποιῶ, πράττω, λέγομεν ζάζω. I record *impf.* κάμνιδκα, *aor. subj.* κάμω, Gh. For Síl. Pharasop. (p. 118) has κάμνω, κάμω· ἐργάζομαι, κάμω μαλλιά, κλώθω, and Arkh. gives κλώθω as a secondary meaning.—*Pres.* καμναίνω (§ 322), *aor.* ἔκαμα, Ph.

κάμο· εἴθ' ὤφελον, βουλοίμην, Ph. Given by Arkh. (p. 240) and by Kar. (Lag. p. 52), who compares Armenian kamil, *to will.* Obviously a good deal of the validity of this depends upon the form, if any, of kamil used to express *would that.* *v.* § 376

καμούκ, Pot. *v.* Turk. kemik

[κάμπος, *plain.*]—At Sílli κάμbους means the wide plain of Konia upon which the valley of Sílli debouches, and so foreign parts in general. Latin campus; *v.* G. Meyer, *Neugr. Stud.* III, p. 25, and § 371

καμβήλ, Capp. *v.* κάμηλος

καμβράδε, *neut. pl., clods*, Ph. Kar. (Lag. p. 52) gives the *sg.* καμρᾶς. For Sin. Eleft. (p. 95) gives καμπράδι, *dried dung in the fields*, and Arkh. (p. 240) καμπρό or καμ(π)ρᾶς, ὁ, *dung mixed with straw or cinders and used for fuel.* Hatzidákis (Ἀθηνᾶ, XII, p. 183) gives καμπρός = καπυρός.—κεμbρό, *pl.* κεμbρέα, translated *fuel* in Ax. text on p. 400, l. 4, is the same word

[καμώνομαι, *I pretend.*]—*Impf.* 3 *pl.* καμούσανδαι, Ph.

κανάβι, *rope*, Tsh.

[κανδηλάφτης, *candle-lighter, sacristan.*]—Capp. κανδηλάφčης, Ar. Gh., καττηλάφτης, Sem., κανδηλάφτους (decl. § 162), Mis.—κανδήλα, not itself recorded, is Latin candela; *v.* G. Meyer, *Neugr. Stud.* III, p. 26 and § 372

κανείς with neg., *no one, passim.*—In Capp. at Ul. and Fer. it means *a person* (decl. § 161).—So at Afs. ἀν γανείς.—γανείς (decl. § 17), Sílli

κανίζω, Ph. *v.* κλάω

[καννάβι, *hemp.*]—κανάβι, *rope*, Ph. Tsh.

κάντιο, *crystallised sugar*, Sin. (Arkh. p. 241). Italian candi; *v.* G. Meyer, *Neugr. Stud.* IV, p. 32 and *v.* § 369

καντοῦνι· το κατώφλιον, ὅριον τῆς οἰκίας, Sin. (Arkh. p. 241). Italian cantone. *v.* G. Meyer, *Neugr. Stud.* IV, p. 32 and § 369

κάνδε, κάν, Ph. *κάνδι*, Tsh. *v.* Turk. qanda

καό, Ph. *v. καλός*

κάπιν, Del. Mis. *v. κάπνη*

καπλάνης, Gh. *v.* Turk. qaplan

κάπνη, hole in the roof to let out the smoke. So Ph. and Síll.—For Sin. we have *κάπινη, ἡ· ἡ καπνοδόχη* (Arkh. p. 241), and *κάπνη* (?), *pl. κάπνες* (N.K.), Ar. and Síl. (Pharasop. p. 118). In Capp. the *-η* is regularly dropped, and *κάπιν* results, *ἄδη κάπιν*, Del., *κάπιν, pl. κάπινις*, Mis. *κάπιν* is treated as a neut. dim. with *pl. κάπινι̯α*, Del., for which *v.* § 166. Other forms are *καπνί*, Gh., *σο κάπνο*, Phl., *ὰς κάπ*, Ax. The covering of these chimneys is called at Sin. *πικάπινη* (Arkh. p. 241)

καπνός, smoke, Mis. (N.K.), § 133

Καπτικός, *Turk*, Ph. A secret word used to disguise the meaning from any Turks present. For Síl. *ἀπτικός* is given by Vasil. (*Xen.* I, p. 192), which is clearly the same word with the initial *κ* dropped by dissim. *v.* § 103

Καβάνι, a place-name, Ph.

καρά· λίθος μικρὸς χρησιμεύων εἰς στερεὰν καὶ ἐν ἰσορροπίᾳ στάσιν μεγάλων λίθων, "σφηνόω τὸ καρά," Ph. So Karolídhis (Lag. p. 52) comparing Armenian k'ar, *stone* (Bedrossian). *v.* § 376

καράκι, Gh., and given by Arkh. (p. 241) as used all over Cappadocia. He explains: *ἀνθόγαλα ἐκ τοῦ γάλακτος ἢ ὀξυγάλακτος.*—Given for Ph. (*καράϊ*) by Kar. (Lag. p. 52).—Armenian karak, *butter*. *v.* §§ 376, 377

καρακώνω, I shut, Ph., with *aor. καράκωσα, impv. καράγο, pl. καρακώσετε* (§ 350). Grégoire gives *καράdjι* (pour *καράκι*), *le verrou, B.C.H.* XXXIII, p. 156. It is a Pontic word; *v.* § 391. For Sin. Arkh. (p. 276) gives *φαρακώνω I close hermetically*

καραμνίς, Ph. *v. λαμνί*

καρβόν, charcoal, Sin. (Arkh. p. 241). Latin carbo. *v.* G. Meyer, *Neugr. Stud.* III, p. 27, and § 372

[*καρδιά, heart.*]—*καριά*, Phl. and Síll (§ 11).—*καρδία*, Ph.

καριόλα, bedstead, Del. Phl. Italian carriola, *v.* § 369

καρčουλιέκ, pl. -λιέγοι, Ph. Explained as meaning a *man-eating ogre in the mountains*. Kar. (Lag. p. 52) gives *καρδζουλιέκ· πάνθηρα καὶ ἐν γένει αἱμοβόρον θηρίον. Cf.* Armenian garšelik', *abomination, idols*, and garšeli, *abominable, ugly, filthy* (Bedrossian). *v.* § 376

καρμάνα, spindle, Ph. This is the spindle with two pieces of wood set crosswise instead of a whorl, which is called in Capp. *κλωθάρα* (*q.v.*). The shaft of the *καρμάνα* is called *τζοῦλα* (Lag. p. 66) =*ὁοῦλα* (Kar. p. 185). For λ, § 278. For Sin. Arkh. (p. 244) gives the form *κερμένι*, § 68. It is a Pontic word: at Imera *καρμενέτσα. v.* also *Σύλλ.* XVIII, p. 139, and § 391

καρμανίζω· στρέφω, περιφέρομαι, πλανῶμαι and *καρμανίζομαι· πλανῶμαι* are given for Ph. by Kar. (Lag. p. 53). So at Afs. *impf.* 3 *sg. καρμανίσκινι* (§ 339), *was soaring, floating* (of an eagle), in text on p. 572, l. 12. The word is derived from *καρμάνα, a spindle* (*q.v.*), and means primarily to dangle and twist like a spindle, and in this sense it is used also in Pontos (Imera).

κάρουμαι, Gh. Ar. *v. κάθομαι*

καρπούς, Ax. *v.* Turk. qarpuz

[*καρύδι, walnut.*]—The Capp. forms vary with the treatment of *δ* (§§ 86—96): *καρύδ, pl. καρύδι̯α*, Del. Pot., *καρύθ*, Síl., *καρύ, pl. καρύα*, Ax., *καρύχ, pl. καρύγι̯α*, Ar., *καρύτ, pl. καρύγι̯α*, Fer. Decl. § 112.—*καρύδι* (§ 288), Ph.—The same word is used for the fruit and the tree (§ 389)

[*καρφώνω, I nail.*] *Aor. pass.* 3 *sg. καρφώθη*, Ph.

κάρχön̯α, the heaps of pots and fuel which are burned together to bake the pottery, no kiln being used, Ax. Phrase *κάβνε τα κ. v.* p. 23

κάσιτι, Síll. *v. κάθομαι*

κασκάρι, flint for striking fire, Ph. Kar. (Lag. p. 53) gives *κασκάρα· λίθος πυρίτης*, Ph. and the derivation from Armenian kayckar, which means *flint* (Bedrossian). *v.* § 376. This is better than to resort to G. Meyer's (*Neugr. Stud.* II, p. 30) Slav derivation of the Epeirote *κατσκάρι, pebble.*

καστερνός, Ax. As *κάστρο* (*q.v.*) means *city* or *capital*, as opposed to the villages, so *καστερνός* means *townsman* as opposed to villager or peasant

κάστρο(ν, castle. Used in Capp. for the local capital; thus at Gh. Phl. and Ul. (and no doubt in all the neighbouring villages) *κάστρο* means *Nigde.* So, too, at Síll, where *κάστουρου* means *Konia.* At Fer. (Krinop. p. 45) *κάσρο* (§ 101). Latin castrum. *v.* G. Meyer, *Neugr. Stud.* III, p. 28 and § 372

κάτα, κάδα, κάτε, Ph. *v. κάθε*

καταβάζω (*καταβάλλω*), *I take down.*—Capp. *καταβάζω*, Phl., *κατεβάζω*, Del., *aor. κατέβασα*, Del. Ar. Ul. Phl. Síl. Pot.—*Aor. κατέβασα*, Ph. Tsh. Afs. *τά κατεβάς* at Tsh. is *aor. subj.* 2 *sg.* (M. Gr. *νὰ τὰ καταβάσῃς*), *v.* § 251

[*καταβαίνω*, *I come down.*]—Capp. *pres. καταβήνω*, *καδεβήνω*, Ul., 3 *pl. καταβαίννε*, Phl., *aor.* 3 *sg. κατέβη*, Ar. Gh. Ul., *κατέβην*, Ax. Mal. Síl., *κατέβεν*, Phl., 3 *pl. κατέβαν*(*ε*, Pot., *subj.* 1 *pl. να καταοῦμε*, Ax.—*Pres. κατέβω*, Ph., *aor.* 3 *sg. κατέβην*(*ι*, Afs.—*κατιβαίννου*, Síl li

κατακέφαλα, adv., *down from the head*, Del.

κατακολῶ, *I chase away, pursue.*—Capp. *pres.* at Pot. Ar. An. 3 *sg. κατακολᾷ*, Pot. *impv. κατακόλα*, Ar., *aor. κατακόλτσα*, Pot.—*κατακοάγω*, *aor. κατακόλτσα*, Ph.—*Cf. κολῶ*

[*κατακόφτω*, *I cut up.*]—*Aor.* 3 *sg. κατέκοψέν* da, *impv. κατέκοπ τα*, Ph. Pres. not recorded

[*καταρειοῦμαι*, *I curse.*]—Capp. *pres. καταροῦμαι* (§ 228), Pot., *καταροῦμι*, Mal., 3 *sg. καταρᾶται*, Ax. *Aor. κατάρστα*, Pot.

κατάσεν da or *καδάχσεν* da, *aor.* 3 *sg.*, *he kicked him down*, Ph. This is the aor. of the compound of *ἀχτῶ*, the Ph. form of *λαχτίζω*, (*q.v.*) with *κατά*. The Ph. aor. of the simple verb is *ἄχτσα*, and so of the compound *κατάχτσα*, whence (*v.* § 252) *κατάχσα*, *κατάσα*

κατασταφύλι, *wild vine*, Ph.

καταφύγι, *place of refuge.* Used in Capp. for the rock-cut galleries below the houses (see p. 15). Forms are *καταφύχ*, *pl. -φύγια* (§ 110), Ax., *καταφύθ*, *pl. -φύδια*, Phl. Mal. An., *καταφύδ*, Síl. (*Xen.* I, p. 382)

κατάψα, *feast after a wedding*, Síl li

κατέχω. At Ph., etc., *κατέχω* means *I understand*, 2 *sg. κατές*, 3 *sg. κατέδει*. *καδέ* (*κατέ*) occurs once in a text as 1 *sg.* for †*κατέω* formed from *κατές*. *Impf.* 3 *pl. gadέγκαν*.—At Síl li *κατέχου*

κάτζιν· κοπίς. Given by Kar. (Lag. p. 53) and for Sin. (*κατσίνι*) by Arkh. p. 243, and further explained as *the pick used for excavating the rock in the rock-villages of troglodytic Kappadocia.* Hübschmann (p. 307) gives amongst the Syriac words in Armenian kaçin *axe*, a derivation suggested by Kar. and Lag. *v.* § 377

κατιέσεν da, Ph. *v. γατιαίνω*

κατλέβγου, Síl li. *v. καβαλλικεύω*

κατό, Capp. Ph. *v. ἑκατό*(*ν*

κάτο, *every*, Ph. Used like M. Gr. *κάθε*

Κατούκι, place-name near Ph.

[*κατουρῶ*, *urinor.*]—Capp. *aor. subj.* 3 *sg. νά το κατουρούσ*, transit.—*κατουρῶ*, *-ρᾷ*, *aor. κατούρσε*, *subj. κατουρήσῃ*, Ph.—Noun of action *κατούρμα* (M. Gr. *κατούρημα*), Ph.

κατόψα, *after, behind.* Used with the poss. pronouns. Ar. Ax. Phl. Pot.

κάτω, *down.*—Capp. *passim. κάτ dεčέ*, Ul.—*κάτου*, Ph. (§ 249) and Síl li

καυκέμαι=*καυχῶμαι*, Sin. (Arkh. p. 243), § 230

[*καῦμα*, *burning.*]—In Capp. *κάγμα*, Fer. (Krinop. p. 49), Sin. (Arkh. p. 238). For *γ*, *cf. s.v. θαῦμα*

κάφτω, Capp. *v. καίω*

κάχι, *side.* Ph. Tsh. Afs., *σο κάχιν dου*, *at his side*, Ph.; *σα κάχα dου*, *at its edges*, Tsh. Kar. (Lag. p. 54) gives *κάχε· πλεῦρον κ.τ.λ.*

καψιμιών, *place for storing fuel*, *καψίματα*. For Sin. by Eleft. p. 96, and (*καψιμιῶνα*) for Fer. (Krinop. p. 50) and Ar. (Val. p. 17)

κεῖμαι, *I lie.*—Capp. *pres.* thus at Del. Phl. Ax. Sin. (Arkh. p. 243), Fer. (Krinop. p. 50), *κέμι* (§§ 64, 230), Sem., *impf.* Sem. §§ 233, 236.—This verb is especially common at Phl. and Ax., where the pres. and impf. (3 *sg. κειότον*, *κειόταν*, *κεῖτον*) supersede *εἶμαι* in the sense of *exist*. See texts pp. 436, *sqq*. It is also used in Capp. like *κάσουμου* at Síl li to translate the Turkish durmaq, for which *v.* § 381

κέϊφ, etc., Capp. Tsh. *v.* Turk. kef, keïf

κέλ ὀγλάν, Capp. *v.* Turk. kel

κελέρ, Ph. Some sort of crop, possibly *rye*. *Pl. κελέρε*

κελέρ, Capp. *v. κελλάριον*

κελές, Ph., *κελέδα*, Afs. *v.* Turk. kelle

κελλάριον, *cellar.* This Byz. word (*v.* Ducange, *s.v.*) is used in Capp. for the common rock-cut dwellings and storehouses. So Arkh. for Sin. (p. 243) gives *κελάρι· ἀποθήκη τροφίμων*, and for Síl. Pharasop. (p. 118) *κελάρη* with the same meaning, and also *κερέρι* for the rock-cut chambers under the houses. I record *κερέρ*, Ax. and *κελέρ*, *pl.*, *-ρια*, Mis. Ul. Ax. For *α*→*ε*, § 66. —Latin cellarium; *v.* G. Meyer, *Neugr. Stud.* III, p. 30, and § 372

κεμίκ, Phl. *v.* Turk. kemik

κεμβρό, Ax. *v. καμβράδε*

κενάρ, *κενέρ*, Capp. *v.* Turk. kenar

[*κεντῶ*, *I prick.*]—Used in Capp. and at Ph. as an *-άω* verb.—Capp. *pres.* not recorded, *impf. κένδανεν*, Síl. (§ 206), *impv. κένδα το*, *aor. subj. κενδήσω*, Phl.

—*Pres.* 2 *sg.* čενδᾶς, 3 *sg.* ǰενδᾶ, pointing to 1 *sg.* čενδάγω (§ 323), *impf.* § 337, *aor.* 3 *sg.* čέντσε, ǰέντσεν da, ǰένσεν, Ph.

κεπέκι, Ph. *v.* Turk. kepek

[*κέρας, horn.*]—*κέρατο* (§ 152), Phl.

[*κεράσι, cherry.*]—Capp. κεράš, *pl.* κεράža (§ 110), Mal., *pl.* κεράδα, Ax.

κερατάς, *snail*, Del. Decl. § 157

κερβενǰής, Ph. *v.* Turk. kervan

κερέ, Pot. *v.* Turk. kerre

κερέρ, Ax. *v.* κελλάριον

[*κερί, wax candle.*]—čερί (§ 264), Mis. and Ph.

κεροῦμαι, Ph. *v.* ἀφηκροῦμαι

κερδάνε, Ph. *v.* Turk. gerden

κεσέ, Capp. *v.* Turk. kise

κεσκινᾶτσεν da, Ph. *v.* Turk. keskin

κεστουρδίσω, Ph. *v.* Turk. kesmek

κέšge, Sílli. *v.* Turk. keške

κεδέρι, Afs. *v.* Turk. keder

κέφ, Ul. *v.* Turk. kef, keïf

[*κεφάλι, head.*]—Capp. κεφάλ, Gh. Ar. Ul. Ax. Pot., κιφάλ, Gh. Ar. Phl., φκάλ (§ 104), Del., čουβάλ, ǰουβάλ, Mis. The č in čεφάλι *μ*, Pot., is probably non-dialectic.—ǰουφάλι, Ph., *pl.* čουφάλια (? dial.), Afs., but forms with č are rare.—κεφάλι, Sílli. Turkisms are the Ul. phrase ἔπερεν do κεφάλι *τ* (qαφά *τ*), *he departed*, and its use at Sílli like bašəna gelmek. *v.* § 381

κεφαλόšλο, *pillow*, Phl. The ending -šλο is probably for -χηλο and taken over from *τραχηλιά*

κθάρα, Tsh. *v.* κριθάρι

κι.—Capp. Sílli, *v.* *καί*.—Capp. Sílli, Ph. *v.* Turk. ki, and for Ph. *v.* also λέγω

κί, *not*. Used in Pontos instead of *δέν*. Arkh. (Sin. p. 237) says that κ' and κί are used in Capp. by the side of *δέν*, *ἀδιαφόρως*. I could never hear anything of this use: it was everywhere denied. The only trace of it is at Phl. (p. 412, l. 12, and p. 426, l. 24) in ἄν gι *unless*

κιάλλο, forming comparative at Sin. (§ 169), and (κιάλλου) at Sílli (§ 21)

κιανδά, *when, whilst*, Sílli

κιάρι, Sílli. *v.* Turk. kiar

κιάτ, indecl. rel. pronoun, Sílli. Sometimes pronounced čιάτ. *v.* § 33

κιατίπης, Sílli. *v.* Turk. kiatib

κιγιάρ, Ul. *v.* κριθάρι

κιζμέτ, Pot., κιζμέčι, Sílli. *v.* Turk. qesmet

κιλαλάdζι, Ph. a form of *κιλαλίζ*, *a round mass of dough*, Kar. (Lag. p. 54), § 278

κίμιγιζ οὐγιουγιούρ; Turkish phrase in Phl. text on p. 436, l. 31. In Turkish

كيميكز اويويور

κιμνιά, *once more*, Phl. *I.e.* *καί μία φορά*

κιμόνου, *only*, Sílli. This is for *και μόνο*(*ν* as is shewn by the *f.* *κιμόνη* and the *pl. m.* *κιμόνοι*. But *κιμόνη* is used where *κιμόνου* would be expected, *e.g.* in text p. 294, l. 33. It is used most commonly after *γιά, γιαčί, γιά να, e.g.* *γιά να πορπατοῦμι κιμόνοι.*—In Capp. at Síl., where Vasil. (*Xen.* I, p. 383) gives *κεμόνο· ἕνεκα τούτου*, and Pharasop. (p. 118) *ἄς ἐσένα κεμόνο· σου ἕνεκα*, and at Fer. (*ἀπ' ἐτὸ κομόνο*), Krinop. p. 51, Arkh. p. 238. *v.* § 65

κιόλα, *also*, Síl.—ǰόγα (§§ 264, 269), Ph.

κιρέβω, Phl. Pot. *v.* *γυρεύω*

κιρέš, Phl. *v.* Turk. kireǰ

κιριάς, Capp. *v.* *κρέας*

κιρίκα, Ul., I translate *ass.* According to Arkh., who gives for Sin. (p. 244) *κιρίκα· πῶλος ὄνου*, it means *young ass.* For Síl. Pharasop. (p. 118) gives *κουρίκα, colt.* It is the dimin. of *κουρί, colt*, given for Fer. by Krinop. (p. 52), and by Arkh. for Bagdaonia

κιριός, Capp. *v.* *κρύος*

κιρbίš, Gh. *v.* Turk. kibrit

κιρύδα, Ul. *v.* *κρύφτω*

[*κισσός, ivy.*]—*Pl.* *τα čισόδε* (§ 264), representing a Greek dimin. †*κισσόδιον*, Ph.

κιτινός, *other*, Sílli. Synonym of *ἄλλος*

κιφάλ, Capp. *v.* *κεφάλι*

κλάγα, κλά, *how?* Ul.

[*κλαδευτήρι, pruning-hook.*]—Capp., κλαρεφčήρ (§ 88), Ar., *κλαυτήρ*, Fer. (Krinop. p. 51). *καλδευτσήρ*, given by Val. (p. 17) for Ar., is probably to be pronounced καλδεφčήρ.—κwädεφτήρι (§ 271), Ph., κολεφτήρι, Tsh. *Cf.* *κολεφτοῦν* da

[*κλαδεύω, I prune.*] *v.* *κολεφτοῦν* da

[*κλαίω, I weep.*]—Capp. *pres.* 3 *sg.* κλαί, Mis., κλαίχ, Ax. Phl., § 62. *κλαίει*, Pot. is perhaps non-dialectic. *Impf.* *ἔκλαιγα passim*, but *κλαϊïšκα*, Fer., § 201. *Aor.* *ἔκλαψα*, Ul.—κλαίω, 3 *sg.* κλαίει, glαί, *impf.* § 335, *aor.* ἔκwαψα, ἔgwαψα, Ph. Lag. (p. 13) has *aor.* 3 *sg.* *ἐκούαψε*, § 271. *Pres.* κλαίγου, κλαίs, κλαί, *aor.* ἔκwαψα, Tsh.—*Pres.* κλαίγου, *impf.* § 38, *aor.* ἔκλαψα, Sílli

κλάκ, Ax. Síl. *v.* κουλάκ

[*κλάω, I break.*]—The M. Gr. form *κλάνω* means only *pedo*, and this occurs in Capp.; *aor. subj.* κλάσω, Ul.—At Ph. the meaning *break* is kept; *pres.* κανίζω, *impf.* § 339 (Lag. p. 52), *aor.* κάν(τ)σα, gάν(τ)σα (§ 253), *impv. pl.* κανίσετε, *aor. pass.* κανίστα (§ 362). For loss of λ, *v.* § 270

[*κλειδί, key.*]—κλειί, *pl.* κλειγιά, Ax.

κλέφτης, *thief*.—Capp. at Ax. Phl. Síl. Pot., κλέφčης (§ 83), Gh. Ar., κλέφτους, Mis. At Sin. κλέφτρης (Arkh. p. 244). Decl. § 162.—ὁ κλέφ, Tsh. Kis., *acc.* τοῦ γλέφτη, Ph., etc., §§ 251, 298.—κλέφčης (§ 18), Síll

κλέφτω, *I steal*.—Capp. *pres.* at Ar. Gh. Pot., κλέφτου, Mal., *impf.* Mal. § 207, *aor.* ἔκλεψα, Gh., ἔκλιψα, Mal.—*Pres.* κλέφτου (§ 329), Tsh., *aor.* ἔγλεψα, Ph.—*Pres.* κλέφτου, *aor.* ἔκλιψα, *partic. pass.* κλεψίμένα (§ 57), Síll

κλῆμα, *vine*.—Capp., Del. (§ 114), Phl.

[κληματίδα (*-τίς*), *vine shoot*.]—κλημαčίρα, Síll

κλιβάνι, *oven*, Ph.—In Capp. the Turk. tandur is used, *q.v.* In Pontos, κλιβάνιν (Σύλλ. xviii, p. 140). *v.* § 391

κλίνω, *I bow down*, *aor.* ἔκλινα, Ph.

κλόκα, Ax. *v.* κολόκκα

κλωθάρα, *spindle*, formed of three pieces of wood, two set at right angles, and a third perpendicular to them, acting as the axis of the spindle. Where *θ* is preserved κλωθάρα is doubtless used, though I have not recorded it. From the southern villages, where *θ* is lost (§§ 86—96): κλωτάρα, Fer., κλωχάρα, Gh. Mis., κλωφάρα, Sem., κλουγάρα (N.K.), Ar.—At Ph. καρμάνα, *q.v.*

κλώθω, *I walk about*.—The Capp. forms vary with the treatment of *θ* (§§ 86—96). Thus κλώθω, Del. Síl. and for Sin. (Arkh. p. 245), κλώρω, Ar., κλώτω, Fer., κλώχου (for conj. §§ 62, 68, 197, 199), Mis. At Ul. a *-νω* present, κλώνω (§ 192). *Impf.* κλώθιξα and ἔκλωθα (§ 201), Síl. *Aor.* ἔκλωσα, Ar. Mis.—*Pres.* 3 *sg.* κώθει, Kis. and Kar. (Lag. p. 55) gives κώθω for Ph. *Aor.* 3 *sg.* ἔκωσε, Ph., ἔgουσιι, Afs. For λ *v.* § 270. But at Ph. and Tsh. the compound νεργώθω (*q.v.*) is commoner.—Arkh. (*l.c.*) gives first the usual meaning of κλώθω, *I spin*, which I do not record,—in a Gh. text (p. 346, l. 3) κάμνω κλωχάρα is used for *I spin*,—and for the second περιστρέφομαι, γυρίζω, adding the subst. κλωθοῦ, *a strolling woman*. So too for Ar. Val. (p. 17) has κλώρω=νήθω καὶ περιπατῶ. *v.* § 400

κλώρω, Ar. *v.* κλώθω

κλώσιμο, *walking*, Fer., and for Ar. (Arkh. p. 245) κλώσιμον. Substantive from κλώθω, *q.v.*—For Ph. Kar. (Lag. p. 55) gives κῶσμα· περιστροφικὴ ἐπὶ τῶν ὀρέων ὁδός, which is similarly from κώθω, the Ph. form of the verb κλώθω (§ 270)

[κλωστή, *thread*.]—Capp., κλωστή, Síl., κλωσčή, Ar.—κωστή (§ 270), Ph.

[κλωτσῶ, *I kick*.]—*Aor.* 3 *pl.* ἐκούτσανε, Ph., § 270. *Pres.* not recorded

κλώτω, κλωτάρα, Capp. *v.* κλώθω, κλωθάρα

κλώχου, κλωχάρα, Capp. *v.* κλώθω, κλωθάρα

κνιέρ, Ph. *v.* ὀκνιέρ

[κνίζω, *I scratch*.]—At Ph. in the middle. *Pres.* 3 *sg.* κνίθεται, *aor.* 3 *sg.* κνίσ(τ)η. The form κνίθομαι occurs in *Poèmes Prodromiques* (Hesseling and Pernot) I, 105; III, 47, 404 *k*

κό μου, κ.τ.λ., *mine*, etc. Emphatic possessive at Síll. *v.* § 26

κοάγω, Ph. *v.* κολῶ

κογιόνια, κουόνια, *testicles*, Mis. Italian coglione; *v.* § 396

κοδιήσω, Ph. *v.* κοδίξανε

κοδίξανε, *aor.* 3 *pl.*, explained as *they put into prison*, Ph. Of this verb are recorded also *aor. subj.* 1 *sg.* κοδιήσω, 2 *sg.* κοθιήῆς. The *pres.* would therefore seem to be κοθικάγω or κοδικάγω. In text on p. 528, ll. 21, 22. If the *θ* be taken as arising from the uncertainty between voiced and unvoiced sounds (§ 263), the form κοδικάγω admits of explanation. As the ending *-άγω* at Ph. represents *-ῶ* (=*άω*), and in M. Greek *-άω* often interchanges with *-άζω* (*v.* Hatzidákis, *Einleitung*, p. 394), it appears that κοδικάγω may represent καταδικάζω, *I condemn*, with the κατα- changed under the influence of the meaning to κακο-, and this reduced by dissimilatory dropping to κο-. The meaning suits the text very well, and for such compounds *v.* Hatzidákis, Μεσ. καὶ νέα Ἑλλ., I, p. 478, and Ἀθηνᾶ, xxv, p. 224

κόζμος, Capp. Afs. *v.* κόσμος

[κοιλία, *belly*.]—ǰοιλία, Ph.—κοιλιά, Síll

[κοιμίζω, *I put to sleep*.]—Capp. *pres.* κοιμίζου, Mal., *aor.* κοίμσα τα, Phl. and 3 *sg.* κοίμσιν da, Mal., *aor. subj.* 2 *sg.* νά του κοιμής, Mal.

[κοιμοῦμαι, *I sleep*.]—Used all over Capp. and at Síll, but at Ph. its place is taken by πνώνω (*v.* ὑπνώνω).—*Pres.* not recorded. *Impf.* Del. (§ 232). *Aor.* varies according to the treatment of *θ* (§§ 86—96), thus κοιμήτα (§ 239), Fer., κοιμήρα (§ 69), Ar., να κοιμηγῆ, Ul., *impv.* Fer. Pot. § 243.—*Pres.* κοιμούμου (§ 50), *impv.* § 55, *aor.* κοιμήσκα (§ 44), Síll.—Although apparently unknown at Ph., the *aor. subj.* 3 *sg.* čοιμηθῆ was heard at Afs.

κοκκί, Sin., κοǰία, Tsh. *v.* goǰί

κοκονιός, *cock*.—Capp. κοκονιός, Síl. Ar., κοκανιό, Fer., κοκινιός, Pot., κοκονός, Mal. Sem., κοϊκονό, Ul. Ax., κοκονό,

Mis. Decl. § 119 (Pot.), § 122 (Síl.), § 127 (Mal.), § 144 (Ar.), § 149 (Ax.). For Sin. Arkh. (p. 245) has κοκκινιός, giving for Bagdaonia πετεινάρ. Thumb (*Griech. Sprache im Zeitalter d. Hellenismus*, p. 91) quotes from Capp. the dimin. κουκουνούθ (=-ούδι). —κουκουινός, Síll.—*Cf.* Cypriote κικινός, Sakellários, Κυπριακά, II, p. 591 and § 400.—At Ph. λαχτόρι

κοκούτ, *hail*, Fer. For Sin. Arkh. (p. 246) gives κουκκούδι

κόčα, Síl. *v.* Turk. geč

κόčιλο, *knucklebone*, Ul. Phl. For Sin. Arkh. (p. 246) gives κότζι, the M. Gr. κότσι, a Slav word; *v.* G. Meyer's *Neugr. Stud.* II, p. 35, and § 374

κοΐμο, Ph. § 172

κοΐνθι, Ph. *v.* κολοκύθι

κολεφτοῦν da, *pres.* 3 *pl. they prune*, Tsh. M. Gr. κλαδεύω. *Cf.* κολεφτήρι, *a pruning-hook*. The word is clearly a corrupt form of κλαδεύω, altered perhaps by some false analogy

[κόλλυβα, *boiled corn offered in church in memory of the dead.*]—In Capp. with metathesis (§ 104) κόβλα, Sin. (Arkh. p. 245), Fer. (Krinop. p. 51)

κολλῶ.—Used in Capp. to mean *I bake bread*, because in Capp. the loaves are plastered on the sides of the oven. *v.* Turk. tandur. Thus *impv.* κόλα, Ul. Ax., *aor. subj.* να κολήσω, Ax., *impf.* κόλινα, Síl., κόλνα, Ax.—At Síll the full phrase ζουμό κολλῶ, -ᾷς, -ᾷ, *I bake bread*, and *partic. pass.* κολλ'ημένου meaning *adjacent*

κολόκκα, *hen*, Ul., κλόκα, Ax. For Sin. Arkh. (p. 246) gives κουλούκα· κλῶσσα

[κολοκύθι, *gourd.*] The Ph. form is κοΐνθι (§ 269), recorded with the meaning *flask*, for which a gourd is often used

κόλφος· ὁ κόλπος. 2) οἱ μαστοὶ τῆς γυναικός, Sin. (Arkh. p. 245.)—τον γόφλο s, Gh. —*Acc.* τον γόφα, Ph. §§ 270, 292.—τουν γόλφου σου, Síll, *bosom of dress, pocket*. For the φ in this word *v.* Kretschmer, *Byz. Zeitsch.* x, p. 581

κολῶ, *I drive* (*flocks*, etc.). Used according to Arkh. (Sin. p. 245) all over Capp. He gives *impf.* κόλανα, *impv.* κόλα, so that it is an -άω verb. I record *pres.* κολῶ, *impf.* κόλανα (§ 204), Pot., κόλινα (§ 206), Síl., *impv.* κόλα (§ 224), Ar. Ul. Ax., *aor.* 3 *pl.* κόλτσαν με, Phl., κόνσαν (? error for κόλσαν) and *subj.* 1 *pl.* κολήσουμ, Del.—κοάγω, 3 *sg.* κουᾷ τα, *he spurs* (*a horse*), *aor.* 3 *pl.* κόλτσαν da, Ph. For λ *v.* § 269. Kar. gives (Lag. p. 54) κολάω, *impf.* κολάγκα for Ph.—Hatzidákis ('Αθηνᾶ, XII, p. 482) quotes κολῶ (=τύπτω) from Crete and suggests that it is a form of κολάζω

κομίρια, κομιριόνα, Capp. *v.* Turk. kömür

[κόμμα, *piece.*]—In Ph. κόμα has this sense; ἀγ γόμα, *a little while, way*, etc.—In Capp. *a piece of land*, hence *a field*, Ax. Mal.

κομούρια, Síll. *v.* Turk. kömür

[κομπαστής, *boaster.*]—κομποčής, *pl.* —čῆρε, Ar. For Sin. Arkh. (p. 246) gives κουμπώνω=ἀπατῶ, with a ref. to Κοραῆς, Ἄτακτα, II, p. 195, where the word is discussed

[κόμπος, *knot.*]—Capp. κόμbos, Ar. (decl. § 144), Fer., κόμbους, Mis. (decl. § 133), Mal.

κονάρα, *kernel*, Síll

κονέϳι, *pl.* κονέϳα, *pruning-hook*, Ph., § 289. Kar. (Lag. p. 54) and Arkh. (p. 261) give κονέτζι. A form †κονάϊϳι, which is near κονέϳι, would answer to a Greek κλωνάκι (for λ, § 270, for αϊ, § 255, for ϳ, § 264), and as κλωνίζω means *I prune*, the derivation may be from this source. The difficulty is that κλωνάκι means *a twig*

κόνζι, Mal. § 172

κονίς, *eggs of lice, nits*. The M. Greek form is κόνιδα (κόνις), but the Síll form keeps the old accent, κονίρα. In Capp. the dimin.; at Sin. κονίδι (Arkh. p. 245) and at Fer. κονίτ, *pl.* (Krinop. p. 51) κονία

κόνκαρ, Ph. § 172

κόνσαν, Del. *v.* κολῶ

[κοντά, *near.*]—κονδά, Capp. Ph. and Síll. κουνδά, Gh. Mis. Both forms at Ul.

[κοντεύω (κονδέβω), *I approach.*]—*Aor.* 3 *pl.* κόνδιψαν, Mal. *Pres.* not recorded

κονδάβω, Ph. *v.* κουνδῶ

Κονδούρα, *Short-tail* (a nickname), Ph.

κονφεράσου, ἕνα κ., *acc. sg., conference*, Síll. For the source of this word *v.* § 369

κονώνω, *I pour.*—In Capp. this pres. at Phl., and Sin. (Arkh. p. 245), Ar. (Val. p. 17) and Fer. (Krinop. p. 51), κουνώνου, Mis. *Aor.* κόνωσα, Gh. Ul. Mis. Ax., κούνσα, Phl., κόνουσα with *subj.* κουνώσου (§ 220), Mal., κόνωσα, *subj.* κονώσω, Ar., § 222. *Impv.* § 225.—*Pres.* κουνώννου, *aor.* ἐκόνσα, *subj.* probably κουνίσου, *impv.* κόνις τα, Síll. —The word is probably for †κενώνω, anc. κενῶ, *I empty*, with the ε assimilated to the following ω (§ 65)

κόνωσε, *aor.* 3 *sg., he sharpened*, Ph. Probably belonging to ἀκονίζω

κόγγαλα, *preserved meat*, Síll

κοπανίζω, *I pound with a pestle* (κόπανος),

I beat.—Capp., *pres.* Phl. Pot., *aor.* κοπάνσα, Pot. At Pot. also *pres.* κουπανίζω.—κουπανίζω (gουbανίζω), *aor.* κουπάν(τ)σα, *subj.* κουπανίσω, Ph. For *aor.* κουβάν(τ)σα, Ph. and *pres.* κουβάσει, Pot. *v.* κουβάσει.—κουπανῶ, Síll

κόπανος, *pestle*, Ar. (decl. § 142), κόπανου(s, Mal. (decl. § 128)

[κοπριά, *dunghill.*]—κουπουριά, Ax., κροπιά (§ 104), Fer. (Krinop. p. 53, who gives also κρόπια· ἡ κόπρος)

κοπρού, Síll. *v.* Turk. köprü

κόρε, Ph. In Grégoire's text (*B.C.H.* xxxiii, p. 159) is found τὰ κόρε σου, *thine eyes.* κόρε was explained to him as the Turkish kör, *blind*, so that τὰ κ. σου=τὰ τυφλά σου, and is an ironical way of saying *your eyes.* It seems to me more likely that it is the classical use of κόρη meaning *the pupil of the eye*, preserved perhaps in an old tale. The form is the *pl.* of το κόρι

κόρη, *girl, daughter.*—Capp., κόρ, Ar., κόρη μ, *pl.* τα κόρι τνε, Mal., and with f. gender *acc.* την gόρη, Pot., čην gόρη τ, Del. Decl. § 164.—κόρη, ἡ κόρ τ σου (§ 253), Ph., etc., § 302.—κόρη (§ 16), Síll

κόρ(ι, Ph. The Pontic κούρος, κούρ, *mad*, recorded at Sánta, is more likely than the Turk. kör, *blind*

κοριαίνω, Ph. *v.* Turk. kör

[κορίτσι, *girl.*]—Capp. κορίč, Del. Mis. Phl. Ax. Síl. In some villages the č lightened to š (§ 84); thus κορίš but κορίči μ and *pl.* κορίčια, Gh. Ul. Ar., and occasionally at Del. Phl.—κορίτσι, κορίdζι, Ph. etc., *pl.* κορίdζε, Ph., § 288. The forms κορίτσια, κορίτσα, used occasionally in the texts, are non-dialectic. Dimin. κορdζόκκο, Ph.

κορκότ, Ph. For Sin. Arkh. gives (p. 245) κορκότι· Χονδραλεσμένος σῖτος, δι' οὗ ψήνουσι ζωμόν. It is a Pontic word and given for Ophis by Παρχαρίδης, Σύλλ. 18, p. 141, as κορκότ] (τὸ)

κορτάση, Ph. *v.* χορταίνω

κορdζόκκο, Ph. *v.* κορίτσι

κόρdοι, Ph. *v.* Turk. kör

[κορυφή, *summit, hill-top.*]—*Pl.* κορουφιές, Phl.

[κοσκινίζω, *I sift.*]—*Pres. subj.* 3 *pl.* να κοσčινίζουνε, Ph.

[κόσκινο, *sieve.*]—Capp. κόσκινο, *pl.* κοσκίνατα, Del. Ar. Pot. Phl. § 152—κόσčινο, *pl.* κοσčίνατα, Ph.

[κόσμος, *world.*]—κόζμος, Fer. Phl. Síl. κόζμο χτηνιά, *many cows*, Ax.—κόζμους, Afs. Tsh.

κοš́á (or κοσά), Ph. *v.* Turk. qoš

κοτιμο· κάρδαμον, Kar. (Lag. p. 54) comparing Armenian kotimn, *cress* (Bedrossian). Apparently Cappadocian. *v.* § 377

κουᾶ τα, Ph. *v.* κολῶ

κουβαλῶ, *I transport.*—Capp. *pres.* at Mis. Phl., *impf.* Phl. § 208, *aor.* κουβάλσα, *subj.* 3 *sg.* κουβαλέš, Phl., *subj.* 2 *sg.* κουβαλίης, Ar.—κουβαλῶ, -λεῖς (§§ 276, 323), *aor.* κουβάλεσα or κουβάλτσα, Ph.

κουβάρι, *ball of yarn*, Ph.

κουβάσει, *pres.* 3 *sg.*, *he beats*, Pot.—*Aor.* κουβάν(τ)σα, Ph.

κουβενιλμές, Phl. *v.* Turk. güvenmek

κουβdέ, Ax. *v.* Turk. güvde

κούγω, Ph. *v.* ἀκούω

κουθά(γ)ω, Ph., etc. *v.* ἀκολουθῶ

κουκουρώνω, Ph. *v.* κρυώνω

κουλάκ, *whelp.* Used in Capp. for the young of any animal, but generally of the dog, hence commonly used of Turkish children; thus a saying at Gh., Τούρκ(ου) κουλάκ, σκυλιοῦ κουλάκ. At Síl. and Phl. it is used even for Christian children. The form κουλάκ at Gh. Fer. Ul. Del. Phl., κλάκ, Ax. Síl. Krinop. (p. 52) suggests a derivation from σκυλάκιον. The usual word for *puppy* is κουλούκι

κουλαǰόκκο, gουλaǰόκκο, Ph. In text on p. 506, l. 24 where it was explained as *snake.* The ending contains the Turk. dimin. ǰoq

κουλάχ, Phl. *v.* Turk. külah

[κουμάσι, *hen-house.*]—κουμέš (for α→ε, § 66), Ax., κουμάσα with *acc.* σην gουμάσα (§ 107), Pot.—κουμάσι, Ph.

κουνί, *vessel for water, cup*, Ar.

[κουντοῦρα, *slipper.*]—Capp., κουνdούρα, Síl. and (Arkh. p. 246) Sin., κουνdίρα, Fer. § 180, κούνdουρα, Mis.—κουνdουράς, *pl.* -άdε, Ph.—*Cf. Byz. Zeitschr.* ii, p. 303

κουνdά, Capp. *v.* κονdά

κούνdε, Phl. *v.* Turk. gün

κουνdῶ, *I throw (down).*—Capp. *pres.* κουντῶ, Sin. (Arkh. p. 246), Fer. (Krinop. p. 52), 3 *sg.* κουνdᾶ το, Phl., *impv.* κούνda το, Phl. Pot., *aor.* κούνσα, Phl. Síl. Pot., κούσα, Pot., *aor. subj.* κουνdήσω, Phl. Pot.—*Pres.* κονdάβω, -dâς, *aor.* κόν(τ)σα, gόν(τ)σα, *subj.* κονdήσω, and once κόσω, Ph. *Aor. subj.* 1 *pl.* ἄ σι κουνdήσουμι, Tsh. *Aor.* 3 *sg.* κόνσιν da, Afs.

κουνώνου, Mis., etc. *v.* κονώνω

κούπα, *cup*, Síll, Ph. and given by Arkh. for Sin. (p. 246). Latin cuppa; *v.* G. Meyer, *Neugr. Stud.* iii, p. 35 and §§ 370–373

κούπα, *adv., on the ground.* In Capp. at Síl. (*Xen.* i, p. 431), at An. and

Mal. (Pakhtikos, p. 37), and at Sin. (Arkh. p. 246) in the phrase *πέφτω κούπα.*—So too at Sílli, *κούπα πέφčει, he falls prone.*—In the Ph. Gospel *ἔπεσε κουποῦ* (Lag. p. 9) renders *He fell on His face.*—Hatzidákis (*Ἀθηνᾶ*, xii, p. 485) connects with *κύπη, κυπόω*

κουπανίζω, Ph. *v. κοπανίζω*

κουπουριά, Ax. *v. κοπριά*

κουπώνω, I pour out (*κούπα*).—Capp. *pres.* Ar. and Sin. (Arkh. p. 246), Fer. (Krinop. p. 52). *Aor. κούπωσα*, Ar., *impf. pass.* 3 *pl. κουπόσαν*, Del.—*κουπώνω, aor. κούπασα, κούβασα, subj. κουπώσω, pass. pres. κουπιέται, aor. κουπώθα*, Ph. *Aor.* 3 *sg. κούπωσιν* da, Afs.—*κουπώννου*, Sílli

κουρά, smithy, Ph., with *κουραǰής, smith.* Kar. (Lag. p. 55) gives *κουρά· σιδηρουργεῖον* for Ph. and gives the derivation from the Armenian k'ouray. Hübschmann (p. 319) has k'uray *schmelzofen* amongst the Syriac words in Armenian. *v.* § 376

[*κουράζω, I fatigue.*]—Used at Sílli; *pres. κουράζου, pass. κουράζουμου, I grow tired. Impf.* § 43

κουραβιές, Sílli. *v.* Turk. qurabiye

κούρβα, harlot, Sílli. Given by G. Meyer, *Neugr. Stud.* ii, p. 36, with many references as a Slav word. *v.* § 374

κουρελέτσεν da, Ph. *v.* Turk. gürlemek

κούρι, pl. -ρε, bread, loaf, Ph. Tsh. Dimin. *κουρόκκο*, Ph. I take it, as it was explained to me, as the Ph. form of *κουλλούρι* (§ 269), the ring-shaped biscuit of the Greek world. But Kar. (Lag. p. 54) gives *κορόκκο, honeycomb* or *honeycake*

κουρούκα, Ph. Used as term of address to a sister by younger brother or sister. Kar. gives *κουροῦκα· κυρία, δέσποινα* (Lag. p. 55)

κουρτῶ· καταπίνω, Sin. (Arkh. p. 246), and *κουρττῶ*, Fer. (Alekt. p. 497). *Aor. κούρčε*, Gh.—For Ph. Arkh., p. 232, gives *γουργίζω, γουρτάγω· καταπίνω.* I record the *aor.* 3 *sg. κούρτσε(ν* and *aor. subj. κουρdίσω*

κούσκος, a kind of food for cattle, Pot. Arkh. gives for Sin. (p. 247) *κοῦσπος, the refuse of flax-seed after the oil has been expressed, used for feeding cattle*

κουστᾷ, pres. 3 *sg., he vomits*, Phl.

κοῦστα, ἡ, the worm of the clothes-moth, Sin. (Arkh. p. 247). *κούσčης, pl. κούστε(s*, Ar.—*κούčη, pl. -čες*, Sílli

κούδι, pl. -ča, stone basin, Kis. Kar. (Lag. p. 55) gives for Ph. *κοῦσσι· δοχεῖον μέγα, σκάφη. Cf.* kouš, *hollow, Čag. Osm. Wörterbuch*, p. 135

κουδκούρια, dried masses of cow-dung kneaded up with straw and used as fuel, Ax. The second part of the word seems to be the east Turk. qur, قور, *burning coals* (Pavet de Courteille, *Dict. Turc-Oriental*, p. 425)

κουτέκι, κουτούκι, Ph. *v.* Turk. kütük

κουτί, Capp. *v.* Turk. kötü

κούτσα, gούτσα, Ph. *v. ἀκολουθῶ*

κουφός, deaf, Gh.

κοφτέρ, gοφτέρ, executioner, Ph., § 297. Formed from *κόφτω* (*κόπτω*)

κόφτω, I cut.—Capp. *pres.* at Gh. Del. Phl., *impf. κόφτιǎga* (§ 210), Ul., *aor. ἔκοψα* (§ 216) everywhere in Capp., but *κόψεν* (§ 222), Phl., *aor. pass. ἐ)κόπα*, Del.—*κόφτω, aor. ἔκοψα*, 2 *pl. ἐκοψέε* da (for dissim. *v.* § 282), *impv.* § 346, *pass. aor. κόπα* (§ 362), Ph. The *pass. partic. κομένος, circumcised*, is used at Ph. as a contemptuous term for a Turk.—Both in Capp. and at Ph. the Turkish use of the passive of kesmek, *to cut*, in the meaning of *to be changed into*, has produced the same idiom in Greek: *e.g. να κοποῦμ qαϊγέδια, we shall be turned into stones*, Del. (p. 322, l. 31), *κόπανε στάχτη, they became ashes*, Ph. (p. 504, l. 13). For this use and for the Ph. *ἔκοψανε s τιμῆς το μαχτσούμι, they bargained for the child* (p. 492, l. 22), from Turkish fiat kesmek, *to fix a price, v.* § 381.—*κόφτου, impf.* §§ 9, 42, Sílli

κδί, Ul. *v.* Turk. köi

κöműr, Fer. *v.* Turk. kömür

κödκέρ, cobbler, Síl.

κötιά, Gh., *κötλükιά*, Síl., *κötülεγlδη*, Sílli. *v.* Turk. kötü

κράβιδκα, Phl. *v. γράφω*

κράει τα, Ph. *v. κρατῶ*

[*κράζω, I cry.*]—*Pres.* 3 *sg. κράš*, 3 *pl. κράζνε*, Ax., both as from a pres. *κράζω*

κράρ, Ar. *v. κριθάρι*

κρᾶs, Ph. *v. κρέας*

[*κρασί, wine.*]—In form *κρασί.* All over Capp. *Pl. κρασά*, Ax.

κρατῶ, I hold, Ph., *pres.* as *-έω* verb (§ 323), *impf.* § 338, *aor. κράτσα, gράτσα, impv. κράει τα* (§§ 282, 348, 350). Used also in the sense of preventing a miscarriage. In an unpublished story a woman troubled in this way goes to the church for help, but nothing could be done: *οἱ παπάδες ǰό gραdίγκαν* da. *Cf. κρατητήρας*, the name in Melos for a seal-stone used for this purpose, the Cretan *βαστα-χτήρας*

[*κρέας, flesh.*]—Capp. *κιριάς, passim,*

§ 114.—*κρᾶs* (§ 260), *pl.* *κρᾰτα* or *κρᾰτε* (§ 290), Ph.

κρεββάτι. *v.* *κριφάδι.*

κρέβω, I seek, desire. In Capp. this generally supersedes *γυρεύω* (*q.v.*). Thus *κρέβω*, Fer. Ax. Phl. Pot. and (Arkh. p. 247) Sin., *κρέ(β)ου*, Mis., *gρέβω*, Ar. Del. Fer. (§ 197) Gh., *κρέ(β)ω*, 2 *sg.* *κρέγεις* or *κρές*, Ul., *impf.* Gh. § 214. *Aor.* *ἔκρεψα*, Ul., *ἤγgρεψα*, Ar. Gh., *subj.* *κρέψω*, Ax. Phl., *gρέψω*, Ar. For *κιρέβω*, *κϑρέβω* and *γκυρεύω*, *v.* *γυρεύω*, and also § 391

κρέγεις, κρές, Ul. *v.* *κρέβω*

κρεμάλα, f., gallows, Síllí

κρεμούς, Pot. *v.* *κρημνός*

κρέμ(π)σα, Ph. Afs. *v.* *κρημνίζω*

κρεμῶ, I hang (transit.).—Capp. *pres.* 3 *sg.* *κρεμᾷ*, Phl., *aor.* *κρέμασα*, Síl.—*Impv.* *κρέμας τα* (§ 345), *aor. pass.* 3 *sg.* *κρεμάστη*, Ph.—*κρεμῶ*, *aor. subj.*, and *impv.* 2 *pl.* *κρεμάστι*, Síllí

[*κρημνίζω, I throw down.*]—*Aor.* *κρέμσα*, *gρέμπσα* (§ 253), *subj.* *κρεμίσω*, Ph. Afs.

[*κρημνός, precipice.*]—*Pl. nom. acc.* *τα κρεμούς*, Pot., § 69

κρίδι, Ph. *v.* *ἀκρίδα*

[*κριθάρι, barley.*]—In Capp. various forms. Arkh. gives (p. 244) for Sin. *κιθέρι*, for Bagdaonia *κσέρ* and for Fer. *κιρτέρ*, all of which shew *α* → *ε* (§ 66). Other forms: *κράρ*, Ar., *κιγιάρ*, Ul., *κσάρ*, Ax. Mis., *κιρτάρ*, Fer. (Krinop. p. 50), *κθάρ*, Síl. (Pharasop. p. 118).—*Pl.* *κθάρα*, Tsh.

κρῖμα, sin.—Capp., *κρίμα*, Ul. Phl. As in M. Gr. it is also used as an exclamation, *What a pity!* Del. Ul.

κριματιοῦν, gen. pl., of sinners. In the Ph. Gospel, St Matt. xxvi, 45 (Lag. p. 9), *δίτιται σὰ πουὰ τὰ κριματιοῦν τὰ χέρε, is given into the hands of many sinners.* As from a *nom. sg.* *κριμάτ(ης* decl. like *νομάτ(ης*, §§ 296, 303

κριφάδ(ι, bed, Phl. Probably to be connected with *κρεββάτι*

[*κρόκος, yolk of egg.*]—*κορόκος*, Sin. (Arkh. p. 245)

[*κρομμύδι, onion.*]—Capp. *κρομύ*, *pl.* *κρομύγια* (§ 112), Gh., *κρομύ*, *gen.* *κρομγοῦ*, *pl.* *κρομύα*, Ax., *κρομύχ*, *pl.* *κρομύγια*, Ar.

κρούσκους, ὁ, coolness, Tsh. For the form and relation to *κρύος* *cf.* *φέγγος* and the Ph. form *φεgγούσκος*

κρούω, I strike.—Capp. *κρού(γ)ω*, Fer. Gh., *κρούω*, Ar. (Val. p. 17), *κρούγω*, Síl. (Pharasop. p. 119), *impf.* *κρούγισκα*, *ἔκρουγα*, 3 *sg.* *ἔκουρε*, Gh. § 201.—*Pres.* 3 *sg.* *κρού*, and phrase *τίν ϳό κρού, he does not apply his ear, he does not hear.* Also *κρού ἀλία σο νομάτη, he calls the man*, Ph.

κρύβγου, Síllí, etc. *v.* *κρύφτω*

[*κρύος, subs., cold.*]—Capp. *κιρύς*, Fer. Ar. (§ 142), Mis. At Mistí it means *wind.*—*κιρύ, το*, Síllí

κρυφά, secretly, Ph.—*κυφράς*, Ax., *κουρφάς*, Síl. (Pharasop. p. 119), *κυρφάς*, Fer. (Krinop. p. 53), § 104.—*κρυφάς*, Síllí

κρυφάγgομας, Ph. *The layer of straw in a flat roof below the clay*

κρύφτω, I hide.—Capp. *pres.* Fer., *aor.* *ἔκρυψα*, Gh. Ax., *pass. impf.* 1 *pl.* *κρυβιζόμεστε*, Ar. (N.K.), *pass. aor.* *κρυβίδα*, *κιρύδα*, Ul., *κρυβίτα*, Ax., 3 *sg.* *κρυβίτη* by the side of the usual *κρυβίτε* (or *-dε*), Ul. (§§ 97 and 239, foot-note).—*κρύφτου* or *κρύβγου*, *aor.* *ἔκρυψα*, *impv.* § 49, Síllí, where the meaning is sometimes that of *φυλάσσω, I keep, guard*

κρυψιώνα, hiding-place in the wall of a house forvaluables, Ar. (N.K.). But Val. (p. 17) says it means the rock-cut chambers (*καταφύγια*) beneath the houses

[*κρυώνω, I make or become cold.*]—*κουκουρώνω*, *aor.* *κουκούρεσα*, Ph.

κρυώνω, given for Sin. by Arkh. (p. 248) with meaning *I conquer at wrestling.* It is plainly for *κυριώνω, I master*, M. Gr. *κυριεύω*, and the form *κύριουιζ μι*, Mis., in text on p. 388, l. 12, explained as *you have mastered me*, is its 2 *sg. aor.* This would be *κύριωσες*, or at Mis. *κύριουσις* (§ 64), which, with the first *s* dropped by dissimilation (§ 103) and the final *s* to *z* before *m*, gives *κύριουιζ*

κσάρ, Ax. Mis. *v.* *κριθάρι*

[*κυδώνι, quince.*]—Capp. *κυδών*, Fer., *κυρών*, *pl.* *-ώνια*, Ar. For *δ*, §§ 86—96

[*κύλινδρος, cylinder.*]—The dimin. *ἴυλίνdρι* at Ph. for the stone rollers used for rolling the mud roofs flat. For Sin. Arkh. (p. 248) gives *κυλιντήρα*, and for Ar. Val. (p. 16) has *κυλιντζήρ*

[*κυλῶ, I roll.*]—Capp. *aor. subj.* 3 *sg.* *gυλίš*, Del., *pass. pres.* 3 *pl.* *κυλίζουνdαι*, Ax., *pass. aor. subj.* 2 *sg.* *κυλιθκῆς* (§ 85), Del., all as from *κυλίζω.*—*ἴυλῶ, -εῖς*, *aor.* *ἴύλτσε*, *pass. aor.* *ἴυλίστα*, Ph.

[*κυνηγάρης, hunter.*]—This word appears at Ph. Afs. as *ἴυνογάρ*, *ϳυνογάρ, eagle* (*i.e.* the hunting bird). Decl. § 297

[*Κυριακή, Sunday.*]—Capp. *Κεριακή*, Síl., *Κερεκή*, Gh. Mis., *Ἴερεἴή* (§ 78), Mis., § 66.—*την Ϳερεϳή*, Ph., § 259

κύριουιζ μι, Mis. *v.* *κρυώνω*

[*κυττάζω, I look.*]—At Ph. *impv.* *κύτακ*, § 346
κυφράς, Ax. *v.* *κρυφά*
κϋνΰρια, Del. *v.* *καινούριος*
κϋρέϊ, Sílli. *v.* Turk. kürek
κüσέ, Capp. Afs. *v.* Turk. küse
κüšά, Ax. *v.* Turk. köše
κΰτια, Síl. *v.* Turk. kötü
κüτΰκια, Ul. *v.* Turk. kütük
κῶ, Fer. *v.* *ποιῶ*
κώθω, Ph. *v.* *κλώθω*
κωλοκάš, *pl.* *-κάčια*, *stool*, Ar.
[*κῶλος, rump.*]—Capp. *gώλο* (§ 153), Ar., *acc.* *κώλο*, Ax., *τουν gώλου*, Mal.—*Acc.* *τον gώ(ν*, Ph., § 269
[*Κω(ν)σταντῖνος, Constantine.*] In Capp. *Κωστάνδινο, acc.*, also *Κωστάνδην*, Ax. and *acc.* *Κωστανδήν(ε*, Phl.
κωστή, Ph. *v.* *κλωστή*
κəρέβω, Síl. *v.* *γυρεύω*

č

čάβρə, Mis. *v.* Turk. čevre
čαγά, *here*, Mis.
čαγλό, *pl.* *čαγλά*, *apricot* (*fresh*), Mal. Form of *τσάγαλο*, *green almond*
čακώνω, Capp., *čακώννου*, Sílli. *v.* *τσακώνω*
čαlghéγια, Del. *v.* Turk. čalghə
čαλ'ιστῶ, Sílli. *v.* Turk. čalešmaq
čálo, *čαλούς*, Ph. *v.* Turk. čalə
čαlqaťˌ Del. *v.* Turk. čalqamaq
čál(τ)σα, Capp. Ph. *v.* Turk. čalmaq
čαldoῦšι, Sílli. *v.* Turk. čalmaq
*čαlənd*ž*ουν*, Gh. *v.* Turk. čalmaq
*čαlə*š*dᾷ*, Phl., etc. *v.* Turk. čaləšmaq
čámι, Ph. *v.* Turk. čam
čανκαρ, Ph., § 172
čανǰί, Ph. *v.* *ǰανǰί*
čαννέβγου, *čαννός*, Sílli. *v.* *τσανεύω*, *τσανό*
čαού, *here*, Mis. Used also as indecl. demonstrative, § 186; *ἀπ čαού dον χωριό*, *from this village*
čαπούτι, Ph. *v.* Turk. čaput
čαbαlαdᾷ, Sílli. *v.* Turk. čabalamaq
čαrés, Ph. *v.* Turk. čare
čαrčáφι, Ph. *v.* Turk. čaršaf
čαrlŏkö, Sílli. *v.* Turk. kiar
čαroύχ, Capp. *v.* Turk. čaroq
čárπσεν, Phl. *v.* Turk. čarpmaq
čαršί, Phl. *v.* Turk. čaršə
čardάχ, Síl. *v.* Turk. čardaq
čás, *ǰás*, *conj.*, *when*, *as*, *that* (to introduce indirect statement), Ph. The word is seen in Kar.'s *τζαστίπος· διότι*, Lag. p. 65, and *ζζάς· ὁ, ὅ,τι, ὡς, ὅπως, ἐπειδάν*, etc., *ibid.* p. 50
čαταλό, Phl. *v.* Turk. čatal
čατιέσεν, Ph. *v.* Turk. čatmaq
čατlαdᾶτ, Ul., etc. *v.* Turk. čatlamaq
čadə́r, Capp., etc. *v.* Turk. čadər
čάχ, Gh. *v.* Turk. čaï
čάχιν, Tsh., in phrase č. da *νάβρω*, *I nearly found.* Kar. (p. 155) gives *ǵάκι· σχεδόν* for Ph., the *ζζάκι* of Lag. p. 50. For *χ*, *v.* § 264
čαχτᾷ, *pres.* 3 *sg.*, *he strikes*, Mis. *? strikes fire*, from Turk. čaqmaq
čaə̃r, Capp. *v.* Turk. čayər
čεβιλdάτσαν, Ul. *v.* Turk. čevirilmek
čεγναdήση, Ph. *v.* Turk. činemek
čéž, *heap of grain* (*on the threshing-floor*), Ul.—*čéǰι*, Ph.—Probably eastern Turk. čaš, چاش, *heap*, *multitude* (Pavet de Courteille, *Dict. Turc-Oriental*, p. 276)
čεκμεǰé, Phl. *v.* Turk. čekmeje
čενdάγω, *čέν(τ)σε*, *ǰέν(τ)σε*, Ph. *v.* *κεντῶ*
čεπιδόκκο, *kid*, *small goat*, Ph.
Čερεčή, Mis. *v.* *Κυριακή*
čερés, Ph. *v.* Turk. čare
čέρι, *pipe*, Ph. *Cf.* čer, *name of a musical instrument*, *Čag. Osm. Wörterbuch*, p. 42.—At Axó, *κερί*
čερι, Mis. Ph. *v.* *κερί*
Čερκέζοι, *Circassians*, Ph. In *acc.* *σεράνda Čερκές* (text on p. 516, l. 1), *Čερκές* is probably simply the Turkish form undeclined, § 303
čεδμέ, Capp. *v.* Turk. češme
čη(ν, Sílli. *v.* *ὁ, ἡ, τό*
čιά, *ǰιά*, *this*, Sílli. *v.* *τιάς* and §§ 12, 29
čίαλα, Del. *v.* *τίχαλο*
čίγαλ, Gh. *v.* *τίχαλο*
čιζμέδια, Del. *v.* Turk. čizme
čίκνα, Gh. Mis. *v.* *τσίκνα*
čičékια, Capp., etc. *v.* Turk. čiček
čιgαlúκους, *some preparation of milk*, Mis.
čιlπί, Ax. *v.* Turk. čirpi
čίνα, *sparrow* (?), Ul. Ax. Decl. § 165. ? from ǰenah, جناح, *wing*
činár ağaǰí, Síl. *v.* Turk. činar aghajə
čιναχčής, *fever*, Ar. *I.e.* *τιναχτής*, *the shaking disease*, from *τινάσσω*. For Fer. Krinop. (p. 56) gives *ναχτή*. *v.* § 103
čινί, *blue*, Pot., *čινιάρ*, *pl.* *čινιάρια*, Mal., *τσυνῆ* (Krinop. p. 65), Fer., *τσινί* (Arkh. p. 274), Sin.
čίνσε, *aor.* 3 *sg.*, *nudged*, *vel sim.*, Gh., in text on p. 344, l. 27. Probably *aor.* to *τινάζω*, *I shake*. A form *τινῶ* would give *aor.* *τίνσα* (for *τίνησα*), and *τ* before *ι* becomes at Gh. *č*, § 83
čίπ, Ph. *v.* Turk. čep
čίπρις, *needle*, Mis.
čιράκ, *čιρέ(κ*, Capp. *v.* Turk. čiraq
čιράq, *čιράχ*, Capp., *čιράχος*, *čιραχλιέχι*, Ph. *v.* Turk. čiráq
čιρπί, Sílli. *v.* Turk. čirpi

čís, čí, Capp., čís, Silli. *v.* τίς
čισκιάν, *neut.* čονγιάν, *whosoever, whatsoever*, Silli (§ 32)
čιφčής, Pot. *v.* Turk. čiftji
čίχαλο, Del. *v.* τίχαλο
čó, Ph. *v.* ǰó
čó, Silli. *v.* τίς
čοβλέ τ, Ul. *v.* Turk. čuval
čόκσιν, Mal. *v.* Turk. čokmek
cóǵι, Mal. § 172
čoǰούκι, Tsh., etc. *v.* Turk. čoǰuq
čολαχός, *spider*, Gh. Decl. § 145
čολάχος, Ph. *v.* Turk. čolaq
čονγιάν, Silli. *v.* čισκιάν
čóπ, Pot. *v.* Turk. čop
čόπλα, Phl. *v.* τσόπλα
čοπουμούν ádετί boú doúρ. Turkish phrase in Pot. text, p. 462, l. 33. *Cf.* qabaghəmún á. b. d.
čοπουμούν ádετί boιλε dír. Turkish phrase in Pot. text on p. 458, l. 21. In Turkish, چوپمك عادتی بویله در
čοπούν ádετί νάσəλ dór. Turkish phrase in Pot. text on p. 458, l. 20. In Turkish, چوپك عادتی نصل در
čοπούν ádετινί bενί öïρενμενdé. Turkish phrase in Pot. text, p. 462, l. 32. *Cf.* qabaghún á. b. ö.
čobánος, Capp., etc. *v.* Turk. čoban
čορbaǰοί, Afs. *v.* Turk. čorbaǰə
čουβάïδι, *stream*, Ph. Kar. (Lag. p. 67) gives for Ph. τσουβαΐδι or τσουβάϊδι· ρεῖθρον. Derivation is probably κοιλάδι with κοι→čοι (§ 264), λα→βα (§ 273) and á before ι to άï (§ 255), and lastly čοιβάïδι to čουβάïδι under the influence of the labial β. *Cf.* at Ph. čουφάλι for κεφάλι. For the meaning, *valley* and *stream* are very close as is shewn by the use of Turkish dere and Gr. ρυάκι, often heard in Crete, for both
čουβάλ, Mis., čουφάλια, Afs. *v.* κεφάλι
čουβάλ, Capp., etc. *v.* Turk. čuval
čονγρουδούμι, *water veronica*, Ph. The plant I saw so called was *veronica anagallis*. The word is Armenian, ǰrkotemn, given by Bedrossian for *meadow cress, lady's smock*. *v.* § 376
čουghəλτούς, Ph. *v.* Turk. čaghəldə
čούλι, Ph. *v.* Turk. čül
čουλμέ, Ph. *v.* Turk. čölmek
čούγκι, Ph. *v.* Turk. čunki
čουρουdῶ, čουρίγισα, Silli. *v.* Turk. čürümek
čούχος, Ar., čούχους, Silli. *v.* τείχος
čŏπ, Capp. *v.* Turk. čŏp
čυλιγάρ, *pl.* -άρια, *spider*, Ar. It stands for †τυλιγάρ (§ 83) and is from τυλίζω meaning therefore *the enwrapper* or *spinner*
čυλῶ, Ph. *v.* κυλῶ
čυνογάρ, ǰυνογάρ, Ph. Afs. *v.* κυνηγάρης
čύρτισέν do, Ar. *v.* τρυπῶ
čυφλό, Del. Gh. *v.* τυφλός
čΰλ, Ax. *v.* Turk. čül
čΰγκι, Capp. Silli. *v.* Turk. čunki
čəγλέχ, *voice, sound*, Gh. Probably connected with čaghərmaq, چاغرمق, *to cry out*
čəghəpdῶ, Capp. *v.* Turk. čaghərmaq
čəqár, čəqár, ὀϊνάρ. Turkish phrase in Pot. text, p. 464, l. 1. In Turkish, چقار چقار اوینار
čəráq, Ul. *v.* Turk. čiraq

g

gaζινdῶ, Ax. *v.* Turk. gezmek
gaθόκκο, Ph. *v.* ἀγκάθι
gaίγκα, Ph. *v.* βγαίνω
gaΐχ, Gh. *v.* Turk. geyik
gaǰέβω, gaǰί, Ph. *v.* galaǰέβω, galaǰί
gaǰί, *stone, rock*, Ph. *Pl.* gaǰία and *gen.* gaǰoῦ. *Pl.* gáǰa, Tsh. Rarer forms are φkaǰί and gáǰι or gáčι. Φkaǰί,—from which kaǰί, gaǰί by lightening the consonants,—is Karolídhis' φκατζέ (Lag. p. 67); they look like Ph. forms of πλακίον, a dimin. of πλάξ, §§ 274, 288
galaǰεύω, *I speak, talk*. Used in different forms in Capp. Ph. and Silli.—Capp. *pres.* 3 *sg.* galaǰέφ, Mis., 3 *pl.* galaǰέβνε, Phi. Corresponding to gελεǰί is the *pres.* gελεǰέβω, Ax., κελεδζεύω (Krinop. p. 50), Fer., and *aor.* gελέǰεψα, Del.—gaǰέβω, *impf.* § 339, *aor.* gáǰεψα, Ph. *Aor.* 3 *sg.* gáǰιψινι, Afs. For the λ *v.* § 269.—Grégoire (*B.C.H.* xxxiii, p. 154) would derive from colloquor by way of a Byzantine colloqueύω; Hatzidákis (Ἐβδομάς, II, p. 537) has suggested κολακεύω, κολακεία. Neither derivation explains the ǰ in Capp. and Silli, where κε does not become *je*; it is in fact old Turkish, being the verb corresponding to galaǰί, *q.v.*
galaǰί, *word*, corresponding to the verb galaǰεύω.—The form galaǰί occurs at Silli and the Ph. gaǰί, *pl.* gaǰία is the same with the λ dropped (§§ 269, 277).—Capp. gελεǰί, Del. Ar. (§ 160), with α→ε according to § 66. This is the old Turk. keleži, كلجى, *word, speech*, given by Vambéry, *Alt-osmanische Sprachstudien*, p. 189
galίγκα, Ph. *v.* βγάζω
galǰέβω, Ph. *v.* καβαλλικεύω
gán, Ph. *v.* Turk. qanda
gaούσκα, Ph. *v.* καλός
gapnó, *wild deer*, Ph. Kar. (Lag. p. 53)

gives *καρνό· ἔλαφος* and the dimin. *καρνόκκο*

gαpboύčα, Ax. *v.* Turk. qarpuz

gαστρώσκη, gαστουρώσκη, Silli. *v. ἐγγαστρώνομαι*

gάτα, *cat*, Pot., with *acc.* shewing f. gender, *τὴν gάτα*, § 107. Latin cattus; *v.* G. Meyer, *Neugr. Stud.* III, p. 29 and § 372. M. Greek *γάτα*

gατιέσε, Ph. *v. γατιαίνω*

gadέγκαν, Ph. *v. κατέχω*

gεζινδήš, Mal. *v.* Turk. gezmek

gεî, Ax. Imitation of the cry of a goat

gεîκ, Ar. *v.* Turk. geyik

gečέν, Del. *v.* Turk. gečmek

gečí, Ph., gečιριοῦ, Ar. *v.* Turk. keči

gečí, Del., gečίμι, Ph. *v.* Turk. gečmek

gečινdάγω, Ph., etc., gečίνdανα, Phl. *v.* Turk. gečmek

gečírdινiğga, Ul. *v.* Turk. gečmek

géja, Silli. *v.* Turk. geč

gejé, Ul. *v.* Turk. geje

gελεǰέβω, gελεǰί, Capp. *v.* gαλαǰέβω, gαλαǰί

gελέν, Del. *v.* Turk. gelmek

gebέρτσεν do, Ul. *v.* Turk. gebermek

gέρσε, Ul. *v.* Turk. germek

giζίρ, *acc.* giζίρη, Ph. In text on p. 532, l. 3, explained as *servant*. Possibly from Turk. esir, اسير, *slave*, the vulgar pronunciation of which is yesir

gίτ qəζə́ *μ σουφραγιὲ μ* qabaghə́ ἄλ-da gέλ. Turkish phrase in Pot. text, p. 462, l. 29. In Turkish,

كت قيزم سفره‌م قباغى آلده كل

gίτ, *πατιǧαχόν* qəζəvə́ *βέ σουφραγιὲ* ἄλ-da gέλ. Turkish phrase in Pot. text, p. 462, l. 19. In Turkish,

كت پادشه‌ك قيزينى و سفره‌يى آلده كل

gίτ, dεβριšίν qαφασəvə́ *κές, σουφραγιὲ* ἄλ-da gέλ. Turkish phrases in Pot. text on p. 460, l. 4. In Turkish,

كت درويشك قفاسنى كس سفره‌يى آلده كل

goβdά, Ph. *v.* Turk. güvde

goǰί, *neut.*, *wheat*, Ph. Tsh. Kis., *pl.* *koǰία*, Tsh. § 288. Kar. (Lag. p. 54) gives for Ph. *κότζε* or *koćé· σῖτος* and *κότζι· ἄρτος λευκὸς ἐκ σίτου*. It is the same as *κοκκί=σῖτος*, Sin. (Arkh. p. 245), dimin. of *κόκκος*. *Cf. κοκ'ί* from Ophis in Pontos (Σύλλ. XVIII, p. 141)

gόν, Ar. *v. ἐγγόνι*

gονώσε, *gνώσε*, *impv.* and *aor.* *ἔgνωσα*, *I aroused*, Ar. (in text on p. 334)

gορίδζι, Ph. *v. κορίτσι*

gουζέλτσα, Ph. *v.* Turk. güzel

gούλι, Kis., etc. *v.* Turk. gül

gουμούδι, etc., Ph. *v.* Turk. gümüš

gούν, Phl. *v.* Turk. gün

gουνάχι, Ph. *v.* Turk. günah

gούτι, gούdι, Ph.; *ἂν gούτι, a little while, a little piece*

gόφλο, Gh. *gόφα*, Ph. *v. κολφος*

gömdűσουν do, Ul., gömülmüš, Del. *v.* Turk. gömmek

gρέβω, Capp. *v. κρέβω*

gdύζομαι, Fer. *v. γδύνω*

güβενdίζω, Del. *v.* Turk. güvenmek

güzelή, güzelίχ, Capp. *v.* Turk. güzel

gűλ, Capp. *v.* Turk. gül

güστέρσε, Ul. *v.* Turk. göstermek

gώ(ν, Ph. *v. κῶλος*

ǰ

ǰαι, ǰ, Ph. *v. καί*

ǰάμ, Del. *v.* Turk. ǰam

ǰαμί, Ar. *v.* Turk. ǰami'

ǰαμβί, Silli. *v. τσαμπί*

ǰαμνό, Phl. *v.* Turk. ǰan

ǰαναβάρι, Ph. *v.* Turk. ǰanavar

ǰανǰί (less commonly čανǰί), *pl.* ǰανǰία (§ 258), *high boots*. The name at Ph. for the high boots worn locally. In Lag. (p. 67) they are described *s.v. τσόχνες*, the Ph. word for low shoes. For Capp. *τὰ τσαγκιά*, Sin., in a song (Pakhtíkos, p. 7). *Cf.* also Ducange *s.v. τζαγγία*, Hatzidákis (Φιλ. Ἐρ. p. 5) who gives for Pontos *τσαντζία=τσαγκία* (*μεσαιωνικόν*), and *Poèmes Prodromiques*, Hesseling and Pernot, 1910, p. 51, ll. 68, 69, which run: *Σὺ περιτρέχεις τὰς ὁδοὺς πεζὸς μετὰ τσαγγίων, Αὐτὸς δὲ καβαλλάριος διηνεκῶς ὁδεύει*. In M. Greek only *τσαγγάρης*, *shoemaker*, is used.

ǰανούς, Ph. *v.* Turk. ǰan

ǰάνgερε, Phl., in text on p. 422, l. 9. Explained as meaning *gallows*; *cf. τζιγγκελές*, *gallows*, Legrand, *Recueil de Poèmes historiques*, p. 263

ǰadά, Capp. *v.* Turk. ǰadə

ǰάχρι, Ph. *v.* Turk. ǰehri

ǰεβαχέρι, Tsh. *v.* Turk. ǰevahir

ǰεί, Ph. *v. ἐκεῖ*

ǰελάτ, etc., Capp. Ph. *v.* Turk. ǰellad

ǰέγgι, Ph. *v.* Turk. ǰenk

ǰί, Mis. *v. ζύγι*

ǰιά, Silli. *v. τιάς*

ǰιγάρ, *feather*, Phl.

ǰιγαρά, Ul. *v.* Turk. čighara

ǰιγάς, *pair*. *ἕνα* ǰ., Del.

ǰιέρ, Capp. *v.* Turk. ǰiyer

ǰιζdίζου, Mal. *v.* Turk. čezmaq

ǰιθαρίζομαι, *I am tired*, *aor.* ǰιθαρίστα, Ph. Kar. (Lag. p. 51) gives the form *ζζιχαρίζομαι* (ζζ=ǰ) for all the Cappadocians, except at Sin. where *χεριάζομαι* is used. This last is Arkh.'s

(p. 279) χειριάζομαι· ἀδικοῦμαι, καταλείπομαι, χηρεύω, a word which he says is preserved at Sin. by a few old women. Arkh. quotes for Ph. σχαρίζομαι· καταπονοῦμαι, ἀπανδῶ, which is clearly akin to Kar.'s ǰιχαρίζομαι

ǰίν, Ul., ǰινενδίš, Del. *v.* Turk. ǰin

ǰιγγάνος, Phl., etc. *v.* ἀτσίγγανος

ǰιγγίλια, *pl.*, *grapes*, Fer. For Sin. Arkh. (p. 273) gives τσιγγῆ· βότρυς, and (p. 244) τζιγκί and κιντζί

ǰίπ, Silli. *v.* Turk. čep

ǰιπλάq, ǰιbλάq, Phl. *v.* Turk. čiplaq

ǰιρίτ, Ul. *v.* Turk. ǰerid

ǰό (rarely čó), *not*, Ph., etc. Before hiatus sometimes ǰού, *e.g.* ǰού ἴνεται. In crasis, ǰοὔδε (ǰό εἶχε), ǰός (ǰό ἔς, ἔχεις). For usage *v.* § 312. Allied to Pontic κί, *v.* § 391

ǰό, Fer. *v.* δύο

ǰόγα, Ph. *v.* κιόλα

ǰobί, *neut.*, *garden*, Ph. Kar. gives (Lag. p. 66) τζοπί· κῆπος and quotes Pontic κεπί. Derived from κηπί(ον a dimin. of κῆπος, although ǰoυbί would be expected. *v.* § 391

ǰουβάνους, Silli. *v.* Turk. ǰüvan

J̌ούβαρι, *f.*, a place-name, Ph.

ǰουβάσι, *terebinth tree*, Ph. Kar. (Lag. p. 51) gives ζζιουβάσε· τερέβινθος, σχῖνος as confined to Ph. Note that ζζ (Kar.'s g′)=ǰ. Either Turk. ǰeviz جوز, *walnut*, or,—the terebinth bears an edible berry,—for κεράσι (→κελάσι →ǰεβάσι, §§ 264, 273,→ǰουβάσι)

ǰουǰί, dimin. ǰουǰόκκο, Ph. *v.* τσικί

ǰούμ, Ph. Possibly for ǰό εἶμαι, in text on p. 490, l. 2

ǰουφάλι, Ph. *v.* κεφάλι

λ

λ', Ph. *v.* ἄλλος

λάβος, *handle*, Capp., Del. Ar. (decl. § 142), Pot. (decl. § 120), and at Sin. (Arkh. p. 248)

λαβούμνια, Mis. *v.* Turk. laghəm

λαγός, *hare*. Capp. *passim*. For decl. § 118 (Del.), § 123 (Sil.), § 133 (Mis.), § 136 (Sem.).—ἀγός (§ 268), *pl.* ághé (§§ 7, 265), Ph. Decl. § 291. Also ἀγόκας, *big hare*, and dimin. ἀγόκκος

λαγούδια, *hares*, Del. *Pl.* of a diminutive of λαγός

[λαγύνι, *bottle*, *flask.*]—λαγύν, Ar. (N.K.), λαῦν, Del., and *pl.* λαῦνια, Gh.

[λαδερόν, *oil-jar.*]—Capp. λαδερός, Ar. (N.K.), decl. § 142, and λαδερό, Sin. (Arkh. p. 248)

[λάδι, *oil.*]—Capp. varying with the treatment of δ (§§ 86—96): λάρ (§ 89), Gh., λάζ (§ 90), *pl.* λάζια (§ 111), Sem.

λαείννου, Silli. *v.* λέγω

[λάθυρος, *pulse.*]—In M. Gr. the dimin. λαθούρι is used. Arkh. (p. 248) records the unaltered form λαθύρι: λαθῆρι· εἶδος ὀσπρίου ὁμοιάζοντος τοῖς πίσοις

λαΐκο, Ph. *v.* ὀλίγος

λάκ, *cry of a bird*, Ul., in text on p. 372, l. 28

λάκιν, Phl. *v.* Turk. lakin

λακκί, *stone trough*, Síl. Mal. (*v.* p. 24). Given by Pharasop. p. 119

λαλά, Silli. *v.* Turk. lala

λαλία, *voice*, *cry*, Capp., Gh. and given by Arkh. p. 248.—ἀλία (§ 268), Ph. Afs.

λαλῶ, *I speak*, *cry*. Used in Capp. Ph. and Silli, always as an *-έω verb.*—Capp. *pres.* λαλῶ, Del. Fer. Ul. Ax. and (Val. p. 18) Ar. *Impf.* Ax. § 209, Ul. § 210, Fer. § 215. *Aor.* λάλσα, Ul. (§ 216), Ax. Phl. and at Ul. also λάσα. *Impv.* § 224.—*Pres.* 3 *sg.* ἀλεῖ, *impf.* § 338, *aor.* ἄλτσε, Ph. *pres.* 3 *pl.* ἀλοῦνι, Kis. Tsh. *Impf.* 3 *pl.* ἀλίγκανι, *aor.* 3 *pl.* ἄλσανι, Tsh. For the λ *v.* § 268. Kar. says (Lag. p. 42) for Ph., πρὸς δήλωσιν φυσικῆς βοῆς, οὐδέποτε δὲ ἐπὶ ἀνθρωπινῆς λαλίας. This fits all the Pharasa, although not the Capp. instances. Thus in the Ph. Gospel, *Before the cock crow* (St Luke xxii, 61), is πίρμι ἀλήσῃ τὸ λαχτόρι (Lag. p. 13).—*Pres.* 3 *pl.* λαλοῦν dou, Silli, where the 2 and 3 *sg.* λαεῖς and λαεῖ suggest a confusion of λαλῶ and λέγω

λαμνί. Given for Sin. Eleft. (p. 96) as *a thin piece of metal, wood, etc.*, and by Arkh. (p. 248) as *a knife-blade without a handle*. It is given in exactly the latter sense for Ophis in Pontos by Παρχαρίδης, Σύλλ. VIII, p. 146. Also λαμνί=ἡ λεπίς, Ar. (Val. p. 18). Without the λ (§ 268) ἀμνί (*acc.* dον ἀμνίν dου) occurs at Ph. in a text. Also καραμνίς, *indef. acc.* The decl. is probably that of § 295. The καρ is obscure, unless it is the use of Turk. qara قره, *black*, in the sense of *big*, mentioned by Vambéry (*Die primitive Cultur d. Turko-Tatarischen Volkes*, p. 232).—Latin lamina, *v.* G. Meyer, *Neugr. Stud.* III, p. 37 and §§ 372, 373

λάμνω, *I plough*.—Capp. *pres.* λάμνω is given by Arkh. (p. 249) for Bagdaonia, and λιάμω, *impf.* ἔλιαμα or λιάμησκα for Sin., λάμνω, Síl. (Pharasop. p. 119) and *impv.* λάμε, Ar. (Val. p. 18). I record *pres.* λάμου, Mis., *impf.* λάμνισκα, Phl., *aor. subj.* 1 *pl.* λάσουμε, Ax.—ἀμναίνω (§§ 268, 322), *impf.* § 335, *aor.* ἤγιασα (§ 267), *aor. subj.* να νάσω (§ 281), Ph. *impv.* νάσι, Afs.

λάμπω, *I shine.* For this word *v.* γουμπίζω and ἐβλεμή

λανάρι, *wooden instrument with long iron nails for carding wool*, and *verb* λαναρίζω, Sin. (Arkh. p. 248).—ναλάρι, Síll.—Latin lanaria, *v.* G. Meyer, *Neugr. Stud.* III, p. 38, and §§ 370–2

λαqəρdά, Capp. *v.* Turk. laqərdə

λαρώνω, *I cure.* The verb occurs in Pontic and its forms run parallel with those of the *adj.* λι̯αρό, *q.v.* Thus in Capp. where λι̯αρό and γι̯αρό are found, we have *aor.* λι̯άρωσα, Ax., γι̯άρωσα, Gh. Mis.—At Ph., with *adj.* ἀρό (§ 268), the *pres.* ἀρώνω, *impf.* ἀρώγκα, *aor.* ἄρωσα, *pass. pres.* ἀροῦμαι, *aor.* ἀρώθα (§ 362).—λαρώννου, Síll., where the *adj.* is not recorded

λάσα, Ul. *v.* λαλῶ

λάσα, Ax. *v.* λαχτίζω

λάσκαρης, Síll. *v.* δάσκαλος

λάσουμε, Ax. *v.* λάμνω

λατίς, λαδίς, λάτσιν, Capp. *v.* Turk. səzlamaq

λαῦν, Capp. *v.* λαγούνι

λαύρα, *heat*, given by Arkh. for Sin. (p. 248) with this sense (φλόξ, κ.τ.λ.), means at Síll *pain, discomfort*

[λαχτίζω, *I kick.*] In Capp. the meaning is *push, knock.* *Pres.* λαχτίζου, Mal., but generally λαχτῶ, -τᾶς, Fer. Ax. Mal. and given for Sin. by Arkh. (p. 249) and by Val. (p. 18) for Ar. *Impv.* λάχτα (§ 224), Ax., *aor.* λάχσα, Pot. Ax., λάσα (§ 101) and 1 *pl.* λάχσαμεστε (§ 191), Ax. *Pass. aor.* λαχτήχα (§ 93), Ax.—ἀχδῶ, -δεῖς, *impf.* § 338, *aor.* ἄχτσα, Ph. For λ *v.* § 268. Kar. (Lag. p. 68) gives *pres.* χτίζω, which is for ἀχτίζω, like πνώνω for ὑπνώνω

λαχτόρι, *cock*, Ph. Tsh., §§ 259, 275, 288. Dimin. of ἀλέκτωρ, for which Capp. and Síll have κοκονι̯όs *vel sim.* and M. Gr. κόκκορας. It is also Pontic (§ 391); *cf.* ἀλαχτόριν, Oeconomides, p. 4

λαχτύλ(ι, Capp. Tsh., λαχτύρι, Síll. *v.* δάχτυλον

λαχτυλίδα, Síl. Ph. *v.* δαχτυλίδα

λαχτῶ, Capp. *v.* λαχτίζω

λέ, Ph. *v.* ἄλλος

λέβρι, Ph. *v.* ἀλεύρι

λεγάμενος, *he of whom we are speaking.* Secret word for Turk at Axó

λέγω, *I say.* Used everywhere.—Capp. *pres.* λέ(γ)ω, Ax., λέω, Phl., 2 *sg.* λές, Gh., 3 *sg.* (§ 62) λέ, Del. Ul. Ax. Mis. Mal. Phl., λέχ, Del. Fer. Ar. Gh. Ax. Mal., λέγ', Ax., λέει, Phl., 1 *pl.* λέμεστε (§ 191), Trokhó, 3 *pl.* λένι, Mal., λέν, Del. Ar., λέουν, Ax., *impf.* Síl. § 206, Mal. § 207, Phl. § 208, Ax. § 209, Ar. § 213. *Aor.* εἶπα everywhere except at Ul. where ἔπα is used. *Subj.* εἰ)πῶ, Del. (§ 219), Gh. Ar. Ax. Mis. Pot. For *νά το χπῶ*, Gh., *v.* § 63, εἴπω, Phl. Síl. *Impv.* πέ, Del. Ul.—λέ(γ)ω, λές, λέ (§ 331), *impf.* λέγκα (§ 335), *aor.* εἶπα (§ 280), *aor.* 3 *sg.* εἶπεν dι κι, *he said that*, less often πέν or bέν dι κι with 3 *pl.* πάν dι κι. For κι *v.* Turk. ki. *Aor. subj.* εἰπῶ, *impv.* πέ, *pl.* πέδε (§ 351), Ph. The same forms at Tsh. and Afs.—*Pres.* λαείννου, *aor.* γ)είπα (§ 15), *subj.* εἰ)πῶ, *impv.* πέ, Síll

λέζω, Del. *v.* ὑλακτῶ

λεῖκο, Ph. *v.* ὀλίγος

λειψάδα, *lack* (λείπω), Afs.

λειψό, *adj.*, *defective.* Capp., Ar. Sem. (N.K.) and given for Sin. by Arkh. (p. 249), who gives also λειψός=ὁ *γεννηθεὶς προώρως*

λεκλεζήρ, *winnowing fork*, Gh. A form of λικμητήριον

λελαίνομαι, *I become madly in love with.* Given by Arkh. for Sin. (p. 249) as preserved only in the phrase *νά σ' ἀγαπῶ καὶ νὰ σὲ* λελαίνομαι. He quotes Pontic λελεύω. It is the mid. of the M. Gr. λωλαίνω, *I make mad* from λωλός, *mad*

λέμ, λέν, λέ, Ph. *v.* ἄλλος

λέξης, Del. *v.* ὑλακτῶ

λεπέ, Tsh. *v.* Turk. lapa

'Λεββέ, ὄποὺμ'. 'Σέν bουγι̯ούρ, bένd' ἐdέγιμ.' Turkish phrases in Pot. text on pp. 458—464. In Turkish,

بيك چوپم. سن بيور بن ايده‌يم

λέρ, Del. *v.* Turk. yular

λερό, Capp. *v.* νερό

[λεχώ, *woman in childbirth.*]—Capp. λουχούσα, Mal., and for Sin. Arkh. gives λοχοῦσα

ληνός, *wine-press.*—Pharasop. (p. 122) gives λινός for Mal., but for Síl. πατός, *q.v.* Also λενό, Fer. (Alekt. p. 498)

[λησμονῶ, *I forget.*] This verb always appears with metathesis of λ and ζ (the mod. pronunciation is ληζμονῶ), *v.* §§ 104, 284.—Capp. *pres.* ζολμονῶ, Fer. and (Pharasop. p. 117) Síl., ζελμονῶ, Sin. (Arkh. p. 235), *aor.* ζολμόνσα, ζομbόλσα (§ 104), Ar. For o, § 65.—ζελμονῶ, -νεῖς and ζελμονάγω (§ 323), *impf.* § 338, *aor.* ζελμόντσα, § 253, Ph.—ζηρμουννῶ, *aor.* ζηρμόνησα, Síll, where the form ληζμονᾶ is probably non-dialectic

λι̯αρό, *adj.*, *well, in good health.*—In Capp. at Phl. and γι̯αρό, Fer. Ul. Arkh. (p. 249) gives λι̯αρός for Sin. and γι̯αρός for Fer. Síl. Pharasop.

gives for Síl. γιαρό (p. 115) and λιαρός (p. 120).—*ἀρό, pl. ἀρά* (§ 268), Ph., and the *adj.* ἀρούσκο, the *adv.* ἀρούσκα, the *subst.* ἀρωσύνη and the *verb* ἀρώνω, *I cure, qq.v.*—For the derivation Hatzidákis (Ἀθηνᾶ, XII, p. 485) supports Arkh.'s ὑγιηρός, but λιαρό and still more the Pontic λαρώνω, λάρωμα(ν and Epeirote λαρώνω· ἡσυχάζω (Π. Ἀραβαντινός, Ἠπειρ. Γλωσσ., 1909) point to *ἱλαρός*

λί(γ)ο, Capp. *v.* ὀλίγος

λιεγώνω, *I make short*, Ph., with *aor.* λιέγωσα, *I am tired*, and *pass.* λιεγοῦμαι. *Partic.* λιεγωσμένος, Grégoire, *B.C.H.* XXXIII, p. 152. It is the local form of †ὀλιγώνω (§ 256), for which M. Gr. uses ἐλαττώνω or ὀλιγοστεύω. *Cf.* λίεψεν da, Ax.

λιέχνος, Ph. *v.* λύχνος

λίεψεν da, *he reduced them*, Ax. *Aor.* to probably †ὀ)λι(γ)έβω, the M. Gr. ὀλιγοστεύω

[λιθάρι, *a stone.*] In Capp. much deformed: λιθέρ, *pl.* -έρια, Del. (for ε *v.* § 66), νιθέρι, Sin. (Arkh. p. 255), νιχέρ, Ar. (§ 88), Gh. (§ 89), θιάρ, Pot. The commonest form is χτέρ, Ul. Mis. Phl. Mal., or τέρ, Ar. Ax. An. Arkh. gives also χτέρ, Fer., τέρ, Bagdaonia, and θάλη, Síl. Pharasop. gives for Síl. θάλη (p. 117) and φτέρ, λτέρ (p. 126).—*θάλι, pl. θάλε*, once *θάρε*, Ph., *pl. θάλα*, Tsh. Afs.—λισάρι, Silli

λιθοθώρι, *heap of stones*, Ph. Used as a place-name

λιμέζω, Ph. *v.* ἁρμέγω

[λίμνη, *lake.*]—λίμbλη, Ph.—λίμbη, Silli, § 13.—Grégoire has for Ph. λίμλη (*B.C.H.* XXXIII, p. 158)

λιμόρι, Silli. *v.* μνημόρι

[λινάριον, *linen.*]—νέρ, Ar. (Val. p. 19). §§ 66, 103

λίνγγιρ, λίνgιρ, Mal. § 172

λίνgιρ, λίγγερ, Ph., § 172

λίο, Capp. *v.* ὀλίγος

λίπλιγο, *very little*, Fer. (Krinop. p. 54). Clearly formed with a reduplicating jingling syllable to strengthen the meaning, on such Turkish models as mas-mavə, *very blue, sky-blue*, qəp-qərməzə, *very red*

λίρα, *pound (money)*. Capp. Ph. and Silli, *pl.* λίρες (§ 180), but λίρις, Mal., λίρι, Afs., and λίραγια (§ 165), Ul. The word is common in M. Greek from Italian lira; in Asia Minor however it is probably taken directly from Turkish, which has also borrowed it as lira, ليرا. *v.* § 369

λισάρι, Silli. *v.* λιθάρι

λίσκο, Ar. *v.* ὀλίγος

λιτεύω· δέω, *impf.* λιτεῦκα (*i.e.* λιτέφκα, *v.* § 339), *aor.* λίτεψα is given for Ph. by Kar. (Lag. p. 55). I record with same meaning *to bind, aor.* λίτεψα, λίδεψα, Ph., and *pres.* λδέβου, *aor.* 3 *pl.* ἔλδιψαν da, Tsh. Hatzidákis (Μεσ. καὶ νέα Ἑλλ. I, p. 301) has derived it from εἰλητός, εἰλητεύω, whence also εἰ)λητάρι, *rope*

λίτρα, *a measure of weight, six okas*, Sin. (Arkh. p. 250), Síl. (Pharasop. p. 120) and Fer. (Krinop. p. 54). Latin libra or Italic liθra; *v.* G. Meyer, *Neugr. Stud.* III, p. 38, and § 372

λίψασα, Capp. *v.* διψῶ

λόγγος, *wood*, Fer. (Alekt. p. 498). *v.* G. Meyer, *Neugr. Stud.* II, p. 38, and § 374

λόγος, *word.* All over Capp. unless replaced by Turk. laqərdə (*q.v.*). *Pl.* λόγια as in M. Gr., Mal. Mis. Pot. Gh. *Aggl. pl.* λόγοζια, Fer. Ax. Ar., § 142

λόρος, explained by Arkh. (p. 250) as τυρὸς ἐξ ὀξυγάλακτος. Recorded, as *acc. indef.*, at Phl.

λοῦβα, *maternal or paternal uncle*, Mal. Recorded for Síl. by Vasil. (*Xen.* I, p. 431)

λουκρίζω· καταβιβρώσκω (περὶ θηρίων), Ph., in Kar. (Lag. p. 56). For λ, *v.* § 278

[λουλούδι, *flower.*]—λουλούθ, *pl.* λουλούδια (§ 111), Mal.—πούλουδο, *pl.* πούλουδα, Ph. For λ, § 278. It is probably a form of λούλουδο

λουτρό(ν, *bath.*—λουτρό, at Fer. Ar. Decl. § 149. The word is often supplanted by χαμάμ, Turk. hammam, *q.v.*

[λούω, *I wash.*]—Capp. λούζω, Ax. *Aor.* λούσα, Del., *subj.* λούσω, Gh., *pass. pres.* λούζομαι, 3 *pl.* λούζονδαι, Ul. *Aor.* λούθτα (§§ 85, 97), Del., *subj.* 3 *sg.* λουθτῇ, Ul., 2 *pl.* λουθτῆτε, Phl.—*Pass. pres.* βούνουμαι, *aor.* βούστα (§ 360) Ph. For λ, *v.* § 273.—λούνου, *pass.* λούννουμου, *impf.* § 42, Silli

λύκος, *wolf.*—Capp. *passim*, λύκους, *pl.* λύč (§ 78), Mis., λύκος or λύκο, Fer. For decl. § 118 (Del.), § 119 (Pot.), § 122 (Síl.), § 124 (Phl.), § 129 (Ax.), § 131 (Mis.), § 135 (Ul.), § 139 (Ar.).—λύκος, Ph., λύgους (§ 292), Tsh. *Neut.* at Afs., *nom.* το λύκο. *v.* also § 265

λύκους, *yolk of egg*, Silli

λύνω, *I loose.*—Capp. *pres.* λύνω, Ar., λύνου (§ 197), Sem. *Aor.* ἔλυσα, Phl., *pluperf.* § 244, *pass. pres.* λύνομαι, Del., *aor.* varying with the treatment of θ (§§ 86—96), ἐ)λύθα (§ 239), Del., λύρα, Ar., 3 *sg.* λύχη, Sem., *subj.* Del. § 242.—*Aor. subj.* 3 *sg.* λύση, Ph.

λυτεμένο, Ph. *v.* γλυτώνω

[*λύχνος, lamp.*]—In Capp. *λεχνέρι*, Sin. (Arkh. p. 250), which is *λυχνάρι* with *α*→*ε* (§ 66) and the *υ* assimilated (§ 65), and *λυχμί· λύχνος ἀρχαιοπρεπής* (N.K.), Ar., which is for *λυχνίον*. For such changes as *χν*→*χμ* *v.* Hatzidákis, Νεοελλ. Μελ., pp. 3—5.—*λιέχνος* (§ 256), Ph.

[*λωρί(ον* (popular form *λουρί*), *strap.*]—*ὠρί, pl. ὠρία* (§ 268), Ph. Latin lorum; *v.* G. Meyer, *Neugr. Stud.* III, p. 39 and § 373. The *ω* is preserved also in Pontos; *v.* *λωρί* from Ophis in Σύλλ. XVIII, p. 148 and § 391

λὼκ, cry of a bird, Ul., in text on p. 372, l. 28

μ

μ, possessive, Capp. § 178

μ, Ar. *v.* Turk. mi

μά, but, Ph. Silli

μά, not, Ph. Hardly used except with the subst. verb. Thus, *μά ἔνι, μά ἠτουνε* or *μά 'τουνε, μά ἠσουνε*, although *ϳό* is used equally, *e.g.* *ϳοῦνι, ϳοῦτουνε*, etc. *Μά ἔχω* and *μά ἔσει* are also used

μά, Mis. Ar. Síli. *v.* *παίρνω*

μά, Ph. *v.* *μάνα*

μάαζα, Ul. *v.* Turk. maghaza

μάβρο, μάβρωσα, Capp. etc. *v.* *μαῦρος, μαυρώνω*

μαγαίρι τ, Ul. *v.* *μαχαίρι*

μαγαράς, Afs., etc. *v.* Turk. maghara

μαγαρίζω· ἀποπατεῖν ἐπὶ ζώων, whence *μαγαρισιά* and (§ 104) *γαμαρσιά*, Sin. (Arkh. p. 250)

[*μάγγανον, press.*]—*μάγγανος, olive-press*, Síl. (Pharasop. p. 120) and Sin. (Arkh. p. 251).—*Acc.* *ἀ μάγγανο, a trap*, Ph.

μαγίνω, Ul. *v.* *μανθάνω*

[*μάγουλο(ν, cheek.*]—*μάγλο, the inside of the cheek*, Del. Latin magulum; *v.* G. Meyer, *Neugr. Stud.* III, p. 40, and § 372

[*μαδῶ, I pluck, peel.*]—*Aor. subj.* 3 *sg.*, *να μαδήσῃ*, Tsh. with the meaning *reap.*—In Capp. *μαδίζω*, Sin. (Arkh. p. 251)

[*μάθημα, lesson.*]—*μάθεμα* (§ 257), Ph.

μαϊμούν, Síl. *v.* Turk. maïmun

μαίνω, Capp. *v.* *ἐμβαίνω*

μακάρτι, rennet, Ph. and Capp., Kar. (Lag. p. 56) and Arkh. (p. 251). Kar. compares Armenian makard, *rennet* (Bedrossian). *v.* §§ 376, 377

μακρειά, adv., far off, Pot., *μακρά*, Del. Phl. and at Ph. and Silli.—At Ph. also used adjectivally: *ἀ μακρά ρουσί, a distant mountain*

[*μακρύνω, I lengthen*, trans. and intrans.]—Hence *aor.* 3 *pl.* *μακρύνανε* (intrans.) Ph. and in the Ph. gospel (Lag. p. 12) the *impf.* 2 *pl.* *μακρυνένκατες* (§ 321)

μάč, Del. *v.* *μάτ*

μάλ(ι, Capp. Ph. *v.* Turk. mal

μαλάζω.—Arkh. (p. 251) gives this word (=*μαλάσσω*) for Sin. and adds *μαλαχτό* (=*μεμαλαγμένον*) *ἐν Φερτ. καὶ Σίλατ. ἡ πρὸς καῦσιν ἀπεξηραμένη κόπρος*. So, too, at Síl. (*Xen.* I, p. 431), and Fer. (Krinop. p. 54). At Axó *μαλάζω* is used also of kneading the clay for the handmade pottery made there by the women, *v.* p. 23

μαλάκια· γαῖαι μη καλλιεργούμεναι, Phl. Given by Kar. (Lag. p. 57). *v.* p. 25

μαλιέρ, a kind of woodland monster, probably connected with *μαλλιαρός* and so *a hairy monster*, Ph. Kar. (Lag. p. 57) has *μαλιέρ· οἱ ἐν τοῖς σκοτεινοῖς ἄντροις οἰκοῦντες καὶ τοὺς εἰσερχομένους πνίγοντες δαίμονες*. Decl. § 297

[*μαλλί, wool, hair.*]—Capp., *μαλιά, hair*, Gh. Ul. Síl.—*μαλία* (§ 258), Ph.—*μαλί, wool*, Silli

[*μαμμή, midwife.*]—*μαμή*, Del.

μαμούκα, μαμούga, granny, Ph.

μάνα, mother, Capp. (decl. § 165 and with possess. § 180) and Silli.—*μάνα* is rare at Ph. where *μά* is used, *pl.* ?. *μά, pl.* *μάνις* (decl. §§ 300, 301), Tsh.

μανάλι· λαμπάς, Sin. (Arkh. p. 252), and Fer. (Krinop. p. 54). Latin manuale; *v.* G. Meyer, *Neugr. Stud.* III, p. 41, and § 372

μαναδήρι, Silli. *v.* *μοναστήρι*

μανάδκηνο, Fer. *v.* *δαμάσκηνο*

μαναχό(s, pass. *v.* *μοναχός*

[*μάνδαλος, bolt.*]—Capp. dimin. *μανδάλ*, Ar. Ax., *μαντάλι*, Sin. (Arkh. p. 252). It is properly the bolt of the local wooden lock called *χελώνα, q.v.* So *μαντάλ*, Síl. (Pharasop. p. 120)

[*μανδαλώνω, I lock.*]—Hence *pass.* *pres.* 3 *sg.* *μανδαλοῦται*, Ar.

[*μανθάνω, I learn.*]—The forms everywhere belong to the mod. *μαθαίνω*, and in Capp. vary with the treatment of *θ* (§§ 86—96).—Capp. *pres.* *μαχαίνω*, Ax., *μαχαίνου*, Mis., *μαγίνω*, Ul., *μαραινίσκω* (Val. p. 18), Ar. *impf.* *μαραινιδκα* (N.K.), Ar. *Aor.* *ἔμαθα*, Mal. Pot. Phl., *ἔματα*, Fer., *ἔμαρα*, Ar., *ἔμαχα*, Gh. Ul. Ax. Mis., *ἔμαα* (§ 218) with *subj.* *μαγιῶ*, Ul.—*μαθαίνω, aor.* *ἔμαθα*, Ph.—*Pres.* *μασαινίσκου* or *μάννου, impf.* § 38, *aor.* *ἔμασα* (§ 47), Silli. For *θ* *v.* § 11

[*μανίκι, sleeve.*]—*μανίčι*, Ph. Latin manica, *v.* G. Meyer, *Neugr. Stud.* III, p. 41, and § 373

μάννου, Silli. *v.* *μανθάνω*

[*μάντις, prophet.*]—*μάνδις*, Silli

μανδάλ, μανδαλοῦται, Capp. *v.* *μάνδαλος, μανδαλώνω*

Μανδαλέμ, "Αϊ Μανδαλέμ, St Pandeleïmon Fer. (Krinop. p. 41), § 99

μάγγανο, Ph. *v.* μάγγανον

μαπούσι, etc., Ph. *v.* Turk. mahbus

μαραίνιϫκα, Ar. *v.* μανθάνω

μαργαώνω, Ph. *v.* μαρκαώνω

μαρενοῦμαι, *I seek, strive*, Ph.—Kar. (Lag. p. 57) gives *pres.* μαρένομαι (§ 356), *aor.* ἐμαρέθην (§ 362). The *impf.* 3 *sg.* μαρένοτον occurs in the Ph. Gospel, St Matt. xxvi, 16 (Lag. p. 8). The derivation is probably μαραίνομαι, *I faint (with desire to do)*. *Cf.* Hatzidákis in Ἐβδομάς, II, p. 537

μαρικό, *vessel for wine or water*, Mal., given by Pharasop. p. 119. Kar. (Lag. p. 57) gives without provenance μάρικο· ὑδρία ἐλαχίστου μεγέθους, comparing Armenian mar, *a fluid measure* (Bedrossian). *v.* § 377

μάρκα, *mark*, Ph. Ital. marca, *v.* G. Meyer, *Neugr. Stud.* IV, p. 50, and § 369

μαρκάλτσα, μερκάλτσα, *ogress*, Ph. Kar. (Lag. p. 57) gives for Ph. μαρκάλτζα, described as a male monster and identical with the Dev and Tepegöz or Cyclops. For Sin. Arkh. gives *f.* μαρκάλα, and for Ph. μαρκάλτζα. Grégoire (*B.C.H.* XXXIII, p. 150) says that μαρκάλτζα is used at Zaléla. Μαρκάλτσα is dialect for a fem. μαρκάλισσα, § 253

μαρκαώνω καὶ μαργαώνω· μαλλώνω (*I quarrel*), Arkh. p. 252, and μαρκαόνω, μαργαόνω or μαρghαόνω with the same meaning, Kar. (Lag. p. 57), always as a Ph. word. I record from Ph. the *impf.* 3 *pl.* μαρ̣γαώ̣γκανε or μαργαώνανε (§ 335), *aor.* 3 *sg.* μαργάωσεν, 3 *pl.* μαργαώσανε, *impv.* μαργάο, μαργάου (§ 350). The hiatus suggests a lost λ (§ 269), and μαρκαλώνω looks as if it were connected with μαρκάλισσα, the form at the base of μαρκάλτσα, *q.v.* Grégoire (*B.C.H.* XXXIII, p. 150), noting the lost λ, admits the possibility of Kar.'s derivation (p. 92) from the Armenian maqarel, *to strive*. I note as an objection to this that the *l* is not part of the root, but only the termination of the Armenian infinitive. Inspired, however, by Payne-Smith's and Bury's Syriac derivation of μαγαρίζω (*cf.* Bury, *Hist. of the Later Roman Empire*, II, p. 267), Grégoire proposes the Syriac maqrâwu, infin. of the aphel of qrew, *to fight*. Hatzidákis (Ἐβδομάς, II, p. 537) refers it to Μελικέρτης. If it were not for the hiatus, and the probability of a connexion with μαρκάλτσα, it might be a form of μαργόω, μαργάω, μαργαίνω, *I am furious, insult*. I suggest that the words are Greek, and connected with the Epeirote μαρκάλος, *rutting period of rams and goats*, and μαρκαλίζω = ὀχεύω (Ἀραβαντινός, Ἠπειρ. Γλωσσ. p. 60 and Hatzidákis, Ἀθηνᾶ, XXV, p. 296), and the Lacedaimonian μαρκαλάω = ἐπιβαίνω, ἐπὶ ζώων (Κουκουλές, Οἰνουντιακά, p. 282). The Cretan θυμίζει (Hatzidákis, *ibid.*) and our use of *rage, fury* in this sense shew that there is no semantic difficulty in this derivation. Owing to the rarity of Slav words in these dialects, G. Meyer's Slav derivation of μαρκαλίζω (*Neugr. Stud.* II, p. 39) would be against this view, but for the fact that it is very uncertain, as the Slav words he refers to (slov. mrkati se, etc.) have no *l*

μαργαώνω, Ph. *v.* μαρκαώνω

μαρμεριοῦ, *gen. sg.*, *of marble*, Phl. The *nom.* would be μαρμέρ for μαρμάρι, dim. of μάρμαρο(ν. For α→ε *v.* § 66

μαρό = M. Gr. βρέ, Del.

μας, possessive, §§ 23, 178, 313

μασαινν́ίσκου, Silli. *v.* μανθάνω

μασία, Afs. *v.* ὁμαδά

μασκαράς, *buffoon*, Sin. (Pakhtikos, p. 32) and Ph.—An Italian word (G. Meyer, *Neugr. Stud.* IV, p. 74), but it has reached the dialects by way of Turkish; *v.* § 369

μάσκι, Ph., given by Kar. (p. 191) as *membrane covering the meat of a slaughtered beast, lean meat, weak, skinny man*, comparing Armenian mašk, *skin*, which Hübschmann gives among the Syriac words in Armenian. *v.* § 376. Lag. (p. 57) copies the word wrongly as μάσκα

μας-μάβρο, Ar. *v.* μαῦρος

μάσουσταν, Pot. *v.* Turk. makhsus

[μάστορης, *workman, craftsman.*]—*Acc. pl.* μαστόροι, Ph.

μάσω, Capp. *v.* ἐμβάζω

μαδ̆αίρ(ι, μαδ̆αιρά̂, Capp., Ph. *v.* μαχαίρι, μαχαιριά

μαδ̆λίάμ, Gh. *v.* Turk. müshil

μαδ̆ούρι, Ph. Used in the phrase, ἔνδουν σο παλό μαδ̆ούρι, *he turned into his old form*, in text on p. 506, l. 18. Possibly Turk. masər مصير, *place of being, abode*

μάτ, *pl.* μάτια, *eye*.—Capp. *passim*, but μάδ̆, *pl.* μάδ̆ια, Del., μάš, *pl.* μάδ̆ια (§§ 110, 179), Ar., *pl.* μάτια or μάδ̆ια (§ 83), Fer.—At Ph. φτάλμι, *q.v.*

μάτλι, Ph. § 172

μάτσα, ματσάκα, *handful*, Sin. (Arkh. p. 253). Italian mazzo. *v.* § 369

μαδέμκι, Síllі. *v.* Turk. madamki

[*μαῦρος*, *black.*]—Capp. *μάβρο*, *passim.* *μας-μάβρο*, *jet-black*, Ar., *cf.* Turk. mas mavə, *sky blue*, and qəp-qərməzə, *blood red*, *q.v.*—*μάβρο*, Afs.

[*μαυρώνω*, *I look black, angry.*]—Capp. *aor.* 3 *sg.* *μάβρωσεν*, Del.—*μαβρώνω*, *aor.* *μάβρωσα*, *partic.* *μαβρομένο*, Ph.

μαφτό, Capp. *v.* *ἐμαυτός*

μαχαίνω, Capp. *v.* *μανθάνω*

[*μαχαίρι*, *knife.*]—Capp. *μαχαίρ*, *pl.* *-ρια*, Del. Gh. Ul. Mis., *pl.* *-ρα* (§ 71), Mal. and presumably Phl., *μαδαίρ* (§ 79), Pot., *μαγαίρ*, Ul.—*μαδαίρι*, Ph.

μαχαιριά, *cut with a knife.*—Ἕνα *μ.*, Mal. At Ar. *μα(χ)αιριές* is used metaphorically for *money* (Val. p. 18).—*μαδαιρᾶ*, *pl.* *-ρᾶς*, Ph., § 260

μαχανίζω, *I pant.* Given by Arkh. (p. 253) with *aor.* *μαχάνσα* for Sin. and Ph. Also for Sin. *λαχανίζω* (*ibid.* p. 249), the result of a contamination with M. Gr. *λαχανιάζω*. Kar. (Lag. p. 57) has *μεχάνσα· ἐπνευστιάσα* apparently from Ph. This is the original form of the word, which is derived from *μεχάνι*, *bellows* (*q.v.*), by a natural metaphor. Hatzidákis gives a different derivation from *μηχανάω* (Ἀθηνᾶ XII, p. 485)

μαχ(τ)σούμι, Ph. *v.* Turk. ma'sum

μέ, prep., *with.*—Capp. *passim*, and at Ph., where also *μετ' ἐμένα.*—*μι*, Síllі

μέ, να μέ τ' ἔkh, Síl. *v.* *εἶδα*

μέα, Capp. *v.* *μέγας*

Μεγάλ Κεριακή, *Easter*, Síl.

[*μεγαλώνω*, *I make big.*]—*Aor.* *μεγάλωσα*, Ax.

[*μέγας*, *great.*]—Capp. *sg.* *μέγα* (*μέα*, Ul. Ax.), *pl.* *μεγάλα*. In Phl. text on p. 426, l. 12, *μέγας* is a subst. not an adj.—*Sg.* *μέγο*, sometimes *μέγα*, *pl.* *μέγα*, Ph.—*μέγας*, *acc.* *μέγα(ν*, *neut.* *μέγα*, Síllі. No other forms recorded

μεγέρ, Del. Síllі. *v.* Turk. meyer

μεζελεδίζω, Del. *v.* Turk. mezelemek

[*μεθόπωρον*, *autumn.*]—In Capp. forms of this take the place of M. Greek *φτινόπωρο*. Thus, *βορόπωρο* (§ 99) and (Val. p. 18) *μορόπωρο*, Ar., *μοτόπωρο* (Krinop. p. 55), Fer., *μοθόπωρον*, Sin. (Arkh. p. 254) and Síl. (*Xen.* I, p. 479). Also Pontic: for Samsun Thumb (*Griech. Sprache im Zeitalter d. Hellenismus*, p. 19) gives *μοθόπωρον*. For assimilation of *ε*, *v.* § 65, for *θ*, §§ 87, 88

[*μεθῶ*, *I am* or *I make drunk.*]—Capp. *pres.* 3 *sg.* *μεθύ̄*, 3 *pl.* *μεθύ̆νε* or *μεθύ̄νε*, Phl., as from a form *μεθύζω*.—*Pres.* *μεθάγω*, *-θᾶς*, *impf.* § 337, *aor.* *μέτσα*, Ph.

μεϊβά, Capp., etc. *v.* Turk. meïve

μεϊμάνα, Síllі. *v.* Turk. meïmun

μέϊδαν, etc., Capp. *v.* Turk. meïdan

μεϊχανέ, Ph. *v.* Turk. meïkhane

μεϊχόρ, Ph. *v.* Turk. meïkhor

μεϳίδιέ, Capp., etc. *v.* Turk. meϳidiye

μελεδέ, Síllі. *v.* Turk. mellemek

[*μέλι*, *honey.*]—Capp., *μέλ*, Del. Ar. Ul.—*μέλι*, Ph.

μελίσσι, *bee-hive*, Ph.

μελισσόκκο, *bee*, Ph. Dimin. of *μέλισσα*

μελό, Capp. *v.* *μυαλό(ν*

μεμλεκέτι, Ph. *v.* Turk. memleket

μενϳουλίσι, Ph. *v.* Turk. meϳlis

μέρα, *passim.* *v.* *ἡμέρα*

μεράπι, *μεράβι*, *cultivated pear* or *pear-tree* (§ 389), Ph. Compound of *ἥμερος* and *ἄπι(ον* (§ 288)

μερᾶ, *τη*, *the side*, Ph.—*μερᾶ* implies a form *μερέα*, whereas the M. Gr. form is *μερία*, *μεριά*

μερί, *thigh.* Ph., § 258

μεριά, *adv.*, *aside*, *apart*, Phl. *μερᾶς*, Mis.

μεριγό, *day's wage*, Phl., *i.e.* *ἡμερικό*

μέρισαμ, Ph. This word is given by Ronzevalle, p. (164) [448] as مكرسه (مكرايسه), *μέρσαμ*, *comme si.* Particule dubitative ou ironique très usitée. It is the Turk. phrase meyer ise, *but if it be*, plus an unexplained *μ*

μερκάλτσα, Ph. *v.* *μαρκάλτσα*

μερμήϳι, Ph. *v.* *μύρμηξ*

μέρμησε, Ul. From the word *μερίμσε* (=*μερίμνησε*) from Ainos (Σύλλ. IX, p. 352), used instead of *φαντάσου*, *imagine! just fancy!* this *μέρμησε* may be explained as also *aor.* *impv.* of *μεριμνῶ* with the same meaning. From a form *μερμνῶ* would come the *aor.* *μέρμνησα* and its *impv.* *μέρμνησε*, whence *μέρμησε*. In text on p. 360, l. 16

μερμόϊχ, Gh. *v.* *μνημόρι*

μέρος, *part*, *side.*—Capp., Gh. Ar.—At Ph. only the acc. is recorded, *μέρο* or *μέρου*, or undefined *μέρος* (*'s ἀ μέρος*), so that it looks like a masc. in *-os*

μέρτσα, Ul. *v.* *μετρῶ*

μερδουβάν, Ul. *v.* Turk. merdiven

μέσα, *adv.*, *inside*, Capp., *passim.* *ἐμέσα*, Del. Used once at Ul. as *sg.* *subst.* *ὥς το μέσα τ.* As *pl.* *subst.* *τα μέσα* means *the waist*, Del. Ax. Síl.—At Ph. as adv. *inside*

μεσακός, *adj.*, *that which is in the middle*, Síllі

μεσέλ, Capp. *v.* Turk. mesel

[*μέση*, *subst.*, *the middle part of anything.*] In Capp. *μέδη τ* is used adverbially with the value of *μέσα*, Ul. Ax. (*ἐμέδη*) Phl. *Méš* in the same way, *το δολάπ μέš*,

Ul.—At Ph. Tsh., *μέση* means *the middle part* or *the waist*

[*μεσημέρι, mid-day.*]—*μισημέρι*, Afs. The *ι* for *ε* may be due to the influence of *τὸ μισό(ν, half*

[*μέσος, adj., that which is in the middle.*] The *gen. sg. f. ζ μέσης* occurs at Ph. and Afs., in *ζ μέσης ὁ υἱός*, Ph. and *ζ μέσης ἀδελφός*, Afs. (text on p. 574, l. 4) which mean however *the middle son, the middle brother. Cf.* text in *B.C.H.* xxxiii, p. 159, l. 7

μεσού, the midst. Used at Del. as a *fem. subst., ὅη μεσού τ*

μέτ, Capp. *v. ἰμάτιον*

[*μετά, prep., after.*]—*μέτα*, Síl. Pot.—*μέτα, afterwards*, Ph.

[*μεταλλάσσω, I change.*]—*Pres. μεταλάζω, aor. μετάλαξα*, Phl.

μέταπο, Capp. *v. μέτωπον*

'μέτε, Del. *Impv.* of *πηγαίνω*

μετέλ, Capp. *v.* Turk. mesel

μετελίκια, Phl. Ph. *v.* Turk. metelik

[*μετεωρίζω, I lift up into the air.*]—Hence *aor.* 3 *sg. μετεΐρσιν* da, and *aor. subj.* 1 *sg. μετερίσω*, Afs. *Pres.* not recorded

[*μετρῶ, I measure.*]—Capp. *pres.* 2 *sg. μετρᾷς*, Ul., 3 *pl. μετροῦν*, Del., *μετροῦνε*, Phl., *aor. μέρτσα* (§ 216), Ul., *aor. subj. μετρήσω*, Pot., 3 *sg. μετρήσ*, Ax.—*Pass. partic. μετρεμένο*, Ph.

μέτσα, Ph. *v. μεθῶ*

[*μέτωπον, forehead.*]—Capp. *μέταπο*, Del. Ar. Fer. Ul. Mis. Ax. and (Arkh. p. 254) Sin. Decl. §§ 149, 150.—*μετώπι*, Ph.

μεδέ, except, Del. *ἄσο κορίτ μεδέ, except the girl*

μεδενιέτλεϊσαν, Ar. *v.* Turk. medeniyet

μεχάνι, bellows, Ph. Kar. (Lag. p. 57) gives also for Ph. *μουχάνι* and *μουγάνι*. It is a dimin. of *μηχανή* with *ε* for *η* (§ 257). *v. μαχανίζω*

μεχτούπι, Ph. *v.* Turk. mektub

μή, neg. particle.—Capp. *μή*, but *μέ* and *μή*, Phl. and *μέ* alone for Ax. Ul.—*μή, μέ* and, commonest of all, *μού(ν*, Ph., etc.—*μή*, Sílli

μῆλο(ν, apple.—Capp. *μήλο, pl. μήλα*, Del. Ul. Síl.—*μήο, pl. μήα* (§§ 269, 293), Ph. All these are for both the fruit and the tree, § 389.—*μήλου*, Sílli

[*μήν, month.*]—*Acc. pl. μήνες*, Ax. and Ph.—*Nom. sg. μήνας, pl. μήναρι, gen. pl. μηνῶν*, Sílli

μηνιάτικο, monthly wage, Sílli

μήο, μήα, Ph. *v. μῆλον*

μητέρα, mother. In texts from Gh. and Pot., but non-dialectic; the dialect word is *μάνα*. The schools make a great set against the word *μάνα*; thus Mousaios, in speaking of the "purification" of the language at Livísi, says that *ἀφέντης* and *μάνα* are now supplanted by the "noble" words *πατέρα* and *μητέρα*. *v.* Βατταρισμοί, p. *ιβ'*

μί, prep., with.—Capp. at Mis. Mal., and also at Tsh.

μί το, whilst, Del.

μί, Capp. Sílli. *v.* Turk. mi

μι, used at Sílli, in text on p. 300, l. 29, instead of *μου*, in accordance with the Turkish vowel-harmony (§ 9)

[*μία, f., one.*]—In Capp. various forms of this are used for *once*, *φορά(ν* being omitted. Thus: *μνιά*, Del., *ἰμιά*, Del. Gh. Ar. Ul. Pot., *ἰμνιά*, Ar. Phl., *ἰμιάς*, Ul. From this comes such a use as *'s ἕνα μιάς, at once*, Pot. For Fer. Krinop. (p. 47) gives *ἔναγας* and *ἐναγάτης, once, once upon a time*, with which *cf. ἄλλαγας* (*s.v.* ἄλλος).—*τ' ἕνα τη μία, at a certain time*, Ph., where *μία* is used like *φορά*.—*μνιά*, Sílli

μίγγιρ, Sin., § 172

[*μιγνύω, I mix.*]—*Aor. subj.* 1 *sg. μίξου*, Mis.

μικριάνω, I decrease, Ax.—*Cf.* M. Gr. *μικραίνω*

[*μικρός, small.*]—Capp. *μικρό, pl. μικρά*, Gh. Ar. Ul. Ax. Phl. Síl. Decl. as subst. at Ar. (§ 144) and Síl. (§ 167).—*Neut. pl. μικρά*, Sílli

μικρούτσικο, small, Phl. Síl.

μίτσικο, adj., very small, Ul.

μυνδάρια, Ax., *μυνδέρε*, Ph. *v.* Turk. minder

μίνω, Ul. *v. ἐμβαίνω*

μιράτια, Ul. *v.* Turk. mürad

μισαφίρης, Capp. Sílli, *μισαφούρ*, Ph. *v.* Turk. müsafir

μιτίθ, pl. μιτίδια, cheek, Síl. Derived by Pharasop. (p. 120) from *ἡμισίδιον*. So, too, *μιτίτ', pl. μιτία* (Krinop. p. 55), Fer., and *μισεῖδι*, Sin. (Arkh. p. 254)

μισό, subst., the half, Síl. and Mal. At Pot. the plural in the phrase *ἀσκέρ τα μισά, half the soldiers*

μιτόρπο, a measure of capacity, Ul. *Cf.* at Sin., *μισότρο, τό· δοχεῖον οἴνου ἢ ὕδατος... ἡμισείας λίτρας ἤτοι τριῶν ὁκάδων* (Arkh. p. 254). This *μισότρο* seems to be for *μισόλ(ι)τρο*

μίτροπος, superintendent of church or school, Capp. at Ar. (decl. § 144), Fer. Ul. (decl. § 135), Mis. (decl. § 131). A form of *ἐπίτροπος*, § 99

μιτσίκο, adj., very small, youngest, Ph. Afs.

[*μνημονεύω, I remember.*]—*μονέβου*, Mal.

μνημόρι, tomb, Ph. given also by Kar. (Lag. p. 58). The connexion with

μνῆμα is further obscured in the Capp. forms: *μορμούρ*, Del., *μορμόρ* given for Síl. by Pharasop. (p. 121), for Fer. by Krinop. (p. 55), and as Capp. by Kar. *μερμόϊχ*, *pl.* *μερμόϊγια*, Gh.—*λημόρι*, Silli.—These forms all result from a contamination of *μνῆμα* with the Latin memor. *Cf.* Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 155, with ref. to Hatzidákis, *K. Z.* xxxiii, p. 123. *v.* §§ 372, 373

μνιάζω, Del., etc. *v.* *ὁμοιάζω*

μό, *prep.*, *with*, Ph. Tsh. Afs. Once at Ph. *μόde* in phrase *μόde díva; with whom?* in text on p. 542, l. 15

μό, *adv. only*, Ph.

μοαῖνι, Kis. *v.* Turk. mu'ayene

[*μοιράζω*, *I divide.*]—Capp. *aor.* 3 *pl.* *μοιράσαν* da, Mal. Elsewhere always middle; *aor.* 3 *pl.* *μοιράσταν*, Ar., *aor. subj.* *μοιραστῶ*, Mal. Ar.

[*μοναστήρι*, *monastery*, *church.*]—*μαναστήρ* (§ 65), Síl. (*Xen.* i, p. 431), Sin. (Arkh. p. 252).—*μαναστήρι*, Silli.—At Fer. Krinop. (p. 55) says *μαναστήρ* means the *molar teeth*, being a corruption of *μασσητήρι*

[*μοναχός*, *alone.*]—Capp. *μαναχό*, Del. Gh. Ar. Phl., *μανάχου*, Mal.—*μαναχό του*, Afs., *μαναχά τουνε*, Ph. Once at Ph. *μοναχός του*, but marked as non-dialectic both by the *σ* and the *-ός* ending.—*μαναχός*, *f.* *μαναχό* (§ 9), Silli

μονέβου, Mal. *v.* *μνημονεύω*

μόνο, *adv.*, *only*, Síl. Pot.

μόβελλα, *neut. pl.*, *furniture*, Silli. From Ital. *mobile*, no doubt a word recently imported from Constantinople, where the Greek is freely diluted with such loan-words. *v.* § 369, and G. Meyer's *Neugr. Stud.* iv, p. 53

μορμούρ, Del. *v.* *μνημόρι*

[*μοσχάρι*, *calf.*]—*μουσκάρι*, Ph. *Gen. pl.*, § 303

μότ, *conj.*, *whilst*, Phl.

μου, *possessive*, §§ 23, 313

μού, Ul., *κόρ μου σου;* Ph. *v.* Turk. mi

μού(ν, Ph. etc. *v.* *μή*

μούασα, Ph. *v.* *μουλώνω*

μούγια, Capp. *v.* *μυῖγα*

μοῦκα, *cheek*, Sin. (Arkh. p. 255), Síl. (Pharasop. p. 121), Fer. (Krinop. p. 55). M. Gr. *βοῦκα*, Latin bucca. *v.* G. Meyer, *Neugr. Stud.* iii, p. 16, and §§ 99, 372

μούτικους, *adj.*, *small*, Silli. *v.* § 20

μουλώνω, *I hide.*—Capp. *pres.* at Síl., trans. and intrans., and for Sin. Arkh. gives (p. 254) *μουλώνω· κρύπτομαι.* *Μουλώνου* trans. and *μουλοῦμι* intrans., Mis., *aor.* *μούλωσα*, Síl. Pot. —With λ dropped (§ 269) *pres.* *μουώνω*, *aor.* *μούασα*, and the 3 *sg.* *μούτσεν* da for *μούλτσεν* (§§ 253, 341), Ph.—Allied to this, and probably due to the influence of *χώνω*, is the form *μουχώνω*, *I bury*, *hide.* I record it at Síl. and the *aor.* 3 *sg.* *μούχωσέν* da at Síl. and Phl. For Ar. and Gh. Kar. (p. 112) gives *μουχώνω* as the local form of *μουλώνω*, and for Sin. Arkh. (p. 280) gives *χουμώνω καὶ μουχώνω· κρύπτω τι ἐντὸς τῆς γῆς.* A further development is shewn by forms with *π* for *μ* (§ 99). Thus for Fer. Krinop. (p. 60) gives *πουχώνω*, and from Del. I record *aor.* *πίχωσα*, unless these are compounds with *ἐπί*

μουνδάρι, Ph. The phr. *το μ. το πρόβατο*, *the dead sheep.* Probably the Turk. murdar, mundar, مردار, *dirty*, *unclean*, and so *carrion*

μουγαλδούζετε, *pres. ind.* 2 *pl.*, Del. *v.* Turk. mungalmaq

μουράδε, Ph., *μουράζα*, Afs. *v.* Turk. mürad

μουρμούκ, Gh., etc. *v.* *μύρμηξ*

Μουρμούτη, *proper name*, Ph.

μουρουδιά, Ph. *v.* *μυρωδιά*

μουσαδέ, Ul. *v.* Turk. musa'ade

μουσκάρι, Ph. *v.* *μοσχάρι*

μουσούγγι, *a measure of weight*, 100 *δράμια*, ¼ oke, Sin. (Arkh. p. 250) and *μüσũγγ'*, Fer. (Krinop. p. 55). *Cf.* *οὐγγία*

μοῦτλι, Mal. § 172

μούτσεν da, Ph. *v.* *μουλώνω*

μουτσούκο, *μουδζούκο*, *adj.*, *very small*, Ph.

Μουχαήρ 'Αρχάγγελο, *acc.*, *Michael the Archangel*, the name of a church (*i.e.* *Μιχαὴλ 'Αρχάγγελος*), Gh. For Ar. Val. (p. 25) gives *Μουχαήλ*, *Michael*

μουχαβέτ, Ul. *v.* Turk. muhabbet

μουχούρι, Ph. *v.* Turk. muhur

μουχτάβω (§ 333), *-ᾷς*, *I push*, *aor.* *μούχ(τ)σα*, Ph. So, too, Kar. (Lag. p. 58), with *aor. subj.* *μουχτήσω*.—Hatzidákis (*Einleitung*, p. 417) derives from *μουχτεύω*=*πυκτεύω*. For *π* and *μ*, *v.* § 99

μουχώνω, Síl. Phl. *v.* *μουλώνω*

μουώνω, Ph. *v.* *μουλώνω*

μöχũρ, Capp. *v.* Turk. muhur

[*μυαλό(ν*, *brains.*]—Capp. *μελό*, Ar. Ax. Mis., (Pharasop. p. 120) Síl. and (Krinop. p. 55) Fer. *μελός*, Sin. (Arkh. p. 253)

μύγους, Afs. *v.* *μύλος*

[*μυῖγα*, *fly.*]—Capp., *μούγια*, Fer. Mal.

μύλης, *sand*, Ar. (N.K.). Decl. § 161

μύλος, *mill.*—Capp. *passim.* With reff. to decl., Del. (§ 118), Ar. (§ 142), Ax. Phl. (§ 125), Síl. (§ 123), An. Pot. (§ 120), *μύλους* (§ 133), Mis., *μύλο* (§ 134),

Ul., *μύλου* (§ 128), Mal.—*Acc.* *το μύο*, Ph., *nom.* *μύγους*, Afs. As a neut. *μύου*, *pl.* *μύα*, Kis., and so sometimes at Afs., *e.g.* *ἔgουσινι το μύου* (p. 570, l. 10) *the mill started working*. For λ, *v.* § 269

μύο, *μύου*, Ph. Afs.· *v.* *μύλος*

[*μυρίζω*, *I smell*, (*intrans.*).]—Capp. *aor.* 3 *sg.*, *μύρισε*, *μύρσεν*, Ax.—*Pres.* 3 *sg.* *μυρᾷ*, Kis.

μυριολογήσκι, 3 *sg. aor.* as from a middle form of *μυρολογῶ*, *I lament*, with the popular etymology from *μυρίοι*, for which *v.* *μυριολόγια*, Síll

μυριολόγια, *n. pl.*, *laments*, Síll. The form is produced from *μυρολόγι* by a popular etymology from *μυρίοι* as if it meant *countless words*

[*μύρμηξ*, *ant.*]—The forms, from Capp. and Ph., are from a dim. form *μηρμήκι*, whilst M. Gr. has a dim. form *μηρμῆγκι*. Thus *μουρμούκι*, Sin. (Arkh. p. 255), *μουρμούκ*, Gh. and (Krinop. p. 55) Fer., *μουρμούδ*, *pl.* *μουρμούδια*, Mis.—*μερμήδι*, Ph.

[*μυρωδιά*, *scent.*]—*μουρουδία*, Ph.

[*μύτη*, *nose.*]—*μύτα*, *ὄη μύτα*, *at the top* (*of a tree*), Del. *μύδα*, Phl.—*το μύτι*, Ph.

μüχῦρ, Mis. *v.* Turk. muhur

μῶ, Capp. *v.* *ἐμβαίνω*

ν

νά, *conj.*—Besides its ordinary uses *νά* (*να*) in Capp. is used before the subj. to express the future. This use is found also at Ph., Afs. and Kis. At Del. *νε πέμ*, *we will go*, etc. At Ul. *νά το* becomes sometimes *νά ο*, *νό* or *νο*, and at Ph. *νά τα* often becomes *τά* or *dά*. The same at Tsh. Also at Ph. before a vowel *ναν* is used, and even *νά τα* becomes *νάν da*.—At Síll as in M. Greek (§ 24)

νά, *interj.*, *behold!* Fer. and Ph. *Νά da την gόρη μου*, *behold my daughter*, Ph.

ναβλή, Síll. *v.* *αὐλή*

νάghəla, Phl. *v.* Turk. aghəl

νάζ, Síll, for *νά σου*

νάζ, *νάs*, *conj.*, Síll. Used with the subj. meaning for 3 pers., *let him*, like *ἄs*. Used also with 2 pers. to express *will*.

ναίκα, Capp. Ph. *v.* *γυναίκα*

ναικόπουλο, *woman*, Ax.

νάκρα, Capp. *v.* *ἄκρα*

νάč; *why?* Mal., and Síll, where *νάči* also occurs

ναμάs, Phl. *v.* Turk. namaz

νάμος, Ph. *v.* *ἄμμος*

νανούδι, *cradle.*—Capp. *νανούδ*, Del. and (Pharasop. p. 121) Síl., *νανούτ'* (Krinop. p. 56), Fer., *ναννούδι*, Sin. (Arkh. p. 255), *νανούρ*, Ar. (Val. p. 19).—*νανούδι* and *νούδι* (§ 282), Ph.

νανοῦμαι, *I ponder*, *aor.* *νανόστα* (§ 362), *aor. subj.* *να νονοστῶ* (§ 254), Ph.—For Sin. Arkh. (p. 222) gives *ἀνανοῦμαι· διανοοῦμαι*, *σκέπτομαι*. Otherwise the word is recorded from Ph. only. It is for *ἀνανοοῦμαι*, which is given by Koraïs (Ἄτ. IV, p. 12) with the derivation from *ἀνανοῦς*, a word used in the proverbial phrase, *ἔχει νοῦν καὶ ἀνανοῦν*

νάρ, Ax. *v.* Turk. yular

[*νάρθηξ*, *narthex.*]—*ἄρτηκα* and *νάρτηκα* (§ 98), Síl. (Pharasop. p. 114). *ἄρτηκα*, Fer. (Krinop. p. 42)

νάσω, Ph. *v.* *λάμνω*

νάφčει, Síll. *v.* *ἄφτω*

νάχαλα; or *νάχαλ*; *how?* Síll

νε, Del. *v.* *νά*

νεβλή, Capp. *v.* *αὐλή*

νεβολίζομαι, *I vomit*, *aor.* 3 *sg.* *νεβολίστη*, Ph.—Recorded in Capp. also: for Sin. Arkh. (p. 222) gives *ἀναγουλιάζω· ναυτιῶ*, *τὸ ἀλλαχοῦ ἀναβολίζομαι*, for Síl. Vasil. gives *ἀναγολιάζομαι* (*Xen.* I, p. 191) and for Fer. Krinop. (p. 42) *ἀναβολίζουμαι*, *ἀναγουλίζουμαι*. *Cf.* *βουλιάζω*

νεκροῦμαι, Ph. *v.* *ἀνακρούζομαι*

νελικιά, *νελičά*, *cart-pole*, Mis. (N.K.). For *κ* and *č*, § 78

νεμαčικός, Ar. *v.* *πνευματικός*

νέγgοζμα and *νέγgοζμο(ν*, *walking*, Ph. *Neut. subst.* formed from *νεγgώθω*, *q.v.*

νεγgώθω, *I walk about.* This compound of *κλώθω* (*q.v.*) takes the place of the simple verb at Ph. and Tsh. *Impf.* § 335, *aor.* *νέγgωσα*, Ph., *νέγgουσα*, Tsh.

νερό, *water.*—Capp., Del. Phl. Síl., *λερό*, Gh. Ar. Ul. Sem. Ax. Mis. and given by Krinop. (p. 54) for Fer.—*νιαρό*, Síll. The λ is due to the series of words given by Arkh. (p. 249): *λέμι*, Sin., *λεμνό*, Bagdaonia, *moisture*, and *λενῶ* = *βρέχω*. For *λενῶ* at Nikopolis, etc., *v.* Kar. (Lag. p. 55)

νηκčά, Ar. *v.* *ἐκκλησία*

[*νῆμα*, *thread.*]—*Pl.* *νήματα*, Phl.

[*νηστικός*, *fasting.*]—*νηčτκό*, Ax.—*Pl.* *νηστικά*, Ph.—*νηčκός*, Síll

νιαρό, Síll. *v.* *νερό*

νίβεται, Phl., etc. *v.* *νίφτω*

νίγιτι, Mal., etc. *v.* *γίνομαι*

νιέχτα, Ph. *v.* *νύχτα*

[*Νικόλαος*, *Nicholas.*]—*Νικόας* (§ 269), Ph.

νιμά, Ph., used in voc. *ὤ νιμά*, *mother!* The word seems to be a mixture of *μά* (*v.* *μάνα*) and the Turkish nine, *mother*

νινέ, Pot. *v.* Turk. nine
νίγες, Ul., *νιγιές*, Phl. *v.* *οὐγγία*
νισάνə, Ul., etc. *v.* Turk. nišan
νίσκομαι, Capp. *v.* *γίνομαι*
νισ̌τᾰ́, Ax., etc. *v.* *ἑστία*
[*νίφτω* (*νίπτω*), *I wash.*]—Capp. *aor. subj.* 2 *sg.* *νίψ*, Mal., as from an *indic.* *ἔνιψα*, *pass. pres.* 3 *sg.* *νίβεται*, Phl., 1 *pl.* *νίβουμεστε*, Ax., *impf.* *νίβοδονμαι*, Ax., *aor.* *νίφτα*, Sem. Ax., *impv.* Ax., § 243.—*Pass. pres.* *νίφτομαι*, *aor.* *νίφτα* (§ 362), Ph.
νιχέρ, Ar. Gh. *v.* *λιθάρι*
νοίghə, Ph. *v.* *ἀνοίζω*
νοίζω, *νοίκτα*, Ph. *v.* *ἀνοίζω*
νόμας, Ph. *v.* *δίνω*
[*νομάτης*, *person*, *man.*]—In Capp. *pl.* *νομάτε*, Gh. and (Krinop. p. 56) Fer., *νομάτ'*, Sin. (Arkh. p. 255), Síl. (Pharasop. p. 121). But *χερίφος* is commoner in Capp.—Very common at Ph., etc. *Sg.* *νομάτ(s* (§§ 250, 251), *pl.* *νομάτοι*. Decl. §§ 296, 303.—*Pl.* *νομάčιρι*, Silli
νόμος, *law*, Capp., Fer. Ar.
νονοστῶ, Ph. *v.* *νανοῦμαι*
νοξάνι, Silli. *v.* Turk. noqsan
νοβάτι, Ph. *v.* Turk. nöbet
νούδι, Ph. *v.* *νανούδι*
[*νοῦς*, *mind.*]—Capp., *nom.* *του νοῦ μ*, *νοῦ s*, etc., Mal., *acc.* *το νοῦ τ*, Phl.—*Acc.* *νοῦ*, Ph.—*νοῦς*, Silli
νούτλακα, Del. *v.* Turk. mutlaqan
νδάϊγιᾰ, Ph. *v.* *δάϊ*
νδζάλ τα, Ph. *v.* *δζάλτσα*
νύϑι, Ph. *v.* *νύχι*
[*νύφη* (*νύμφη*), *bride.*]—The Capp. type is *νύφ*, *pl.* *νυφάδες*, Del. Pot. Phl., *νυφάδις*, Mal. Forms of the pl. varying with the treatment of *δ* (§§ 86—96) are: *νυφάρες*, Ar., *νυφάες*, Ax. Decl. §§ 155, 166, and with possess. § 179.—*νύφη*, Ph.
νυφίτσα, *marten*, Del. For Sin. Arkh. (p. 256) gives *νυφίτζα· ἡ ἰκτίς*
[*νύχι*, *nail.*]—Capp. *νύχ*, *pl.* *νύγιᾰ*, Mis. At Ar. *νύχια* is used metaphorically for *money* (Val. p. 19).—*νύϑι*, Ph.
νύχτα, *night.* So in Capp.—*νιέχτα*, Ph., § 256.—*νύχτα*, Silli
νῦ́, *m. acc. sg.*, and *νῦ̂α*, *neut. pl.*, *some*, Silli
νϋγού νϋγού, *little by little*, Silli. *Cf.* *νῦ́*. Also *νῦ́γου*
νϋγιᾰ́, Del. *v.* *οὐγγία*
νῶρα· τῶρα, *now*, Fer. (Krinop. p. 57), § 98. *v.* *ὥρα*
νώρτσεν da, Ph. *v.* *γνωρίζω*

ξ

ξά(γ)ω, Ph. *v.* *αὐξάνω*
ξαστρία, *ἡ*, *starlight*, Ph., given by Grégoire, *B.C.H.* xxxiii, p. 151. *v.* § 258. So also *ξαστεριά*, Sin. (Arkh. p. 256)
ξέβα, Capp. *v.* *βγαίνω*
ξεβαίννου, *ξέφκα*, Silli. *v.* *βγαίνω*
ξέβρω, Capp. *v.* *ξεύρω*
ξεγδείρανε, Ph. *v.* *γδέρνω*
ξειάγω, *I fall*, Ph., etc. This pres. is indicated by Kar.'s form *ξιλάω*, *impf.* *ξιλάγκα* (Lag. p. 59). I record *aor.* *ξείλσα*, *ξείλτσα*, and from Kis. 3 *sg.* *ξείλσινι*, 3 *pl.* *ξείλσαν*. Grégoire (*B.C.H.* xxxiii, p. 149) refers to Byz. *ἐ)ξειλέω*, *-ῶ*, *échapper*, hence my spelling
ξειλ(τ)σα, Ph. Kis. *v.* *ξειάγω*
Ξενίτι, a place-name, Kis.
[*ξεπετῶ*, *I fly off.*]—Capp. *pres.* 3 *sg.* *ξεπετᾷ*, Ax.
ξεράδε, *neut. pl.*, *dry provisions*, Ph.
[*ξερός*, *ξηρός*, *dry.*]—*ξερό*, Ph.
ξερώνω, *I dry.*—Capp. *pres.* Ar. (Val. p. 19).—*Aor. subj.* 3 *sg.* *ξερώσῃ*, Ph.
ξεσπάνομαι, *aor.* *ξεσπάστα· ἐξαφνίζομαι*, *τρομάζω*, *ξιππάζομαι*, given for Sin. by Arkh. (p. 256). At Ax. *pres.* 3 *sg.* *σπάνεται*, *aor.* 3 *pl.* *σπάϑταν(ε*. The derivation is from *ἐκσπάνω*, *ἐκσπῶ*
ξέδεν da, *ξεδυε* da, Ph. *v.* *ξεχύνω*
ξεύρω, *I know.*—Capp. *pres.* *ξέβρω*, Del. Fer. Phl. Síl. Pot., *impf.* *ξέβριδκα* (§ 208), Phl.—*ξέρου*, Silli.—For *ξεύρω ἐγώ* at Sin. the forms *ξέργω* and *ψέργω* are used (Arkh. p. 256)
[*ξεχύνω*, *I pour out.*]—*Aor.* 3 *sg.* *ξέδεν* da (§ 282) and *ξεδύε* da (§ 342), Ph.
ξημερέβει, *it dawns*, Ph. The pres. is not recorded, but is pointed to by *impf.* *ξημερέφκε* (§ 339), *aor.* *ξημέρεψε* or *ξημερέψε*. At Afs. *aor.* *ξημέριψιν*.—M. Gr. *ξημερώνει*
ξήσῃ, Ph. *v.* *αὐξάνω*
ξομώνω, *I fill again*, Phl.
ξοπίσου, *adv.*, *back again*, Ph. Afs.
[*ξύλο*, *wood.*]—Capp. *ξύλο*, *pl.* *ξύλα*, Gh. Phl., *ξύλου*, Mal. Mis.—*ξύο*, *pl.* *ξύα*, Ph., etc., § 269.—*ξύλου*, *pl.* *ξύλα*, Silli
ξυμνό, *naked*, Ph. This has the same relation to *ξυμνοῦμαι* that M. Gr. *γδυμνός* for *γυμνός* has to *γδύνομαι*. As *γδυμένος* has changed *γυμνός* to *γδυμνός*, so *ξυμνώνω*, *ξυμνοῦμαι* has changed it, or *γδυμνός*, to *ξυμνό*
ξυμνώνω, *I strip naked*, transit., *aor.* *ξύμνωσα*, *impv.* § 350, *pass. pres.* *ξυμνοῦμαι*, *aor.* § 362, Ph. For formation of *pres. v.* § 322. *Cf.* also *γδύνω*
ξυναγωγή, *drain*, Afs. This remarkable form occurs once in a text on p. 576, l. 10
ξύο, Ph. *v.* *ξύλο*
[*ξυπνῶ*, *I awake.*]—Capp. *pres.* *ξυπνῶ*,

aor. ξύπνησα, Phl., ξυπσα, Síl.—ξυπνῶ (§ 12), Síll

[ξυράφι, ξουράφι, *razor.*]—*Pl.* ξουράφια, Phl. ξουράφια, Del. The verb ξουραφίζω at Ax.

[ξυρίζω, *I shave.*]—Capp. *pres.* ξουρίζω, Ax. Phl., *pass. pres.* ξουρούζουμαι, Phl.—*Aor.* 3 *sg.* ξούρσεν da, Ph.—*Pass.* ξουρίζουμου, *impf.* § 41, Síll

[ξύστρο(ν, *scraper.*]—Capp., ξύστρο, Del. Ar. Gh.

ξ

ξινίσκουμου, Síll. *v.* αὐξάνω

ξινίσκω, Del. *v.* σκίζω

ξουράφια, Del. *v.* ξυράφι

ξύλο, Capp., etc. *v.* ξύλο

ξυπνῶ, Capp. Síll. *v.* ξυπνῶ

o

ὅ, Ul. *v.* Turk. o

ὁ, ἡ, τό, *the.* For Capp. *v.* §§ 102, 106, 107, for Ph. § 285, for Síll § 16

o in ἄς ο τρανήσω, Phl., in text on p. 422, l. 6. *v.* the pronominal object το and § 103

ὅαδαρ, Ul. *v.* Turk. o and qadar

ὀβάχ, Ar. *v.* Turk. qavaq

ὀβγό, ὀβό, Capp. *v.* ᾠόν

ὀβδούρσεν, Ul. *v.* Turk. oghdurmaq

ὀγιάνσε, Ul. *v.* Turk. oyanmaq

ὀγλάν, Ul. *v.* Turk. oghlan

ὀγλού, Afs. *v.* Turk. oghl

ὀγώ, ὀγώνα, *I.* Capp. *v.* ἐγώ and § 174

οἰκ, Ph. *v.* ποιῶ

ὅϊλος, Ph. *v.* ἥλιος

ὅϊμα, Capp. Síll. *v.* αἷμα

ὅϊμισο, Phl. *v.* ἥμισυς

ὁΐτσαν, Ul. *v.* Turk. oïmaq

ὅκ, Ar. *v.* Turk. oq

[ὁκνηρός, *idle.*]—ὁκνός, Sin. (Arkh. p. 257). —ὁκνιέρ or κνιέρ, Ph. §§ 250, 251 and decl. § 297

ὅδι, Síll. *v.* ὅτι

ὅδιχαλο, *how* (in indirect question), Del. It is for ὅτι χαλο; *v.* τίχαλο

ὁϳάχι, ὁϳάghə, Ph., ὁϳάqə, Síll. *v.* Turk. ojaq

ὁλά, ὁλάν, *interj., Hallo!* Ph.

ὁλάτσε(ν, 3 *sg. aor., he climbed up, jumped up upon,* Ph. This is a Greek aor. formed from the Turkish equivalent to the Turki verb örlamaq, *to climb* (*v.* H. Whitaker, *Eastern Turki*, part II, p. 9). The Turkish past tense appears in ὅλλαδι, Ph.

[ὀλίγος, *few.*]—Capp. always λί(γ)ο, *pl.* λί(γ)α, and *adv.* λί(γ)ο. λίγου, Mal. In use everywhere. Derived subst. are λιγόδικο, Gh. Síl. and λίδκο, Ar.—λιέγο, *pl.* λιέγα (§ 256), is common at Ph., where λία is also used and *sg.* λαΐκο, λεΐκο, *pl.* λεΐκα, the sg. form being always used for the adv.—*v.* λίεψεν da and λιεγώνω

ὀλιμεριός, *midday,* Ax.

ὅλιος, Capp. *v.* ἥλιος

ὅλκος, Capp. *v.* ἕλκος

ὅλλαδι, Ph. *v.* ὁλάτσε(ν

ὅλμος, *mortar* for pounding grain, Del. (decl. § 118), Ar. (decl. § 140) and given (with alternative ἡ ὅλιμη) for Sin. by Arkh. (p. 257), who says that the grain is often first boiled slightly and then pounded soft and used for pilaf, being called πληγοῦρι, which is the Turkish bulghur, بلغور. ὅλμο, Fer. (Krinop. p. 57)

[ὅλος, *all.*]—Capp. οὔλο, *pl.* οὔλα. With prosthetic γ, γούλο, Del. Gh., or β, βούλα, Síl. Mal. At Ul. *gen. pl.* οὔλανος or οὔλανους.—οὔλους, Síll.—οὔλος for ὅλος is common in M. Greek

ὀλταλόχ, Gh. *v.* Turk. ortaləq

ὁμαδά, *oath,* Ax.—ἀμασία, Ph., μασία, Afs. These all come from a form ὁμοσία

[ὁμνύω, *I swear.*]—Arkh. (p. 257) gives ὁμάζω· ὁμνύω with *aor.* ὤμασα, and I record ὤμασα, and *subj.* 3 *sg.* να ὁμάš, Gh. The *pres.* ὁμάζω is a new formation from the *aor.* ὤμασα, § 192

[ὁμοιάζω, *I resemble.*]—Capp. *pres.* 1 *sg.* μνιάζω, 3 *sg.* μνιέš (§ 66), Del.—*Pres.* 3 *pl.* μνιάζουσι, *impf.* 3 *pl.* ἔμνιαζναδι (§ 37), Síll

ὁμουδούς, Ax. *v.* Turk. qomšu

ὁμβρό, Capp. Afs. *v.* ἐμπρός

[ὁμφαλός, *navel.*]—Capp., νεφαλός (decl. § 144), Ar. (N.K.) and for Sin. Arkh. (p. 255) gives νοφαλός or ναφαλός, *v.* § 98.—ἀφός, *pl.*?, Ph. For λ, § 269. —νιφαλός, Síll, where Arkh. gives νεφάλ.—The M. Gr. ναφάλι is not recorded

ὅ(ν, *when, whilst,* Gh. Ul. With assimilation to π, ὅμ πᾶς, Ul.

ὅν, Ul. *v.* Turk. o

ὀνικιλέροι, Afs. *v.* Turk. on iki

ὄνομα, *name, pl.* ὀνόματα. Capp. Ph. Síll

ὅνδε(ν, *conj., when, whilst,* Ar.

[ὀξείδιον, *vinegar.*]—Capp. ὀξείθ, *gen.* ὀξειδιοῦ, Phl., ὀξείρ (§ 88), Ar., ὀξεῖτ', Fer. (Krinop. p. 57). The M. Gr. form is ξείδι

ὄξορτα, *adv., straight,* Phl. From ἐξ, ὀρθός

ὄξυνος, *sour.*—Capp., given for Sin. by Arkh. (p. 257); ὄξινο and ὀξινίζω, Fer. (Krinop. p. 57), ὄξυνο γάλα yiaourti, Ar.

ὄξω, *outside,* Capp.—But at Mis. Ph. (§ 249) and Síll, ὄξου

ὀπ, prep., = *ἀπό*, Síllі. For use in comparison, § 21

ὅπ, conj. followed by impf., *whilst*, Ul. Before *β*, *ὀφ* in *ὅφ βghénĭdgav*

[*ὀπίσω, behind.*]—Capp. *ὀ)πίσου, passim*, but *ὀπίσω*, Del.—*ὀπίσου, ὀbίσου*, Ph., *πίσου*, Tsh.—*πίσου*, Síllі

ὅποιος, whoever, Phl. Síl.

ὅπου, ὀπού, where, or as indef. or rel. pron. *he who*, Capp. and Ph. At Ul. *ὀπούγγι, ὀπούχ*. *Ὅπ ἄρσεν, so that he pulled*, Ax., text on p. 396, l. 6 seems to be for *ὀπού τάβρησεν*. *v.* *τραβῶ*

ὀqά, passim. *v.* Turk. oqa

ὄραμα, dream, pl. ὀράματα (§ 19), Síllі.—In Capp. *ὄρωμα*, Fer. (Alekt. p. 500), *ὄραμα*, Ar. (Val. p. 20) and *ὄρμα*, Sin. (Arkh. p. 258). *v.* § 400

ὀράνι, Ph. *v.* Turk. virane

ὄργο, Capp. Ph. *v.* *ἔργον*

ὀρεῖ, Mis. *v.* *ἠμπορῶ*

[*ὀρθός, straight.*]—In Capp. at Phl., where *ὀρτό* is used for the "right" side of a mirror (text on p. 434, l. 5), and the *pl. ὀρτά* as an adv. Also Sin. (Arkh. p. 257).—*ὀρτούčικα, adv., straight*, Mal., is a dimin. form

[*ὀρθῶ, ὀρθώνω, I lift up straight.*]—Capp. *aor. ὄρτωσα*, Ax.

[*ὀρίζω, I limit, order.*]—Thus in Capp. *ὀρίš, he orders*, Mal. Generally *impv.* in the usual M. Gr. use, *please, be so good*; thus *ὀρίσετε*, Ax., *ὄρισε*, Ph., *ὄρσι*, Síllі

ὀρμάν(ι, Síl. Ph. *v.* Turk. orman

ὀρνίθι, fowl.—Capp. *ὀρνίθ, pl. -θια*, and variants according to the treatment of *θ* (§§ 86—96): *ὀρνίχ, pl. ὀρνί(γι)α*, Ar. (§ 110), Ul. Ax. (§ 112), *ὀρνίτ, pl. ὀρνίγια* (§ 112), Fer.—*ρνίθι, pl. -θε*, Ph. *Pl. ρνίθα*, Tsh.—*ὄρνισα*, Síllі

ὀρταλόχ, Phl. Ax. *v.* Turk. ortaləq

ὀρταν̓já, Capp. *v.* Turk. ortanja

ὀρτό, Phl., *ὀρτούčικα*, Mal. *v.* *ὀρθός*

ὀρτούλ, Ph. *v.* Turk. örtmek

ὄρτωσα, Ax. *v.* *ὀρθῶ*

[*ὀρύσσω, I dig.*]—Used at Mal. with a *pres. ρύγου*, 3 *sg. ρúkh* (§ 80), newly formed from the aorist (§ 192). *Aor. ἔρυξα, subj.* 3 *pl. να ρύξνι*. *Ὀρύγω* is a Byzantine form found in Theophanes. *Cf.* Psaltes, *Gram. d. Byz. Chroniken*, p. 244

[*ὀρφανός, orphan.*]—As *adj. ὀρφανό*, Ax. and Ph.

ὀσάντσα, Ph. *v.* Turk. osanmaq

ὅσιος, holy person, Fer. Ar. Decl. § 142

[*ὅσος, as many, as much as.*]—*Pl. ὅσα*, Gh. Ar. *Neut. ὅσο* as conj. *as long as*, Gh. Síl. *ὅσοῠ gαι, ὅσοῠ gι, as soon as*, Del.

[*ὅστις, whoever.*]—Capp., *ὅτις, whoever*, Ax. Ul., *ὅčις*, Del., *ὅτι, whatever*, Ul. Ax. Mal. Phl., *ὅči*, Del. *Gen. ὅστινος*, Phl.—*ὅτις, whoever*, Ph., *ὅτι, whatever*, Afs., *gen. pl. ὀντονοῦς*, § 303

[*ὀστοῦν, bone.*]—Capp., Arkh. (p. 268) gives for Sin. the dimin. *στουδι*, and Val. (p. 21) for Ar. the pl. *στσιᾶτα* (pronounce *σčιάτα*), § 114.—*στό* (§ 260), *pl. στέ* (probably an error for *στᾶ*, § 260), Ph. and *στό, pl. στέα*, Tsh. Kis. Afs. That these forms, *στό, σčιάτα*, go back to *ὀστέον*, not to *ὀστοῦν*, has been shewn by Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 63

ὅταν, conj., when, Pot.

[*ὅτι, that*, introducing reported speech.] At Síllі *ὅči* (§ 12). *v.* *dι*

ὅτια, when, Ul.

ὅτιαdακ, Ul. *v.* Turk. dek

ὅτις, ὅτι, Capp. Ph. *v.* *ὅστις*

ὅτλαγα, conj., when. In Capp. once at Phl., text on p. 436, l. 21, but very common at Ul., where *ὅτλαγα, ὅτλαα* and *ὅτλα* are used

ὀdάs, Capp. Ph. Síllі. *v.* Turk. oda

ὅdε, then, Mis. Probably for *τότε* with first *τ* dropped by dissimilation, § 103

ὅdes, whilst, Ph.

ὅdιvgι, when, Phl.

οὐγγία, or *ἐγγία*, a measure of weight, 200 *δράμια*, ½ oke, Sin. (Arkh. p. 258). *Pl. ἰvgες*, Phl. The other forms all have the prefixed *ν* (§ 98): *νϋvgιά*, Del., *pl. νιvgιές*, Phl., *νίvgες*, Ul., *νυγγιά*, Síl. (Pharasop. p. 122), *νουγγιά*, Fer. (Krinop. p. 57), *νουγκιά*, Ar. (Val. p. 19). Latin uncia, *v.* G. Meyer, *Neugr. Stud.* III, p. 50, and § 372

οὐγιάνdαρσα, Ul. *v.* Turk. oyanmaq

οὐγιουγιούρ, Phl. *v.* Turk. uyumaq

οὔγισε, Ul. *v.* Turk. učmaq

οὐζάνσε, Ul. *v.* Turk. uzanmaq

οὐζάq, Ul. *v.* Turk. uzaq

οὔζbαδə, Ul. *v.* Turk. yüz = *hundred*

οὔϊσεν, Phl. *v.* Turk. učmaq

οὔča, Capp. *v.* *ἀβούča*

οὐčούρdουζεν, Ar. *v.* Turk. učmaq

οὐčτουρούεις, Ar. *v.* Turk. učmaq

οὐλάϊσε, Ul. *v.* Turk. ulašmaq

οὐλίζει, it flames up, aor. οὔλτσε, Ph. Kar. (Lag. p. 47) gives *βουλίζει, aor. βοῦλσε*. Whatever relation these words may have to *βροῦλα* = *φλόξ* and *βρουλίζω* = *φλέγομαι* at Trebizond (Σύλλ. XVIII, p. 146), the form *λοῦλα* = *φλόξ* given by Arkh. (p. 250) for Sin. and Bagdaonia makes it plain that the Ph. *οὐλίζει, βουλίζει* are for †*λουλίζει* with the *λ* lost or changed to *β* (§§ 268, 273)

οὔλο, Capp., etc. *v.* *ὅλος*

οὔμα, yes, Ph.

οὐνδαι, Phl. Enclitic 3 *pl. pres.* of *εἶμαι*. *v.* § 248

Οὔγαπανε, Un Kapan, the name of the part of Constantinople at the Stambul end of the inner bridge over the Golden Horn, Phl.

[*οὐρά, tail.*]—*βράδι, pl. βράδε*, Ph., which seems to be from a dim. †*οὐράδιον*. This with the *τ* of the article gives *τουράδι*, given for Sin. by Arkh. (p. 271), *tail or locks of hair*. He gives *βαράδι* for Ph. *Τράτσα, tail*, Mis., given by Kar. (Lag. p. 65), seems to be for *τ(ου)ράδ(ι)τσα*. *Τουράδιν* is also Pontic; *v.* Ι. Γ. *Βαλαβάνης, Ζῶντα Μνημεῖα τῆς ἀνὰ Πόντον ἰδιωτικῆς*, p. 10

[*οὐρανός, heaven, sky.*]—*Acc. sg. οὐρανόν*, Síl., but there is also in Capp. a proparoxyton form *οὔρανος* (but Krinop. gives, p. 49, *῾ρανο*), Fer., *οὔρανο*, Ar. § 73. For decl., § 144.—*Acc. οὐρανό*, Afs.

οὐρκτιέσε, Ph. *v.* Turk. örkmek

οὐσάν(τ)σα, Phl. Ph. *v.* Turk. osanmaq

οὔσε, Del. Ul. *v.* Turk. učmaq

οὐσταδιοῦ, Del. *v.* Turk. usta

οὐσqούρ, Phl. *v.* Turk. učqur

οὐτιέγω, Ph. *v.* Turk. tutmaq

ὄφ, an exclamation, Síl. Used as a proper name, with *gen.* *Ὀφιοῦ*, Ul.

ὄφ, Ul. *v.* *ὄπ*.

[*ὀφθαλμός, eye.*]—Survives at Ph., etc. in the diminutive form *φτάλμι, pl. -με* (*pl.* at Tsh. Kis. Afs. *-μα*)

ὀφτωχό, Pot. *v.* *φτωχός*

ὀχτώ, eight, Capp. Ph. Tsh. (§ 307), Silli

ö

ὄλčῦ, ölčüǰŭs, Del. *v.* Turk. ölčü

ὀλdüρdίσουν, Del. *v.* Turk. ölmek

ὄμbρί, Silli. *v.* Turk. ʾömr

ὄμüρῦ τ, Ul. *v.* Turk. ʾömr

ὀρενdίζω, Tsh. *v.* Turk. öirenmek

π

παaίνσα, Ul. *v.* Turk. bayəlmaq

παaίνω, Ph., etc. *v.* *πηγαίνω*

πάασα, Capp. Ph. *v.* *πάγασα*

παγαίνω, Pot., Ph., etc. *v.* *πηγαίνω*

παγάνι, ravine or water-course in the mountains, Ph. (Lag. p. 59.) Given as Latin by Grégoire, *B. C. H.* xxxiii, p. 157. It has clearly no connexion with the words of Slav origin meaning *hunting*, etc., quoted by G. Meyer, *Neugr. Stud.* ii, p. 49, *s.v.* *παγανία*

πά(γ)ασα, aor., I took, carried off. This is used in Capp. and Ph. instead of the transit. use of *πηγαίνω*. It is formed on the model of *ἔμασα*. As *μαίνω* (=*ἐμβαίνω*), *I go in*, has *μάζω*, *aor.* *ἔμασα* or *σέμασα*, *I put in*, so *παγαίνω, I go, go away*, has made for itself an *aor.* *πάγασα* with the corresponding causal sense *I took, took away*. The *pres.*, which would presumably be *παγάζω*, is not recorded, but *πάϊ̈ǧε*, Ul. is the *impf.*, as from *πάζω*, for *παγάζω*, the *ζ* being dropped by dissimulation with the *δ* of the ending. *v.* § 201. The recorded forms are: 3 *sg.* *πάασε, subj.* 1 *sg.* *πάσω*, 3 *sg.* *παάš, impv.* *πάς, πάας με, πάαζ με*, Ul., *subj.* 1 *pl.* *παγάσουμ*, Pot. *πήασα*, Mis. Síl. and *πέ(γ)ασα*, Síl. recall *πηγαίνω* and *πεγαίνω*.—At Ph. the *impf.* *παγάγκα* or *βάγκα* suggests a *pres.* *παγάγω* (§ 337), *aor.* *πά(γ)ασα, πάσα*, Ph. 3 *sg.* *πάγασινι, πάασιν* da, *πάσι, πήγασιν* da, Afs. *Aor. subj.* *παγάσω, πάσω*, 2 *sg.* *παγάς*, 3 *sg.* *πάσῃ*, 2 *pl.* *παάζετε, impv.* *πάγας, πάς, πάαζ μες* (§ 345), Ph.

παγίνσα, Síl. *v.* Turk. bayəlmaq

παγκλάβι καὶ μπαγκλάβι (*ὕβρις*). So Arkh. (p. 259) for Sin., adding the derivation from the Latin manuclavium. M. Greek. *μαγκλάβι*. For *μ* and *π* or *b*, *v.* § 99. *v.* G. Meyer, *Neugr. Stud.* iii, p. 40, and § 372

πάγος, ice, Ar. Fer. At Síl. *παγούρ* (Pharasop. p. 122); for *ρ*, § 95. At Sin. (Arkh. p. 258) both forms

παγριά, Ax. *v.* *πάχρι*

[*παγώνω, I freeze.*]—From this *pluperf.* 3 *pl.* *πάγωσαν ἤτονε, they had grown cold*, Síl.

παghέρσα, Pot. Afs. *v.* Turk. baghərmaq

[*παθαίνω, I suffer.*]—*Pres.* 1 *pl.* *παθέγομε*, Ph.

πάϊ̈, Ph. *v.* Turk. paï

παι(γ)ί, Capp. *v.* *παιδί*

παιδί, boy.– Capp. The word is affected by the treatment of *δ* (§§ 86—96). *παιδί*, Del. Mal. Phl. Síl. Pot., *παιρί*, Ar. Gh. and once by exception at Phl. (§ 95), *παιdί, gen.* *παιγιοῦ*, Fer., *παι(γ)ί*, Ul. Ax., *pl.* *παι(γ)ά* Ul.—*παιρί* (§§ 11, 16), Silli.—Not used at Ph.

παίζω, I play.—Capp. *pres.* Fer. Pot., *παίζου*, Mis. Mal., § 198. *Impf.* (§ 201), *παϊ̈σκα*, Phl., *παϊ̈σga*, Ul., *ἔπαιζα*, Gh. point to the same *pres.*, but at Del. *pres.* *παίχνω.—Pres.* *παίζου, impf.* *παίσκα* (§ 334), Tsh., *aor.* *ἔπαιξα*, Ph.

παϊ̈σκα, Phl., etc. *v.* *παίζω*

παίνω, Capp. *v.* *πηγαίνω*

παιρί, Ar. Gh. Silli. *v.* *παιδί*

[*παίρνω, I take.*]—Capp. *pres.* *παίρω*, Del. Ul. Síl. Ax. Phl., *παίρου*, Mis.

Mal. *Aor.* πήρα everywhere except Ul., where ἐπήρα, ἔπηρα and ἔπερα are used (§ 222); ἐπήρα also at Del. *Subj.* always πάρω. *Impv.* ἔπαρ, Del. Ul. Ax. Mis. Mal. Phl. Pot., μά, Mis. Ar.—παίρω, less often παίρνω, *aor.* πήρα, once πήρανέν δα, *subj.* πάρω (§ 343), *impv.* ἔπαρ, ἔβαρ, Ph., *impv.* ἄπαρ, Afs., *impf.* bήρκα, Kis.—*Pres.* παίρου, *aor. subj.* πάρου, *impv.* ἄπαρ or μά, Síll

παιρπαίνω, *I take away.*—Capp. *pres.* recorded from Gh. Phl. and *impf.* 3 *sg.* παιρπαίνιγιν from Mal. *Aor.* πηρπή(γ)α, Gh. Ar. Ax. Phl. Mal., *aor. subj.* να παρπᾶς, Ar., παρπάω, παρπᾶς, παρπάϊχ, Phl., παρδάω, παρδᾶς, 3 *pl.* παρδᾶν, Del., for which forms *v.* πηγαίνω and § 221. *Impv. sg.* παρπάμε, Ax. Krinop. (p. 59) for Fer. and Pharasop. (p. 122) for Phl. give περπαίνω, seeing in it περιπηγαίνω. Quite apart from the considerable semantic difficulty, this is phonetically possible only if we suppose that in all the aor. forms the *e* of περί has been assimilated to the *a* or *i* of the following syllable. The word is much more likely to be a compound of παίρω and παίνω in its transitive sense, *I take and carry off*, like such words as μπαινοβγαίνω, ἀνοιγοκλείνω, etc., with the *-o-* after παιρ- missing owing to the influence of the use of the Turkish almaq, *to take*, in such compound verbal expressions as *e.g.* Turkish alәp gel, *bring* (*i.e. taking come*), or, still closer, the Turki alip barmaq (→ aparmaq), *to take away*, *i.e.*, alip, *having taken*, and barmaq, *to go* (R. B. Shaw, *Turki Language*, I, p. 73), and apkitmak (=Turkish alәp gitmek) with the same meaning (Whitaker, *Eastern Turki*, p. 13)

παΐεῖ, πάϊνα, Del. *v.* πατῶ

παλάζε, Ph. *v.* Turk. palaz

[παλαιός, *old.*]—Capp. παλιό, *pl.* -λιά, Del. Ar. Phl.—παλό, *pl.* παλᾶ, Ph., §§ 261, 275

[παλαιώνω, *I grow old.*]—Capp. *aor.* 3 *sg.* πάλιωσεν, Ax. Síl.

[παλάτι, *palace.*]—παλάτ, Pot. Generally qonaq or seraï (*qq. v.*) are used

παληκάρ, Gh. Síl. *v.* παλληκάρι

[πάλιν, *again.*]—In Capp. as πάλι, but πάλ in the southern villages Del. Fer. Gh., and at Ar. and Ul. both forms occur. At Gh. before an initial consonant sometimes πάρ, πάρ πήγαν, πάρ στάχαν.—πάλι, bάλι at Ph., etc., and bά in the phrase σηκώθη ϳαι bά σηκώθη, which introduces a story, *v.* p. 222. The ϳαι bά often sounds ϳa bά by assimilation. This phrase is akin to the use of πάλιν to introduce a fresh fact in a narrative, which is very characteristic of Pontic. It appears in Ph. in such sentences as that in the text on p. 478, l. 15, p. 482, l. 3. *Cf.* § 391.—πάλι, πάλ, Síll

[παλληκάρι, *youth, young warrior.*]—παληκάρ, *pl.* -ρια, Gh. and Síl. Instead of this word δελιqανούς is often used in Capp. and ϳουβάνους at Síll.—παληκαρότε, ἡ, *youthfulness*, the abstract from the above at Ph.

πάλος, *stake, peg.*—πάλος or bάλος, Del. (decl. § 118), Ar. Latin palus; *v.* G. Meyer, *Neugr. Stud.* III, p. 51, and § 372

παλτά, παλταϳής, Capp. *v.* Turk. balta

πάν, Capp. *v.* πᾶς

Παναγία, *the Virgin.* Recorded at Del. and Ph., but of course used everywhere

πανδά, Ph. *v.* Turk. penče

πανϳάρα, Mal. *v.* Turk. panjar

πάνϳερα, Ph. *v.* Turk. penjere

πάνου, Tsh., etc. *v.* ἀπάνω

παντέχα, Ph. *v.* ἀπαντέχω

παντρέψω, Pot. Ph. *v.* ὑπανδρεύω

πάγκα, Ph. *v.* πηγαίνω

παπά, Síl. *v.* Turk. baba

παπάς, *priest.* Used everywhere.—Capp. § 76 and decl. §§ 154, 156.—Ph. § 294.—Síll, § 18

παποκάτου, *from below*, Ph.

παπού, Ph. *v.* ἀπαπού

παπούδια, Ul., παπούτσα, Ph. *v.* Turk. papuč

παπούλα, *pocket*, Fer. (Krinop. p. 58). I record bαπούλα, Gh. For Phl. and Ax. Arkh. (p. 274) gives πάπλα. The meaning is a difficulty in the way of the derivation, which Arkh. gives, from Latin papula

πάρ, Gh. *v.* πάλιν

παρά, *pass.* *v.* Turk. para

[παραγγέλλω, *I order.*]—Capp. *pres.* παρεγγειλίσκω, Phl., *aor.* παρέγγειλα, Phl. Síl., παρήγγειλα, Pot.

παραγροικῶ, *I misunderstand*, Síll

παραδῶ, *I give in marriage*, *aor.* 3 *pl.* παρεδώσαν δα, Ph. Not recorded for Capp. or Síll and given by Arkh. (p. 234), whose βαραδῶ is probably a slip for bαραδῶ, as an exclusively Ph. word. The pass. means *I am married*; *pres.* παραδοῦμι, Afs., *aor. subj.* 3 *sg.* παραδωθῇ and *partic.* παρεδωμένα, Ph. *Cf.* δικίζω

[παρακαλῶ, *I request.*]—Capp. *aor.* παρακάλ(τ)σα, παρακάσα, Del., *aor. subj.* 1 *pl.* παρακαλέσουμε, Phl.—*Aor.* παρα-

κάλεσα or παρακάλ(τ)σα, Ph., 3 *sg.* παρακάλτσιν da, Afs., *impv.* Ph. § 350. —παρακαλῶ, -λᾶς (§ 35), Síllí

παραμαίνω, *I go away.* A compound of παρα and μαίνω (*i.e.* ἐ)μβαίνω) used in Capp.—*Pres.* παραμαίνου, Mis. Mal., *aor.* παρέμα, Ax. Mal. Phl., *subj.* παραμῶ, Mis. Ax.

παραμύθι, *tale.*—At Tsh. with *pl.* παραμύθα

παραμύρα, *impv., smell here and there. Aor. subj.* 3 *sg.* παραμυρίσῃ, Ph.

παράνου, *forward*, Ph. From παρὰ, ἄνω

[Παρασκευή, *Friday.*]—Παραδκεβή, Gh. Pot.—Παρashtcheυή, Ph., § 264, note. —Παρασκεβγή, Síllí

[παραστάς (ἡ), *pilaster.*]—*Neut. pl.* παραστάδε, *door-jambs*, Ph.

παράτσαν da, *aor.* 3 *pl.*, Ul., in the phrase π. da, ἀράτσαν da, *they sought it.* Perhaps a nonsense word to jingle with ἀράτσαν. In text on p. 362, l. 22

παράφτερο, *hem of a skirt*, Del. Arkh. (p. 259) gives for Sin. παράφτερο and for Fer. πράφτο. So too for Fer. (Krinop. p. 61) with meaning *apron. Pl.* πράφτερα, *hems*, Ar. (Val. p. 20)

παρέα, *festal gathering*, Síllí.—Given also for Sin. (Arkh. p. 259)

[παρεκεῖ, *over there.*]—παρδεί, Ph.

παρέμα, Capp. *v.* παραμαίνω

παρέμασα, *aor., I took away*, Ax. As from a pres. παραμάζω with the same relation to παραμαίνω that μάζω has to μαίνω. *v.* ἐμβάζω and ἐμβαίνω

παρέμι, *adv., away*, Mis., παρέμις, Ax. The formation is not clear, but a connexion with παραμαίνω (*q.v.*) is certain

παρδά, and παρδαλανμάδ, Capp. *v.* Turk. parča

παρδείκο, Ph. A dimin. of παρδεί (παρεκεῖ, *q.v.*), used in the phrase πό παρδείκο, *a little over that way*

παργαμίνα, *f., fire-place*, Ph. and πρακαμίνα, Kis. The Pontic form παρακαμίν (*i.e.* παρὰ+καμίνι) given by Joannídhis, Ἱστορία καὶ στατιστικὴ Τραπεζοῦντος, p. κστ', shews the derivation. *v.* § 391

παρladᾶ, Fer., etc., παρλατίζει, Afs. *v.* Turk. parlamaq

παρπαρέτσαν, *aor.* 3 *pl., they shone*, Ax.

παρπαdῶ, Ph. *v.* περιπατῶ

παρπάω, Phl., etc. *v.* παιρπαίνω

παρδάω, Del. *v.* παιρπαίνω

[πᾶς, *all.*]—In Capp. the indecl. πάσα of M. Gr. recorded at Gh., but with the pl. Also πάν μέρα, *every day*, Ax. Phl. and (Val. p. 20) πᾶν κανείς, *every one*, Ar.

πάς, Ul. Phl., etc. *v.* πάγασα

πασᾶς, Capp. *v.* baδάs

πασκαλιά, *sg., Easter*, Ul.

παδύς, Síllí. *v.* παχύς

[πατέρας, *father.*]—In Capp. *acc.* and *gen.* πατέρα, Gh. and Pot., but non-dialectic. The dialect word is βαβά (*q.v.*). *v.* also note on μητέρα

πατισαχλέq, Ul. *v.* Turk. padišahləq

πατισάχος, etc., Capp. Síllí, Afs. Tsh. *v.* Turk. padišah

πατός, *wine-press.* So Arkh. (p. 260) for Sin. and Pharasop. (p. 122) for Síl. At Pot. πατό, *pl.* πατούς, § 120.—σομ badó, *in the wine-press*, Ph.

πατουρᾶ, πατούρσεν, Pot. *v.* Turk. batmaq

πατρίδα, *fatherland.*—At Ph., but probably not a dialect word

πατὸρ gotῦr, Ul. *v.* Turk. patər kütür

πατəχνιά, *footprint*, Ax. For Sin. Arkh. (p. 260) gives πατίχνα, ἡ· πέλμα ποδός

πατῶ, *I step, tread.*—Capp. *pres.* πατῶ, -τεῖς, Ul. Mal. Ax., πατεῖς, πατεῖ (§ 83), Del. Gh. *Impf.* § 202, and Del. § 203, Mal. § 207, Ax. § 209, Ul. § 210, Mis. § 211, Gh. § 214. *Aor.* πάτσα, *passim.* —*Aor.* πάτσα, Ph.—*Pres.* 3 *sg.* πατᾶ, (*rain*) *falls*, Síllí

παῦ, Síl. *v.* παχύς

πάχρι, *flask*, Ul. *Pl.* παγριά, Ax., *jars*, and Pharasop. for Síl. (p. 122) gives παγρί· πῖθος. *Cf.* M. Gr. παγούρι, *flask*

[παχύς, *fat.*]—Capp. παῦ, Síl.—παδύς (§ 20), Síllí

πέ, Capp. Ph. *v.* ἀπό

πεγάδ, Capp., etc. *v.* πηγάδι

πεγαμβεροῦ, Ph. *v.* Turk. peighamber

πέ(γ)ασα, Síl. *v.* πάγασα

πέγγι, Mal. § 172

πέγω, Del. *v.* πηγαίνω

πεερά, πεερός, Ax. *v.* πε(ν)θερά, πε(ν)θερός

πεζμάνης, Síllí. *v.* Turk. pišman

πεήνδα, Ph. *v.* πενῆντα

[πεθαίνω, *I die.*]—Capp. *pres.* πεθαινίσκω, Del., *aor.* 3 *sg.* πέθανεν, Phl. Síl., πέθανι, Mal., πέρανε, Ar. Gh. *Partic.* πεθαμένο, Del.—*Aor.* πέθανε, Ph.—*Pres.* πεσαινίσκου, *aor.* πέσανα, Síllí

πείνα, *hunger*, Ph.

[πεινῶ, *I am hungry.*]—Capp. *pres.* πεινανίσκω (§ 193), Ar., *aor.* πείνασα, Ar. Ul. Ax. Pot., *partic.* πεινaζμένο, Ul. —*Aor.* πείνασα, Ph. bείνασα, Tsh.

πειό, forming comparative at Sin., § 169

πεϊσάχι· σπλήν, Ph. Kar. (Lag. p. 60)

suggests Armenian p'aycaɬn, *spleen* (Bedrossian). Lagarde supports this. *v.* § 376

πέϊχ, Del. *v.* πηγαίνω

πέκ, Phl. Silli. *v.* Turk. pek

πεκλένσε, Ul. *v.* Turk. paklamaq

πέgι, Mal. § 172

πέgιμο, Ph. § 172

πεϳέ, *trap-door in the roof*, Ul.

πελέκι, *axe*.—In Capp. preserved at Sin. by old women, Arkh. p. 260.—πελέϳι, and dimin. πελεκαδόκκο, Ph.

πελεκῶ, *I hew*, given for Sin. by Arkh. (p. 260).—*Aor.* πελέκσα, Ph.

πελίτ ἀγάč, Ul., *some kind of tree*, in text on p. 372, l. 14. It looks so much like πλάτανος in a Turkish dress that I venture to translate *plane-tree*

[πέμπω, *I send*.]—At Silli this appears as βέμβου, βέμνου or βέπνου, *aor. subj.* 1 *sg.* βέψου. This last demands an indic. ἔβεψα (for ἔπε(μ)ψα), and the pres. βέπνου is formed from this with the common -νω ending. βέμβου is the old πέμπω with β for π (why?)

πέν di κι, Ph. *v.* λέγω

πενενδάβου, *one another*, Ph. This substitute for ἄλληλος is not inflected; it is from ἀπὸ ἕνα τὸν ἄλλον. Πενενδάβου τουνε is also used for the 3rd pers.

[πενῆντα, *fifty*.]—Capp. πενήνδα, Phl.—πεήνδα (§§ 282, 308), Ph., πενήνδα (§ 307), Tsh.

[πε(ν)θερά, *mother-in-law*.]—Capp. forms with θ altered according to §§ 86—96 are:—πετερά, Fer., πεερά (§ 155), Ar. decl. § 164.—πεθερά, Ph.—πεσερά (§ 11), Silli

[πε(ν)θερός, *father-in-law*.]—Capp. forms with θ altered according to §§ 86—96 are:—πεχερός (decl. § 133), Mis., πε(χ)ερός (§§ 76, 93), Ax., πετερό, Fer., πε(h)ερός (§ 88) given by N. K. for Ar.—πεθερός, Ph.—πεσερός (§ 11), Silli

πενčίκσες, Ph. *v.* Turk. bendegi

πέν̆ϳερε, Sil., πενϳερέ, Phl. πένϳερα, Ph. *v.* Turk. penjere

[πεντακόσιοι, *five hundred*.]—πενδακόσα, Phl.

[πεντάρα, *halfpenny*.]—Dimin. πενδάρ, Mal.

πέντε, *five*. The M. Gr. πένδε recorded for Capp. (Ax.) and Ph., but πένδα at Tsh. and Kis., § 307

πέρα, *yonder*, Phl. Pot.

πέρανε, Ar. Gh. *v.* πεθαίνω

[περδίκι, *partridge*.]—Capp. *pl.* περδίκια, Del.—περdĭϳι, περdĭϳι, Ph.

περενϳέ, Fer. *v.* Turk. penjere

[περιπατῶ, *I walk*.]—Capp. *pres.* περπαδῶ, -dᾶς, Fer. Ul. Ax. Sil. Pot., *impf.* Pot. § 204, Ax. § 209, Fer. § 215, *aor.* περπάτσα, Ul. Sil., *impv.* § 224.—παρπαδῶ, -deῖς (§§ 323, 333), *impf.* § 338, *aor.* παρπάτσα, Ph. *Aor.* 3 *pl.* παρπάτσανι, *impv.* 2 *pl.* παρπατεῖτι (§ 350), Afs.—πορπατᾶ, *impf.* § 38, Silli

[περίσσευμα, *that which is left over*.]—πέρτσεμα, *pl.* περτσέματα, Ph.

[περισσεύω, *I am in excess*.]—*Aor.* 3 *sg.* πέρσεψεν, Ph.

[περισσός, *superfluous*.]—ἕνα περσό, *once more*, φορά(ν being omitted, Mis.

[περιστέρι, *pigeon*.]—Capp. πεστέρι, Sin. (Arkh. p. 261), πεστέρ, Sil. (Pharasop. p. 123), πιστέρ, Fer. (Krinop. p. 60). For loss of ρ, § 103

περισάνε, Ph. *v.* Turk. perišan

περνῶ, *I pass by*.—The M. Gr. type *pres.* περνᾶ, *aor.* ἐπέρασα has produced in Capp. two sets of forms: (1) περνῶ, *aor.* πέρνασα, (2) περάνω, *aor.* πέρασα. For the first are recorded *impf.* πέρναvα, Del., *aor.* πέρνασα, Del. Gh. Ar., and for the second *pres.* περάνω, Phl., περάνου, Mis. Mal. *Aor.* πέρασα, Sil. (used as transit.), *subj.* περάσω, Ar.

πέρσεψεν, Ph. *v.* περισσεύω

πέρσι, Ph. *v.* πέρυσι

περσό, Mis. *v.* περισσός

πέρτσεμα, Ph. *v.* περίσσευμα

περδάδια, Phl. *v.* Turk. perde

[πέρυσι, *last year*.]—πέρσι, Ph.

πεσαινίσκου, Silli. *v.* πεθαίνω

πεσερά, πεσερός, Silli. *v.* πε(ν)θερά, πε(ν)θερός

πέσου, Ph. *v.* ἀπέσου

πεστλέϊσανε, Del. *v.* Turk. beslemek

πεšκίρ, Ul. *v.* Turk. peškir

πετερά, πετερό, Fer. *v.* πε(ν)θερά, πε(ν)θερός

[πετῶ, *I throw, shoot*, or (intrans.) *I jump*.]—Capp. *pres.* πετάνω (§ 193), Gh. 2 *sg.* πετᾶς, Ax., 3 *sg.* πετᾶ, Del. *impf.* πέτανα (§ 213), Ar. Gh. *aor.*, πέτασα, Del. Gh. Ul. Ax.—*Aor.* πέτασα, Ph.

[Πέφτη (Πέμπτη), *Thursday*.]—Πέφčης, Gh.

πέφτω, *I fall*.—Capp. *pres.* πέφτω, Del., πέφτου, Mis., πέφνω, Mal. *Aor.* ἔπεσα, everywhere in Capp. As the verb usually means *I am going to bed*, the aor. meaning *I went to bed, fell asleep* is naturally much commoner than the present.—*Aor.* 3 *pl.* ἔπισαδι, Silli

πή, Tsh. *v.* πηγαίνω

πήαγα, Ph. *v.* πηγαίνω

πήασα, Capp. *v.* πάγασα

[πηγάδι, *spring of water*.]—In Capp. and Ph. always with ε for η (§§ 69, 257), and in Capp. with δ according to

§§ 86—96. *πεγάδ*, Pot. Del., *πεγάϊδ*, Del., *ἕνα πεγάδις* (§§ 113, 115), Del., *πεγάρ*, *pl.* *-ρ̣α* (§ 88), Ar., *πεγάτ*, *pl.* *πεγάγ̣α* (§§ 87, 112), Fer., *πεγάχ*, *pl.* *πεγάγ̣α*, Ul.—*πεγάϊδι* (§ 255), Ph.

[*πηγαίνω*, *I go.*]—Used everywhere.—Capp. *pres.* *παίνω*, Del. Fer. Ar. Gh. Ul. Ax. Síl. Phl., *παίνου*, Mis. Mal. *παγαίνω*, possibly not dialectic, Pot. *Impf.* Pot. § 204, Mal. § 207, Ax. § 209, Gh. § 214, Fer. § 215. *Aor.* *πήγα* (§§ 63, 76, 218) used everywhere, *aor. subj.* generally *πά(γ)ω*, *πᾷς*, etc. Also *ὑπᾷς*, *ὑπάγῃ*, Gh., and for Del. *πέγω*, etc. and Del. Fer. *ἀδάω*, *'δάω*, etc. (§§ 62, 221). For 1 *pl.* in *-μεστε*, § 191. *Impv.* *ἄμε*, Del. Ul. Ax. Phl. Pot., *pl.* *ἀμέτ*, Ul. Phl., *ἀμέτε*, Del., *ἀμέδε*, Phl. § 226, *pluperf.* § 244.—*Pres.* *πα(γ)αίνω*, *παίνω* or rarely *πάγω*, Ph., *πααίνου*, Tsh. Kis. *Impf.* *πα(γ)αίνκα*, *πάνκα*, Ph., 3 *sg.* *παγαίνκινι*, *πααίνκι*, Afs. *Aor.* *πηάγα*, *πή(γ)α*, Ph. *πή(γ)α*, 3 *sg.* *πή(ν* (§ 341), Tsh., 3 *sg.* *πήνι*, *πήν(ι*, Afs., 1 *pl.* *πήαμ*, 3 *pl.* *πήγανι*, *πηάγανι*, Kis., *aor. subj.* *ὐ)πά(γ)ω*, Ph. For 1 *pl.* *ἀϊπάμες*, Ph. *v.* § 321. *Impv.* *ἄμε*, Ph., *ἄμι*, Tsh. Afs.—*παγαίννου*, *πεγαίννου*, *impf.* §§ 38, 41, *aor.* *πήγα*, *subj.* *ὑπάγου*, 2 *sg.* *πᾷς*, 3 *sg.* *πάγῃ*, *impv.* *σκάμα*, Síll

[*πηγνύω*, *I fix.*]—*Aor.* *ἔπηξεν*, Pot.

πήνι, Tsh. Afs. *v.* *πηγαίνω*

πηρτή(γ)α, Capp. *v.* *παιρπαίνω*

[*πιάνω*, *I take, seize.*]—Capp. *pres.* *πι̣άνω*, Gh., *πδάνω* (§ 71), Ax., 3 *sg.* *bι̣άν*, Mal., *impf.* *πι̣άνιδκα* (§ 208), Phl., *aor.* *ἔπι̣ασα*, Gh. Fer. Ul., *ἔπδασα*, Ax., followed by object, *πι̣άσα* do, Del. Gh. Phl. Síl. Pot. Mal. At Ul. and Fer. only the type with two accents, *ἔπι̣ασέν* do, is recorded, § 222. *Aor. pass.* 1 *pl.* *πδάσταμεστε*, *we quarrelled* (§ 191), Ax.—*πιένω*, *aor.* *πίεσα* or *πιέσα*, Ph., *aor.* 3 *sg.* *πίεσιν*, Afs. The pres. in *-άνω* is seen in the 2 *pl. impf.* *πιανκατές με* in Ph. Gospel text, Lag. p. 10. For ending, *v.* § 321 and impf. § 335.—*πι̣άννου*, *aor. pass.* 3 *sg.* *πι̣άσκι*, Síllî

πι̣άρ, Ax. *v.* *ποδάρι*

πιδέα, Afs. *ἀπο π.*, *from these.* Perhaps better in one word

πιδέβη, Ph. *v.* *ἐπιδιαβαίνω*

πίδι, Ph. *v.* *ἀπίδι*

πι̣έννου, Síll. *v.* *πίνω*

πιένω, Ph. *v.* *πιάνω*

πιέχα, Ph. *v.* Turk. bəyəq

πιθάρι, jar. *Pl.* *-ρε*, Ph.

πι̣ίνου, Mis. *v.* *πίνω*

[*πικρός*, *bitter.*]—*adv.* *πικρά*, Síll

πιǰόκκο, Ph. *v.* Turk. pič

πιλάφι, Ph., *πιλάβ̣α*, Síll. *v.* Turk. pilaf

πίλενε, *πιλενέ*, Ph. In text on p. 466, ll. 25, 29 where the context suggests *after this, for the future*, *πλέον*

πιλι̣άρ, *rye.*—Capp., Ul. Ax. Mis. Arkh. for Sin. gives *πιλάρι· ἡ βρίζα*, *σίκκαλις*, and for Ph. *πιλάρ* (p. 261). Kar. (Lag. p. 60) gives *πιλάρ* for Ph., and for other dialects *πιλάρ* or *πιράρ*. For λ, §§ 259, 275

πιλίνδ, Phl. *v.* Turk. pirinǰ

[*πινάκιον*, *tablet.*]—Capp. *πινέκ*, *plate*, Pot., by Arkh. for Sin. (p. 261) and by Krinop. for Fer. (p. 59). For *a*→*ε*, § 66

πινδικός, Capp. *v.* *ποντικός*

[*πίνω*, *I drink.*]—Capp. *pres.* 3 *pl.* *πίννε*, Phl. *impf.* *πίνιδκα*, Ar. (§ 213), Del. (§ 203), *πίνιδga*, Ul. (§ 210). *Aor.* *ἔπι̣α*, Del. Gh. Ul. Phl., *ἔπδα* (§ 71), *impv.* *πδέ*, Ax. 1 *pl.* in *-μεστε*, Gh. Mis., § 191. This *πι̣*, *πδ* of the aor. has sometimes passed into the pres. (§ 192). Thus *πδίνω* with *impf.* *πδίδκα* (§ 209), Ax., *πι̣ίνου*, 3 *sg.* *πι̣ίν*, Mis.—*πίνω*, *impf.* *πίνκα*, *aor.* *ἔπα*, *ἔba* (§ 259), Ph., *aor.* 3 *sg.* *ἔπινι*, 3 *pl.* *ἔπανι*, Afs.—*πι̣έννου*, *impf.* § 39, *aor.* *ἔπι̣α*, Síll

πι̣ό, *more*, Capp., § 169

πιριένι, Ph. *v.* *πριόνι*

πιρinǰι, Ph. *v.* Turk. pirinǰ

πιρίφčηκα, *aor.*, Síll. *v.* *ἐπιρρίπτω*

πίρμι, *conj.*, *before*, Afs. Given also for Ph. by Kar. (Lag. p. 60).—*πούρμι*, Del.—*bίρμις*, Síll

πιρούκσαν, Phl. *v.* Turk. bir

πίσι, Ph. *v.* Turk. pis

πισίκα, Gh. Pot. *v.* Turk. pisik

πίσου, Capp., etc. *v.* *ὀπίσω*

[*πίσσα*, *pitch.*]—Capp. *πίσα*, Mal. Phl. Pot., *πίs*, Ax.

[*πιστεύω*, *I believe.*]—*Pres.* 2 *sg.* *πιστέφκεις* (§ 339), Ph.—In Capp. the Turk. inanmaq is used

[*πιστικός*, *shepherd.*]—Capp. *πιδτικός*, Mis. (decl. § 131), Pot. (decl. § 119), *bιδτικός*, Ax. (decl. § 129)

πιστόμ, *cover of the oven*, Capp., Gh. Mal. and given for Sin. by Arkh. (p. 261), who says a pierced stone is used. The female potters of Axó (*v.* p. 22) make hand-made earthenware discs with a handle on one side for this purpose. The word is of course *ἐπιστόμιον*

πιτάζω, Ph. Pot. *v.* *ἐπιτάσσω*

'πιτόβραδα, *τα*, Ph. Explained as *late in the evening*

πιτούνι, Ph. *v.* Turk. bütün

[*πίτυς*, *pine-tree.*]—At Kis. the derived form *bιdένι*, *pl.* *-να*. For Ph. Grégoire (*B.C.H.* xxxiii, p. 156) gives *πιτένι*

πιδέ, Síl. *v.* Turk. pide

πιδόρτ, Fer. *v.* ποδόρτ

πίχωσα, Del. *v.* μουλώνω

πκῶ, Ul. *v.* ποιῶ

[πλάγι, *side, hill-side.*]—πλάϊ, *pl.* πλάγια, *hill-sides, mountains,* Ul.

πλάϊ, Silli. *v.* ποδάρι

[πλακούς, *cake.*]—*Acc. pl.* φκακκούδες, Ph. For πλ→φκ, § 274

πλαντάζω· πλαταγέω, σκάνω, Sin. (Arkh. p. 262), *I burst with rage. Cf.* Κορα῎ης, Ἀτ. II, p. 302. At Fer. in curse, νὰ πλαντάξῃς (Krinop. p. 60).—*Pres. subj.* 2 *sg.* φκανδάζῃς, Ph., *aor.* 3 *sg.* φκάνδαξιν, Afs. For πλ→φκ, § 274

πλάρ, Mal. *v.* πουλάρι

[πλατάνι, *plane-tree.*]—φκαδάνι, Ph. Kar. (Lag. p. 67) gives φκάτανος· πλάτανος. § 274

πλεβρό, *well,* Capp. at Ax. Mal. At Ar. πλερός, and (N.K.) πλε(h)ερός. Decl. § 142. Kar. (Lag. 60, 61) gives πλεβρό for Mistí and elsewhere, but not for Ph., whilst Arkh. (p. 262) gives for Ph. πλευρή· πηγὴ ὕδατος. ? connexion with φλετρόν, Rhodes (Βενετόκλης, Βραχεῖαι Παρατηρήσεις) and φετρόν, Syme (*National Lexicon*), both meaning *well*

πλέγκα, Sin., § 172

πλεμνίσκω, Gh., etc. *v.* ἀπομένω

[πλεξίδα, *tress* or *plait of hair.*]—πλεξίρα, Síllí

πλερός, Ar. *v.* πλεβρό

πλερώνω, Ph. Capp. *v.* πληρώνω

πλέφω, Ph. *v.* πλέω

[πλέω, *I sail, swim.*]—At Ph. the *aor.* ἔπλευσα (ἔπλεψα) has produced a new present, πλέφω, *I swim, impf.* πλεφτίγκα (§ 336), *aor.* πλέψα. *v.* § 322. For the same phenomenon in Pontic, *v.* Hatzidákis, Μεσ. καὶ νέα Ἑλλ. I, p. 284, and § 391. The word replaces κολυμβῶ

πληρώνω.—In M. Gr. *I pay,* but in these dialects the meaning is *I fill,* closely following πλήρης, and so in the pass. *to be filled,* and from this *to be finished,* as in the phrase given by Arkh. (p. 262) τὸ κρασὶ πλερώθην, *the wine has come to an end.*—The forms are:—Capp. *aor. subj.* 3 *pl.* πλερώσουν, Ax., *pass. pres.* πλεροῦμαι, Gh. and Fer. (Krinop. p. 60). *Aor.* 3 *sg.* πλερώ(γ)ε, Ul.—*Aor. act.* πλέρωσα, *aor. pass.* πλερώθα, Ph.—*Aor. pass.* πλερώθην, Síllí

πλού, *veil,* Del. For Ph. Kar. gives (Lag. p. 61) ποῦδι, *a bride's veil,* which seems a relation of this πλού, with the λ dropped (§ 269), and this, as at Ph. πλ as a rule becomes φκ (§ 274), suggests that the πλ is not original, but the result of the loss of a vowel, *i* or *u.* It is clearly the same word as the Pontic πουλλού, which I find in a tale from Kerasúnda in a MS (No. 69) belonging to the Scriptorium of the National Lexicon. A note to the text defines it as *a fine cloth upon which are sewn spangles, the small discs of gilt metal called in Turkish pul,* پول. *v.* pul in Turk. gloss. p. 669

πλουμίζω· ζωγραφεῖν, Sin. (Eleft. p. 99), and πλουμί· κόσμημα, Sin. (Arkh. p. 262). Usually in M. Greek it means *to embroider.* Latin plumare; *v.* G. Meyer, *Neugr. Stud.* III, p. 54, and § 372

[πλύνω, *I wash.*]—Capp. *pres.* πλυνίσκω (§ 193), Síl., 3 *sg.* πλύν, Gh., *impf.* Síl. § 206, Ax. § 209, Sem. § 212, *aor.* (?), ἔπλυνεν, Del.—*Impf.* πλυναίγκα, pointing to *pres.* πλυναίνω (§ 322), *aor.* ἔπλυνα, Ph.

[πνευματικός, *confessor.*]—νεμαčικός, *pl.* -κίρε, Ar. *v.* § 144. At Fer. the verb πλεμματίζουμαι, *I confess my sins* (Krinop. p. 60).

[πνίγω, *I strangle.*]—*Aor.* ἔπνιξα, Ph.

πνώνω, Ph. *v.* ὑπνώνω

πό, πο, Capp., Ph. *v.* ἀπό

πό, Ph. *v.* ποῖος and τίς;

πο(γ)όρτ, Ax. *v.* ποδόρτ

πογοδῶ, Pot. *v.* Turk. boghmaq

[ποδάρι, *foot.*]—In Capp. the treatment of δ (§§ 86—96) affects this word: ποδάρ, Del. and (Pharasop. p. 123) Síl. πουδάρι, Sin. (Arkh. p. 262), πι(γ)άρ (§ 93), Ax., πτάρ, Fer., and with *a* affected by following *i* (§ 66), πτέρ or τέρ, *pl.* πτέρια (§ 92), Mis. Generally, as at Ph., ρ and δ have changed places (§ 104): *pl.* πράδια, Del., πράϊ, *pl.* πράϊγια, Sem., πρέϊ, *pl.* πρέγια, Ar. (N.K.), πράχ, πράϊ τ (§§ 61, 179), *pl.* πράγια, Gh., πράγια, Ul.—πορά́δι (§ 284), *pl.* -δε, Ph. πράδι, *pl.* -δα, Tsh. Kis. Afs., § 288.—πλάι, *pl.* πλάγια, Síllí.—Grégoire (*B.C.H.* XXXIII, p. 155) says that at Ph. το ποράδικό means *woman,* not as elsewhere *augure favorable, heureux pronostic tiré de l'entrée d'une personne.* The Capp. πουδαρικό (Sin. Arkh. p. 263) has the latter meaning, but for an unfavourable as well as for a favourable entry

[ποδιά, *apron.*]—πορά́, Síllí

[ποδόρτ, *stocking.*]—In Capp. varying with the treatment of δ (§§ 86—96): ποδόρτ, An., ποδόρτι, Sin. (Arkh. p. 262, who gives also πογέρκι for Mistí), πιδόρτ, *pl.* -τια, Fer., πο(γ)όρτ (§ 93), Ax., *pl.* βορόφκια, Sem. whence N.K.

gives *πορόφκι, pl. -φκια*, bü(γj)ŭrč, *pl. -rčia*, Mis. This Mis. form has the local changes of intervocalic *δ* to *γj* (§ 92) and of *κι* to *či* (§ 78).—*πρόčι, pl. -čια*, Síll, for *πορόρčι*, the local form of *ποδόρτι*.—A medieval word from *πόδι* and *ἀρτήρ*, Hes., *ἀρτάρια*, Suid., modern Pontic *ὀρτάρ, stocking*. *v.* Hatzidákis, *Μεσ. καὶ νέα Ἑλλ.* I, p. 325 and *Glotta*, III, p. 71

πόζι, Ph. *v.* Turk. boz

ποζdιέσιν da, *aor.* 3 *sg., he emptied it*, and *aor. subj.* 2 *sg. ποζdιές*, Afs. Probably from Turk. boš بوش *empty*, *q.v.*

ποίκα, Capp. Ph. Síll. *v. ποιῶ*

[*ποῖος; who?*]—In Capp. *ποιός* at Mal. Síl. Phl. *ποιό; what?* Phl. *Εἰς ποῖον* at Pot. (p. 462, l. 17) is non-dialectic for *σίνα* (l. 25).—*πό; what? why?* at Ph. is the neut. *ποιό* with the *j* dropped (§ 259). By the side of *πό* is *πότς* (*bótz*) with the same meaning, and from *πότς* comes *πός* (*bós, póž*). The same at Tsh. Afs. To be noted are *μέ πότε, with whatever*, Ph., *bótzι, whatever*, Afs., *το ποιού το νομάτη, which man*, Afs.—*ποιός*, Síll

ποίσου, Síll. *v. ποιῶ*

[*ποιῶ, I make.*]—This survives in the aorist in Capp. Ph. and Síll, the present being supplied variously by *σάνω*, Fer. Phl. Síl., *ščάνω*, Ax., *šάνου*, Mis. Sem., *σάνου*, Mis., *φκιάνω*, Sin., *θιάνω*, Pot., *φčά(γ)ω*, Del., *ζάζω*, Gh. Ar., *šκέβω*, Ul., *φταίνω*, Ph., *φčάνου*, Síll, *qq.v.* Kar. (Lag. p. 61) gives *πούγομες = ποιοῦμεν*, Ph. *v.* § 321.—The Capp. *aor.* forms are: *ποίκα* (*boíκα*), Del. Ax. Mis. Mal. Síl. Pot. and (Arkh. p. 262) Sin., *ἔπκα*, Del. Fer. Gh. Ar. Ul., *ἔπga*, Del. Ul., *ἔκκα*, Fer. The *subj.* is everywhere *ποίκω* except at Ul. and Fer., where *ἔπga* (Ul.) and *ἔκκα* (Fer.) have produced respectively *πκῶ* (*πgῶ*) and *κῶ* (§ 219). So, too, the *impv.* seems to be always *ποίκε*, excepting at Ul., where *πκέ* and *πgέ* are recorded.—*ποίκα*, 2 *sg. ποίčες* or *ποίjες*, etc. (§§ 341, 342), subj. *ποίκω* (§§ 251, 264, 343), *impv.* § 345, Ph. and similarly at Tsh., etc. Also *subj.* 1 *pl. ἀνταποίκομες* (§ 321), Ph., 2 *sg.* in phrase *π'ἄν da οίκ;* (§ 282), Ph. in text on p. 470, l. 10, 1 *sg. ποιέσου*, Afs.—*ποίκα τα* (§ 47), *subj. ποίσου, impv. ποίς τα*, Síll

πόλεμος, war, Síl.

[*πόλις*]—Used for *Constantinople*. In Capp. *σομ* ból *to C.*, Phl., *σο* Ἤμból (*i.e. εἰς τὸ εἰς τὴν* Πόλι with doubled article), Ar. For Fer. Krinop. (p. 63) has *στημπόλ* (§ 107).—*σημ* bólι Ph.

[*πολίτης, citizen.*]—*Pl. nom. acc. πουλίτ*, Mal.

[*πολύς, many.*]—Capp. *sg. πολύ*, rare, *pl. πολά, adv. πολύ*.—*Pl. πουά* (§ 269), *adv. πολύ*, Ph.—*Pl. πολλοί, πολλές, πολλά*, etc., *adv. πολύ*, Síll

πομεινό, adj., the remaining, Ph. *Το πομεινό τ' ἀσκέρι, the rest of the army. Τα πομεινά μου οἱ ἀδελφάδες, the rest of my sisters*

πομίσκω, Fer., etc. *v. ἀπομένω*

πόνεν, Ax. *v. ἀπομένω*

πόνος, pain.—In Capp. at Del. Fer. Ar. (decl. § 142), Síl.

[*ποντικός, mouse.*]—In Capp. *ποvdικός*, Pot. (decl. § 119), Síl. (decl. § 122). *ποvjικός*, Del. (decl. § 117), Ar. (decl. § 138). Also the form *πινdικός*, Fer. Ul. Mis. Sem. (decl. § 136), and recorded by Pharasop. (p. 123) for Síl.—*ποvjικός*, Síll

ποvῶ, I have pain, am ill, am sorry for. Used in Capp. and at Ph. *Aor. πόνεσα*, Síl.—At Ph. an *-έω* verb: *pres.* 2 *sg. ποvεῖς, impf. ποvίvκα* (§ 338), *aor. πόνεσα*, Ph. *aor.* 3 *sg. πόνισινι*, Afs.—*Pres. ποvεῖ, impf.* § 38, Síll

ποπόξου, from outside, Ph. (*ἀπὸ* + *ἀπὸ* + *ὄξω*)

ποράδι, Ph. *v. ποδάρι*

ποραdῶ, Capp. *v. περιπατῶ*

[*πορτοκάλλι, orange.*]—*πορτακάλ, pl. -κάλια*, Del., § 65

πός, πόž, Ph. *v. ποῖος*

πόσα, pl., how many? In Capp. at Del. Pot. and at Ph.

πόσκιαν, conj., since, Síll

πόστ, Del. *v.* Turk. post

πόστι, Afs. *v.* Turk. post. At Ph. Grégoire gives it (*B.C.H.* XXXIII, p. 158) meaning *door-post*

ποτάμι, river.—Ph. (§ 258) and Tsh.—In Capp. *ποτάμ*, Pot.

πόταν, when, Síll

πότε, when, whilst.—Capp. at Fer. Ax. Pot. *ποτέ* or *πότε*, Síl. *πότι*, Mal.

πότε, when? Ph.—*πότι*, Síll

πότε, Ph. *v. ποῖος*

ποτιvgιάν, when, Síll

πότς, bótz, Ph. *v. ποῖος*

[*ποτήρι, cup.*]—In Capp. *ποτήρ*, Síl., *ποdήρ*, Phl., *πουτήρ, pl. -ήρα*, Mal.

ποτίζω, I give to drink.—Capp. *ποτίζω*, Ax., *ποdίζω*, Phl., *ποτίζου*, Mis., *ποčίζω*, Gh. Ar.—*Aor. πότσα, subj. ποτίσω*, Ph.

ποτσιμέζω, I express the juice of anything, wring out (clothes), Ph. *Aor. subj. ποτσιμέξω*

πού, interrog. where? Capp. Ph. and Síll. *πούγj*, Ul.

πού, *conj.*, *when, as* and rel. *who, which, where*, Capp. Ph. and Síll

πουά(γ)ω, Ph. *v.* πουλῶ

πούγετα; *where?* Ax., § 103

πούδ' Síl. *v.* πούθε

πούθε; *where?* Del., πούτε, Fer. with τ for θ (§ 87).—πούδ', Síl.

πούλ, Mis. *v.* Turk. pul

[πουλάρι, *young ass.*]—πλάρ, Mal. and (Val. p. 20) Ar.

πουλί, *bird.*—In Capp. at Del. (§ 160), Ul. Ax. Phl. Mis. At Ar. πουλί means also the peg that falls into and secures the bolt of a wooden lock (χελώνα).—πουλί (§§ 258, 288) and dimin. πουλόκκο, πουόκκο or πωόκκο (§ 276), Ph. Also bουλί, etc.

πουλίτ, Mal. *v.* πολίτης

πούλουδο, Ph. *v.* λουλούδι

πουλῶ, *I sell.*—In Capp. generally, as in M. Gr., an *-άω* verb, but *-έω* forms occur. *Pres.* 3 *sg.* πουλᾷ and πουλεῖ, Phl., *impf.* πούλανα and πούλινα (§ 209), Ax. At Ul. § 210. *Impv.* πούλ με, Ul., *aor.* πούλσα with subj. πουλήσω, Gh. Ul. Ax. Mal. Phl. Síl.—At Ph. *pres.* πουά(γ)ω (§§ 323, 330, 333), *impf.* § 337, *impv.* § 349, *aor.* πούλτσα (§ 341), *subj.* πουλήσω (§ 343), *pass. pres.* and *impf.*, § 353. All forms may have *b* instead of π. Note *pres.* 2 *sg. in* phr. ǰό bουᾷ μες τα in text on p. 508, l. 24 (§ 280). *Pres.* bουάου, Kis., πουλάου or πουάου (§ 276), Tsh. For the λ *v.* § 269

πούμα, Capp. *v.* πῶμα

πουόκκο, Ph. *v.* πουλί

πουρčίμια, *pl.*, *fragments*, Phl.

πουρčούκα, *neut. pl.*, *membra virilia*, Ph.

πούρμι, Del. *v.* πίρμι

πουρτσούχə, *oi*, *nom. pl.* Ph. *v.* Turk. porsuq

πουρῶ, Síllі. *v.* ἠμπορῶ

πούσ(ου)λα, Capp. *v.* Turk. pus(u)la

πουδάκα, bουδάκα, *voc.*, *Master*, Ph. Kar. (Lag. p. 61) gives ποσάκα as a title of respect used at Ph. to older men, and the corresponding fem. form κουροῦκα

πούταν, *whithersoever*, Síllі

πουτάνα, *harlot*, Sin. (Pakhtíkos, p. 32). From the Italian; *v.* § 369

πουταδίζου, Kis. *v.* Turk. budamaq

πουτήρ, Mal. *v.* ποτήρι

πράγια, Gh. Ul. *v.* ποδάρι

[πρᾶ(γ)μα, *thing.*]—In Capp. πράμα, recorded at Ar. (where it means also *animal*, as at Síl., Pharasop. p. 123), Mal. Phl. Pot., *pl.* πράματα, § 114. The Turk. šeï tends to supplant it in Capp. and at Ph.

πράδι, Tsh., etc. *v.* ποδάρι

πρακαμίνα, Kis. *v.* παργαμίνα

πρακανάς, *beetle*, Ph. Decl. § 295

πράχ, Gh. *v.* ποδάρι

πρέπει, *it is fitting*, *impf.* § 336, Ph.

πρίν, *conj.*, *before*, Síllі

[πριόνι, *saw.*]—πιριένι, Ph.

[πρίσκομαι, *I swell.*]—Capp. προύζω, προύζουμαι, Fer. (Krinop. p. 61), but πρίσκω, -κομαι, Sin. (Arkh. p. 264).—*Pres.* 3 *sg.* προύζουτι, Síllі

πρόατο, Capp. *v.* πρόβατο

πρόβατο, *sheep*, Capp. and Ph.—In Capp. also πρόατο, Ul., Mis., πρόγατο, Síl. and at Ph. dimin. προβαδόκκο

πρόγατο, Síl. *v.* πρόβατο

πρόčι, Síllі. *v.* ποδόρτ

[πρόπαππος, *great-grandfather.*]—Capp. πιρόπαπος, Ar., πρόπαπους (§ 64), Sem. *Cf.* πιρόκακα, *great-grandmother*, Ar. (Val. p. 20)

[προπέρυσι, πρύπερσι, *adv.*, *two years ago.*]—πιρόπερδι, Ar.

[προσκέφαλον, *pillow.*]—Capp. bισκέφαλο, *pl.* -λάϊγια (§ 149), Ax., πισκεφάλα, Sin. (Arkh. p. 261).—προσčέφα, *f.* (§ 269), Ph.

προσκυνῶ.—This word, meaning generally *I salute, pay my respects to*, means at Ph. *I sleep*. I record only the *aor.* προσčύνσε. For Sin. Arkh. (p. 264) gives προσκυνῶ· π. τινα, ποιῶ μετανοίας ἐπὶ νεονύμφου, 2) νυστάζω, and for Fer. Krinop. (p. 61) has *to doze and nod the head*, so that this sense is known also in Cappadocia. I am told that at Saránda Ekklisíes in Thrace προσκυνῶ means *I nod sleepily*, as well as *I bow the head in worship*, the secondary meaning being derived from the way in which a sleepy person nods in his chair

προσčά, Gh. *v.* πυροστιά

προσčέφα, Ph. *v.* προσκέφαλον

πρόσωπο, *face.*—In Capp. at Del. Ar. Ax. Phl., also with the M. Gr. meaning *person*. *Pl.* προσώπατα, Ar.—At Síllі used adverbially to mean *up against*: čoργιάν ἔρčιτι παρά κϋρέϊ τουμ bρόσπου, *whatsoever money meets the shovel*, text on p. 292, l. 24

προύζουτι, Síllі. *v.* πρίσκομαι

[προφήτης, *prophet.*]—At Ph. *nom.* προφήτ (§ 251, β) and *gen. pl.* τοῦ προφητιοῦν in Gospel text (Lag. p. 10), § 303

προχάγκι, προυχάγκι, *the air-tube which ventilates the oven*, Ph. (Kar. *apud* Lag. p. 61), called in Capp. čŭvdü, *q.v.*

[πρῶτος, *first.*]—Capp. πρώτο, Síl., πρώτου, Mal.—πρώτο, bρώdo, Ph.

πσίκα, Ax. *v.* Turk. pisik

πčάνω, Ax. *v.* πιάνω

πčίνω, Ax. *v.* πίνω

πčίčιμο, *drinking*, Ax. Subst. from πίνω, at Ax. πčίνω

πτάρ, Fer. *v.* ποδάρι
πτέρ, Mis. *v.* ποδάρι
πτιέσε, in Ph. text. Explained as ἔπεσε. It is the 3 *sg.* of the *aor.* of a verb in -ιέγω (§§ 324, 332), and so probably from a Turkish stem
[πτυάριον (φτιάρι), *shovel.*]—Capp. φκιάρι, Sin. (Arkh. p. 277), φκέρ, Fer. (Krinop. p. 66), φčέρ, Ar. (N.K.), φτσάρ, Mis. (N.K.). For α→ε, § 66
πυρεβγαλίσω, να, *aor. subj.* 1 *sg.*, *strike fire with a flint*, Ph.
πυρεύω, *I set fire to.*—At Ph. *pres.* πυρέβω or πυρίζω, *aor.* πύρσα, bύρτσα
[πυροστιά, *tripod or trivet to support a pot over the fire.*]—In Capp. it is a U-shaped iron placed over the mouth of the sunk oven (ταvδούρ), upon which the pot is placed. Forms used are: προσčά, Gh., bρουστιά, Mis., πορόστσι, Ar. (N.K.), προσιά, Fer. (Krinop. p. 61), προστιά, Síl. (Pharasop. p. 123). Arkh.'s πυροστία (p. 264) can hardly be a true dialect form
πüσgülű, Del. *v.* Turk. püskül
[πῶμα, *cover.*]—Capp. πούμα, Del. Ar. Mal. Ul. Decl. § 114.—πούμα, Silli
πwόκκο, Ph. *v.* πουλί

b

bά, Ph. *v.* πάλιν
bαγιvdῶ, Capp. Turk. bayəlmaq
baghəpdῶ, Capp. Síll. *v.* Turk. baghərmaq
bαζάρι, Ph. *v.* Turk. bazar
bαζλαμάδε, *neut. pl.*, Ph. Explained as *food*. The sg. would be bαζλαμάς, masc., § 295
bάζω, Ph. *v.* ἐμβάζω
bαθινή, Afs. *v.* φάτνη
bαΐvσα, Capp. *v.* Turk. bayəlmaq
bακčίς, Pot. *v.* Turk. bekči
bαλdέρι τ, Síl. *v.* Turk. baldər
bαλdόζες, Del. *v.* Turk. baldəz
bαλəqčήρε, Gh. *v.* Turk. balıq
bάγκα, Ph. *v.* πάγασα and πηγαίνω
bαπούλα, Gh. *v.* παπούλα
bába, babá, bαπά, Phl. Síl. *v.* Turk. baba
babούκας, *daddy, grandfather*, Ph.
baqαλόμ, Ul. *v.* Turk. baqmaq
baραbάρι, Del. *v.* Turk. beraber
baραšός, *place-name*, Barashós. This is the local name of the village of Phárasa, called in literary Greek τὰ Φάρασα
baριάq, Ul. *v.* Turk. baïraq
baριšτίασε, Ph. *v.* Turk. barəšmaq
barμάχ, Del. *v.* Turk. parmak
baρούλι, *a deciduous thorny shrub with flat round seed vessels, common in Italy, Greece and Asia Minor*, Ph.
baρχιάκα, Ax. *v.* βάτραχος
baστουρμάδα, Kis. *v.* Turk. pastərma
báš, Ul., baščανλόκ, Síl., baščής, Phl. *v.* Turk. baš
baščάς, *elder brother.*—In Capp., Fer. (*nom.* baščά, *pl.* baščάγια) Mis. Ax. Phl. Mal. For Sin. Arkh. (p. 259) gives πασᾶς· τίτλος πρεσβυτέρου, adding for Zemela and Bagdaonia πάσιω and for Ph. ποσάκα. It has almost always *b* and not π as initial, but is probably from the Turk. paša, پاشا. For decl. *v.* §§ 154, 159 and with possess. § 180. —*Voc.* bοσάκα, bουščάκα, Ph. for which Kar. (Lag. p. 61) gives ποσάκας· κύριος, title used in addressing an elder person, masc. equivalent of κουρούκα, *q.v.*
baščά, baščά, etc., Fer. Ul. Síll. *v.* Turk. bašqa
baščλαdόζω, etc., Capp. Ph. *v.* Turk. bašlamaq
bατάχ, Del. *v.* Turk. bataq
bατήš, Mis. *v.* Turk. batmaq
bατίρσα, Ar., bατέρσα, Del. Ul. *v.* Turk. batmaq
bατəρdέŋς, etc., Del. *v.* Turk. batmaq
baχčά(s, Capp. Ph., baχčήdι, Afs. *v.* Turk. baghče
baχčίš, Phl. Ax., baχšίδι, Ph. *v.* Turk. baghšiš
baχλάμ, Del. *v.* Turk. balgham
baχλάς, Ax. Ph. *v.* Turk. baqla
baχτούρσεν, Ph. *v.* Turk. baqmaq
beïgίρι, Ph. *v.* Turk. begir
beΐρ, Del. *v.* Turk. begir
bεκμέζια, Ar. *v.* Turk. pekmez
bελέ, Ax. *v.* Turk. bile
bέλκι, Ph. *v.* Turk. belki
bελού, Ax. *v.* Turk. belli
bελουσούζη, Silli. *v.* Turk. bellisiz
bέλσεν do, *aor.*, Fer. in text on p. 330, l. 15. λεπίζω, *I peel, remove the husk of*, hence *cleanse for eating, gut*, seems to have produced by metathesis (§ 104) a form πελίζω, whence the *aor.* πέλσα, bέλσα
bενίζι s, Ul. *v.* Turk. benz
bέρκι, Ph. *v.* Turk. belki
bερbέρη, Ph. *v.* Turk. berber
bέσω, Síl. *v.* ἀπέσω
bεσλαdόσουμ, Del., bεσλέτdινιšgαν, Ul. *v.* Turk. beslemek
bεδακόκκα, dimin., *neut. pl.*, Ph. in text on p. 478, l. 27. Probably a badly recorded derivative from Turk. pič, *urchin*, *q.v.*, with endings -άκο + -όκκο
bεdαβά, Mal. *v.* badihava
biέχα, Ph. *v.* Turk. bəyəq
biλεζίκια, Ul. *v.* Turk. bilezik
binάρ, Ul. *v.* Turk. bunar
bίνεψα, Ph. *v.* βίνεψα

bίνσε, bινdίσω, bινdιρίσω, Ul. *v.* Turk. binmek
bίρ, bιρdέν bιρέ, Ax. *v.* Turk. bir
bιρίκσαν, Mis., bιρικdιρdᾶ, Phl. *v.* Turk. bir
bίσεν, Del. *v.* Turk. bitmek
bίσι, Ph. *v.* Turk. pis
biδκέφαλο, Ax. *v.* προσκέφαλον
bιτιέγω, Ph. *v.* Turk. bitmek
bιτιρῶ, Ul. *v.* Turk. bitmek
bιτιδιμένου, Síll. *v.* Turk. bitmek
bόγους, Síll. *v.* Turk. bogh
bόζι, Ph. *v.* Turk. boz
boϊνούζ, Ul. *v.* Turk. boïnuz
bόλ(ι, Capp. Ph. *v.* πόλις
boqlουqαρί, Ul. *v.* Turk. boqluq
Bόρ (*pron.* bόρ), town near Nigde. In the local dialects of Del. Fer. Gh. and Ar. borbaζάρ means Tuesday, that being the day of the weekly market at Bor
bόρσα, Capp., etc. *v.* ἠμπορῶ
borῶ, *passim.* *v.* ἠμπορῶ
bός, Ph. *v.* ποῖος
bόδα, boδά, Síll. *v.* Turk. boš
boδadᾶ, Síll. *v.* Turk. bošamaq
bόδκησα, Ax. *v.* βοσκῶ
bότσι, Afs. *v.* ποῖος
bου, Phl. Del. *v.* Turk. bu
bουᾶ, Ph. *v.* πουλῶ
bουγιούρda, Afs. *v.* Turk. buyurmaq
bουζουldᾶ, Síll. *v.* Turk. bozmaq
bούči, bούζι, Ph. ἀμ bούči μέλι, *a little honey*, etc.
bουbουbούč, Mal. *A bird, apparently a hoopoe.* The word is explained as čαλοπετεινός from čalə, چالی, *a bush*
bουδάκα, Ph. *v.* baδάς
bουdαχčήρε, Gh. *v.* Turk. budaq
boχčά, Síl. *v.* Turk. boghča
bρουστιά, Mis. *v.* πυροστιά
büγιῦk, Ph., büγιüdῦρσεν, Del. *v.* Turk. böyük
bü(γι)ῦρč, Mis. *v.* ποδόρτ
bürῦνι, Síll. *v.* Turk. bütün
bəΐχια, Phl. Ax. *v.* Turk. bəyəq

q

qά qά, onomatopoeic cry, Síl., in text on p. 452, l. 10
qαβαqόκκο, Ph. *v.* Turk. qavaq
qαβάλι, Tsh. *v.* Turk. qaval
qαβάς, qαβάζης, Ph. *v.* Turk. qavvas
qαβασόκκο, Ph. *v.* Turk. qafes
qαβάχ(ι, Capp. Ph. *v.* Turk. qavaq
qαβγά, Fer. Síll, etc. *v.* Turk. ghavgha
qάβλι, Ph. *v.* Turk. qavl
qαβουρμάς, Ph. *v.* Turk. qavurma
qαβούδισέν da, Ph. *v.* Turk. qavušmaq
qαγιαγιοῦ, Ul. *v.* Turk. qaya
qάζα, Ph. *v.* Turk. qaz
qαζάν, Capp. *v.* Turk. qazan
qαζανdῶ, Síll, etc. *v.* Turk. qazanmaq
qαζdῶ, Fer. *v.* Turk. qazmaq
qαϊβέ, Capp. Síll. *v.* Turk. qahve
qαϊβεΐής, Síll. *v.* Turk. qahveji
qαϊγιάς, Del., qαϊέρια, Phl. *v.* Turk. qaya
qaΐk, Síl. *v.* Turk. qayəq
qαϊνατᾶ, Ul. *v.* Turk. qaïnatmaq
qαϊdούρα, Mal. *v.* γαϊδούρι
qαϊφέ, Phl. *v.* Turk. qahve
qαϊφεΐής, Phl. *v.* Turk. qahveji
qačόρσεν da, Ul. *v.* Turk. qačərmaq
qάλα, Mal. *v.* γάλα
qαλαbαλίχι, Ph., etc. *v.* Turk. ghalabaləq
qαλέ, Mis. *v.* Turk. qal'e
qαλέμι, Kis., qαλέ μου, Ph. *v.* Turk. qalem
qάλια, Phl. *v.* ἀγάλια
qαμά, Capp. Ph. *v.* Turk. qama
qαμάϊσαν, Ul. *v.* Turk. qamašmaq
qαμίδι, Ph. *v.* Turk. qaməš
qάμος, Capp. *v.* γάμος
qαμbρός, Mal. Síl. *v.* γαμβρός
qανάτ, Ul. *v.* Turk. qanad
qανάτσεν, Síl. *v.* Turk. qanamaq
qανdάρια, Ar. *v.* Turk. qantar
qανdουρdῶ, Síll, qανdərdοῦν do, Phl., etc. *v.* Turk. qandərmaq
qανόχσεν, *aor.* 3 *sg.*, *be thirsty*, Del. Probably aorist to the Pontic γαναχτῶ, *I am tired*, given by Ioannídhis for Samsún and Súrmena in Ἰστ. καὶ Στατιστικὴ Τραπεζοῦντος, p. η'. *Cf.* γανώνω
qαπαλά, Phl. *v.* Turk. qapalə
qαπάν, qαπανdόζω, Ar. *v.* Turk. qapamaq
qαπατῶ, Phl., qαπadῶ, Fer., etc. *v.* Turk. qapamaq
qαπάχι, Síll, qαπάχ, Ar. *v.* Turk. qapaq
qαπλάνος, Del. *v.* Turk. qaplan
qαπτῶ, Capp., etc. *v.* Turk. qapmaq
qabaghəμόν ἀdετί boύ doύρ. Turkish phrase in Pot. text, p. 462, l. 26. In Turkish it is,

قباغمك عادتی بو در

qabaghəμόν ἀdετί bδίλε dίρ. Turkish phrase in Pot. text on p. 458, l. 33. In Turkish,

قباغمك عادتی بویله در

qabaghόν ἀdετί νασόλ dόρ. Turkish phrase in Pot. text, p. 458, l. 32. In Turkish,

قباغك عادتی ناصل در

qabaghόν ἀdετινί bενί öϊρενμενdέ. Turkish phrase in Pot. text, p. 462, l. 24. In Turkish,

قباغك عادتینی بنی اوگرنمیندہ

qabáb, Phl. *v.* Turk. kebab
qababǰής, Phl. *v.* Turk. kebabǰə
qabasóρια, Phl. *v.* Turk. qaba
qabáχ, Capp. *v.* Turk. qabaq
qabούγου *τ*, Síl. *v.* Turk. qabuq
qabúλις, Del., etc. *v.* Turk. qabul
qáqσεν, Ul. *v.* Turk. qaqmaq
qár, Del. *v.* Turk. qar
qará, Gh. *v.* Turk. qarə
qargás, Del., etc. *v.* Turk. qargha
qariστουρdís, Tsh. *v.* Turk. qarəšdərmaq
qarδού, qarδí, Capp. *v.* Turk. qaršə
qarδουλáčε, qarδλátσεν, etc., Capp. *v.* Turk. qaršəlamaq
qardáš, Capp. *v.* Turk. qardaš
qardιέσε, *aor.* 3 *sg.*, *stretched out*, Ph. The form points to a *pres.* qardιέγω from a Turkish verb, and, in spite of the *q*, it is probably from germek, *to stretch*
qarə́, Capp. *v.* Turk. qarə
qarənǰá, Ul. *v.* Turk. qarənja
qás, Ul. *v.* Turk. qaz
qásσa, Del., qásσa, Fer. *v.* Turk. qazmaq
qasáποι, qasapǰής, Ph., etc. *v.* Turk. qassab
qatούρ, Capp. *v.* Turk. qatər
qadár, Capp. *v.* Turk. qadar
qadéρι, Ph. *v.* Turk. qader
qadής, Ph. *v.* Turk. qadə
qafá, Capp. Ph. *v.* Turk. qafa
qafés, Del., qafési, qafesókko, Ph. *v.* Turk. qafes
qafιás, Ph. *v.* Turk. qahve
qaχbésa, Ph. *v.* Turk. qahbe
qaéχια, Del. *v.* Turk. qayəq
qoβalátσεν do, Phl. *v.* Turk. qovalamaq
qoïβérσεν, Phl. *v.* Turk. qoïvermek
qóïč, Ax. *v.* Turk. qoč
qóč, Ul. *v.* Turk. qoč
qóči *τ*, Phl. *v.* Turk. qəč
qoǰá, Capp. *v.* Turk. qoja
qoǰakladô, Silli. *v.* Turk. quǰaqlamaq
qoǰátσε, Ul. *v.* Turk. qoǰamaq
qóǰαμαν, Síl. *v.* Turk. qoǰaman
qoǰáχ, Fer. *v.* Turk. quǰaq
qolaïν dou, Ph. *v.* Turk. qolaï
qolǰήdε, Phl. *v.* Turk. qolǰu
qomár, Ph. *v.* γομάρι
qomčídes, Ph. *v.* Turk. qomšu
qomουδούς, Capp. *v.* Turk. qomšu
qonáq, qonáχ(ι, Capp. Ph. *v.* Turk. qonaq
qónǰolos, Fer. *v.* Turk. qonǰolos
qóndανεν, qónσεν, Phl. *v.* Turk. qonmaq
qoῤδούς, Ph., qoῤδίνα, Silli. *v.* Turk. qomšu
qoqουσού, Ul. *v.* Turk. qoqu
qorάσω, etc., Capp. *v.* ἀγοράζω
qorqoútσε, Ul. *v.* Turk. qorqutmaq
qorδιέσα, Ph. *v.* Turk. qormaq
qουβαλάσεν, Del., etc. *v.* Turk. qovalamaq
qουβετλένσε, Ax. *v.* Turk. quvvetlenmek
qουβédι s, Ul. *v.* Turk. quvvet
qουβράνσε, Ar. *v.* Turk. qəvərmaq
qουγί, qουγιού, Capp. Ph. *v.* Turk. quyu
qουγιουmǰής, Ph. Silli. *v.* Turk. quyumǰu
qουϊρούχα, Phl., etc. *v.* Turk. quïruq
qουčί, Silli, Del. *v.* Turk. qutu
qουλτώνω, Phl. *v.* γλυτώνω
qουράσου, Mal. *v.* ἀγοράζω
qουργούρ, Síl. *v.* γουργούρι
qουριούχο, Fer., qουριούα, Ul. *v.* Turk. quïruq
qούρκα, *turkey*, Mal. A Slav word; *v.* G. Meyer, *Neugr. Stud.* II, p. 36, *s.v.* κοῦρκος, and § 374
qουρbé, Ul. *v.* Turk. qurben
qουσούρι, Ph. *v.* Turk. qusur
qουτί, Capp. *v.* Turk. qutu
qəγιαμέτδεν, Del. *v.* Turk. qəyamet
qəζμέτια, Síl., qəζμάτι, Ph. *v.* Turk. qəsmet
qəčí, *pl.* qəčιά, *foot*, Ul.
qəlíči, Ph., qəlέč, Capp. *v.* Turk. qələǰ
qólδανεν, Phl. *v.* Turk. qəlmaq
qəματlé, Mal. *v.* Turk. qəmetli
qəπqərmizí, Ar. *v.* Turk. qəpqərməzə
qəριά, Mal. *v.* γραῖα
qərmizí, Ar. *v.* Turk. qərməzə
qór*σε, Ul. *v.* Turk. qərmaq
qór(*τ*)σε, Ph., qərtίστηνι, Afs. *v.* Turk. qərmaq
qərólσεν, Del. *v.* Turk. qərmaq
qəsčánσα, Del. *v.* Turk. qəzqanmaq
qəsqánσα, Gh. *v.* Turk. qəzqanmaq
qəστράχα, Ph. *v.* Turk. qəsraq
qəδilíχι, Ph. *v.* Turk. qəšləq

ρ

ρά, indecl. demonstr., *this*, Silli. § 30
[ραβδί, *rod.*]—ραβǰί, Del.—ραβdί, Ph.
ράδα, Ph. *v.* ἀράδα
ραčή, *pl.* ραčés, *husband's sister*, Silli. By a native written also ρατσιά (*i.e.* ραčά)
[ράμμα, *rope*, *yarn.*]—ράμα, Capp. and Ph.
ραντίζω, *I scatter*, with the two meanings, *sprinkle* and *destroy*, Ph. Tsh. Kis. The *pres.* ραντίζω (conjugated ραντίσκα, ράντισα, ραντίσθην, § 360, note) is given by Kar. (Lag. p. 62) and for Sin. ραντίζω, ραντῶ or ράνω by Arkh. (p. 264) with ραίνω as the Ph. form. For Ar. Val. (p. 20) has ραντῶ. I record *pass. aor.* 3 *sg.* ρανdίστη, *impv. pl.* ρανdίστῆτε, Ph., *pass. aor.* 3 *sg.* ρανdίστην, 3 *pl.* ρανdίσταν, Kis., and γρανdίζω, *aor. pass.* 3 *pl.* γρανdίστανι, Tsh. In

the Gospel from Ph. *I will smite the shepherd and the sheep shall be scattered* is rendered, *'Ανταδώσω τὸ βοστζέρι, τζ' ἀραντισθοῦν τὰ προβατόκκα.* St Matt. xxvi, 31 (Lag. p. 8)

ρανῶ, Del. Mis. *v. τρανῶ*

ράδα, Silli. *v.* Turk. rast

ράδη, Ph. *v. ράχις*

ράφ, Del. *v.* Turk. raf

[*ραφάνι*, *radish.*]—*ροφάν*, Ax.

ραφίδι, *yarn*, Ph.

ράφτω, *I sew.*—Capp. *pres.* thus at Ar. (§ 197), Sil., *impf.* Del. § 203, Ar. § 213, Mal. § 207. *Aor. ἔραψα* (§§ 216, 218), *passim.*—*Aor. ἔραψα*, Ph.

ραχάčι(ν, Silli.—*ραχάτι*, Tsh. *v.* Turk. rahat

ραχάνη (ἡ), *marjoram*, Kis.—M. Gr. *ὀρίγανο*

ραχατλανdᾶ, Silli. *v.* Turk. rahatlanmaq

ραχί, Ph. *v.* Turk. raqə

[*ράχις*, *back.*]—In Capp. it has become a 2nd decl. neut. (§ 166) often with change of *α*→*ε* (§ 66). Thus *ρέχ* (*σο ρεῖ τ*, § 179), *gen. ρεχίοῦ*, *pl. ρέχια*, Ar., *ράš*, Pot. A prosthetic *τ* (? the article) appears in *τρέš* (*σον dρέσι τ*), *pl. τρέδα*, Phl. and Sil., and *τράϊ*, Mis. For Fer. Alekt. (p. 494) gives *δρέχι* and Krinop. (p. 46) *δρέch*.—At Ph. the fem. decl. is preserved: *acc. ση dράδιν δου*, *στη ράδιν dου*

ράψα, *seam*, Del.

[*ρεβίθι*, *chick-pea*, anc. *ἐρέβινθος.*]—In M. Gr. generally *ροβίθι*. In Capp. *ρεβίχ*, *pl. ρεβίγια*, Ax. *ριφία*, Ul., *pease*, is probably pl. of *ριφί(χ* ← †*ριφίθι*, a form of *ρεβίθι*. For *θ*, §§ 86—96

ρείχνου, Silli. *v. δείχνω*

ρέν, etc., Silli. *v. δέν*

ρέdζα, Ph. *v. ἀρέ*

ρέχ, Ar. *v. ράχις*

ρεχάμε, *arithmetic*, Ph. Possibly neut. pl. of *ρεχάμι*, a metathesis (with *χ* for *θ*) of †*ἀρίθμι* diminutive of *ἀριθμός*

ρίγιο, *το*, *fever*, Ph. *Cf. ῥῖγος*

ρίζα, *root*, Ph. and Del., where it means also *the bottom of a measure*, and keeps its fem. gender

ριζμένος, *Turk*, Ph. One of the secret names used to prevent any Turk present from knowing that he is being spoken of. ? for *ἀφορισμένος*

ρίγκε με, Ph. *v. φέρνω*

ρίσου, Silli. *v. δένω*

ρίφ(ι, Ph. Capp. *v. ἐρίφι(ον*

ριφία, Ul. *v. ρεβίθι*

ρίφτω, *I throw.*—Capp. *pres.* Del. Gh. Fer., 3 *sg. ρίφčει*, Del. Gh., *aor. ἔριψα*, Fer. Ar. Ul. Ax. Pot., *impv. ρίψε*, Del. The parox. form occurs at Ar., *ρίψαν* do, 3 *pl.*, by the side of *ἔριψάν* do

ρνίθι, Ph. *v. ὀρνίθι*

ρόβι, *pease.*—In Capp. given by Arkh. (p. 265) for Sin. *ρόφ*, *pl. ρόβια*, Ax. (§ 110), Mis. Sil.

ρόϊδι, *pomegranate*, Ph.

ρόκα, *distaff*, Ar. Gh. At Ar. it is a tall distaff fixed on a stand on the ground used for flax. As flax is no longer grown at Ar. the object is now out of use; I saw an old one. For spinning wool no distaff is used; the wool is held in a rough twist slipped over the arm.

ρόνjι, Silli. *v. δόντι*

ρουκάντσε, Ph. *v. βρουκανίζω*

ρούπ, Mal. *v.* Turk. rup'

ρουπώχη, *it became dirty*, Mis. 3 *sg. aor. pass.* as from *ρουπώνω*, *ρουπωμένο*, Mis., being the *pass. partic.*—The M. Gr. verb, *to make dirty*, is *ρυπαίνω*

ρουδί, *mountain*, Ph., with *pl. ρουδία*, *gen. sg. ρουδοῦ*, §288. Deriv.? Grégoire (*B. C. H.* xxxiii, p. 158) suggests *ραχίον*, and in Σύλλ. xviii, p. 161 *ραχί* is given for Ophis in Pontos as meaning *wood*, and at Trebizond *mountain*. M. Greek has *ράχι*=*ridge of a mountain*. *v.* § 391

ρούχα, *neut. pl.*, *clothes*, Ph. and Silli, but not recorded in Capp., where *τσόλια* (*q.v.*) is used. *Ρούχα* is a Slav word; *v.* G. Meyer, *Neugr. Stud.* ii, p. 55, and § 374

ροφάν, Ax. *v. ραφάνι*

ρύγου, Mal. *v. ὀρύσσω*

ρύkh, Mal. *v. ὀρύσσω*

ρυμνιός, *a narrow road*, Ar., § 138. The ancient *ῥύμη*, *road*

ρυό, Ar. *v. δύο*

ρύπος, *dirt*, Ar. Decl., § 142

ρώ, *here*, Silli, the M. Gr. *ἐδῶ* (*q.v.*) with *ρ* for *δ*

ρώ, indecl. demonstr., *this*, Silli. *v.* § 30 and *s.v. ἐδῶ*

Ρωμνιός (*Ρωμαῖος*), *Greek.* In Capp. recorded from Ar. (§ 138), and Pot. *Ραγιάς* generally covers the same ground

ρώννου, Silli. *v. δίνω*

ρωτῶ, *I ask*, so in Capp. Ph. and Silli.—Capp. *impf.* Sil. § 206, Mal. § 207, Ax. § 209, Mis. § 211, Gh. § 214, Fer. § 215. *Aor. ρώτσα*, at Del. Phl. *ρώσα*, but at Phl. *ρώτηξα*, *aor. subj.* § 220.—*Pres. ρωτάγω*, *aor. ρώτσα*, Ph.—*Aor. ρώčησα*, Silli

ρόžgə, Phl., in text on p. 418, l. 25, explained as *cloth*. *Pl. ρəžgə́νια*. The accentuation is uncertain

σ

s, possessive, Capp. § 178

σαabός, Ax., *σαάβης*, Silli. *v.* Turk. sahab

σαάτ, Mis. *v.* Turk. sa'at

Σάβας, proper name, *Savas*, very common in Asia Minor

σαβάτια, Phl. *v.* Turk. sa'at

σαβρινή (*μέρα*), *the following day*, Síll. Probably for *μεσαβρινή*, *i.e. μεθαυρινή* with *s* for *θ*. *Σαβρινή βράδυ*, *next evening*, is also used

σαβδόρσαν, Ul. *v.* Turk. savdərmaq

σάγνω, Phl., etc. *v. σφάζω*

σαγρί, Ph. *v.* Turk. saghrə

σάghən, Ul. *v.* Turk. sahn

σαghόροι, Ph. *v.* Turk. saghər

σαϊγιάς, Ph. *v.* Turk. saya

σαΐκι, *indeed*, Ph. Apparently Turk. sahih ki=*true that*. In text on p. 484, l. 15

[*σακκί*, *bag.*]—*σέκ*, *pl. σέκια*, *saddle-bag*, Síl., is this word accented on the first syllable. For the *ε* see § 66

σακκορράφα, *packing-needle*, Sin. (Arkh. p. 265). The dimin. *σακράφ*, Fer. (Krinop. p. 61) and *σακοράφι*, Ph.

σακονδῶ, Ul. Explained by *τσακοντῶ*=*οὐρῶ* and the subst. *τσακοντοῦρι*, given by Arkh. (p. 272) for Sin. He compares *ἐξακοντῶ*, *ἐξακοντίζω*

σακώνω, Capp. *v. τσακώνω*

σαλάκα, *bosom of dress used as pocket*, Sin. (Arkh. p. 265), Fer. (Krinop. p. 61), Síl. (Pharasop. p. 123). With the λ dropped this becomes at Ph. *τσάκα*, § 269. Kar. gives (Lag. p. 62) *σαλάκα* and *σαλάχι*, as well as *τσάκα* for Ph.

σαλαδεῖ, Afs. *v.* Turk. sallamaq

[*σαλεύω*, *I shake.*]—*Aor. subj. σαλέψω*, Afs.—*Pres. σαλέβγου*, *I move*, intrans., Síll. This sense is common in M. Gr. where *σάλεψε* means *Hurry up!*

σαλίσκω, Phl. *v. σφαλῶ*

σαλκάμ', *seller of vegetables*, Fer. (Krinop. p. 61). Latin salgamarius; *v.* Ducange, G. Meyer, *Neugr. Stud.* III, p. 58, who gives *σαλγάμι*, (*pickled*) *turnips*, Κοραῆς, Ἄτ. I, p. 241, and § 372

σάλσα, Capp. Ph. Kis. *v. σφαλῶ*

σάλτα, *pl. σάλτες*, *short jacket*, Ph.

σαλδῶ, *σάλ(τ)σα*, Capp. *v.* Turk. salmaq

σαλῶ, Síll. *v. σφαλῶ*

σάμ, *as far as*, Ph. *I.e. ἴσα μέ*

σαμού, *conj.*, *as soon as*, *when*, Ph. Tsh. Sometimes accented *σάμου*. Kar. gives (Lag. p. 62) *σαμοῦ*, *σάμα· ἅμα ὡς*, *ἐπειδάν*

Σάμβας, *Saturday*, Gh. and Ph.

σά(ν, *σα(ν*, *conj.*, *as*, *when*, *if*. In Capp. at Fer. Mal. and at Ph. and Afs.

σαν, *prep.*, *like*, Síl. *σέν*, Fer. (Krinop. p. 62)

σάνα bίρ πάϊ gέτιρdιμ. Turkish phrase in Ph. text on p. 486, l. 33. In Turkish, سکا بر پای کتوردم

σανό, Del. *v. τσανό*

σάνσα, Ul. *v.* Turk. sanmaq

σανδάλια, Del. *v.* Turk. sandaliya

σανδούχ, *σανδάq*, *σανδάχ*, Capp. *v.* Turk. sandəq

σάνω, *I do.* Used in Capp. as pres. to *ἔποικα*, etc., in place of *ποιῶ*, *q.v.* Forms recorded are: *pres. σάνω*, Fer. Phl. and (Pharasop. p. 123) Síl., *σάνω*, Ax., *σάνου*, Mis. Sem., *σάνου*, Mis. *Impf.* § 208.—*Pass. pres. sg.* 3 *σάνιτι*, Síll

σανξάρι, Ph. *v.* Turk. sansar

σαβαχάτια, Phl. *v.* Turk. sabahat

σαβαχδάν, *σαβάχλαə*, *σαβάχλαϊνά*, Capp. *v.* Turk. sabah

σάβρι, Síll. *v.* Turk. sabr

σάβəσə, Ul. *v.* Turk. sahab

σαqαλού, Afs., *σαqάλια*, Del. *v.* Turk. saqal

σάqənα, Ul. *v.* Turk. saqənmaq

σαράϊ, Síl. *v.* Turk. serai

[*σαράντα*, *forty.*]—In Capp. always *σεράνδα*, and so too the verb: *aor. subj.* 3 *sg. να σερανδώσ*, *attain the age of* 40 *days*, Del.—*σεράνδα*, Tsh., § 307

σαράρσε, Ul. *v.* Turk. sararmaq

σαράφης, *-φος*, Phl. *v.* Turk. sarraf

σαρδῶ, Ul. *v.* Turk. sarmaq

σας, possessive, §§ 23, 178, 253, 313

σατὸρ, *σατούρια*, Gh. *v.* Turk. satər

σαδαqάς, Ph. *v.* Turk. sadaqa

σαχάτι, Afs. *v.* Turk. sa'at

σαχτῶ, given with *χαχτῶ* by Arkh. (p. 249) as synonym in Bagdaonia for *λαχτῶ· ὠθῶ*, *σπρώχνω*

σαώνω, Ph., etc. *v. σφαλώνω*

[*σβύνω*, *σβήνω*, *I extinguish.*]—Capp. *aor. ἔζβυσεν*, Ax., but elsewhere without *ζ* (§ 101). Thus *pres. βύνω*, Ul. Del., *βούνω*, Del., *aor. ἔβυσα*, Del. Ul., § 222.—*Pres. ζύνω*, *impv. ζύσε*, Ph., § 281.—*ζβύννου*, *aor. ἔζβυσα*, Síll

σε, Síll. *v. θά*

σεβέρ, Ax. *v.* Turk. sefer

σεβινδᾶ, Síll, etc. *v.* Turk. sevmek

σεβδᾶ, *σέβδινιὅγε*, Ul. *v.* Turk. sevmek

σεβδούσι, Ul., *σεβδαλάνῃσι*, Síll. *v.* Turk. sevda

σεγός, Síll. *v. θεός*

σεδεμένο, Ph. *v. σημαδεύω*

σέϊλ, Ul. *v.* Turk. bu

[*σείω*, *I shake.*]—3 *pl. impf. pass. σειόσαν*, Sin. (Pakhtíkos, p. 13), § 232.—At Ph. *pres. σείνω* (§ 327), *aor. ἔσεισα*

σέκ, Síl. *v. σακκί*

σέκνω, Ar., Ul. *v. θέτω*

σέλ, Capp., etc. *v.* Turk. sel

σελάμι, Síll. *v.* Turk. selam

σέλου, Síll. *v. θέλω*

σέμα, *σέμβα*, Capp. *v. ἐμβαίνω*

σεμαδέβω, Capp. Ph. *v. σημαδεύω*

σέμασα, Capp. *v. ἐμβάζω*

σέν benί bουρδάν čəqάρ. Turkish phrase in Pot. text, p. 464, l. 18. In Turkish,

سن بنی بوردان چقار

σένδα κούπα, upside down, Ph. *v. κούπα*

σεξένα, Tsh., etc. *v.* Turk. seksen

σεός, Silli. *v. θεός*

σέρ da, Ul. *v.* Turk. sermek

σεραΐ, etc., Capp. Silli. *v.* Turk. seraï

σεράνδα, etc., Capp. Tsh. *v. σαράνδα*

σερέβω, Ax. *v. σωρεύω*

σέρεψεν, *aor.* 3 *sg.*, *befouled*, Ph. Arkh. (p. 266) gives for Sin. *σεργιῶ· βδελύσσομαι*, for Bagdaonia *σεριάζω*, and for Ph. *σεργαίνω*. So too Kar. (Lag. p. 62). Also at Ph. *τσέρεψε*, and Kar. (Lag. p. 66) gives *τζερεύω* with the same meaning *ἐκκρίνω, περὶ ἐκκρίσεως περιττωμάτων ἀνθρώπου*. Hatzidákis (Ἐβδομάς, II, p. 537) derives from *ἐξερρεύω, to flow out, of water, pus, etc.*, of which *ἐξέρρεψα* is a possible aorist, although the usual form is *ἐξέρρεξα*

σερίμ, Phl., *bου σερίμ* in text on p. 436, l. 21 means from the context *at this time, then*. The phrase is Turkish, but I cannot trace *σερίμ*, unless it is sürüm, *interval*

σερνικός, Capp. Ph. *v. ἀρσενικός*

σερχοσλάνσε, Ul., etc. *v.* Turk. serkhoš

σές, Phl. *v.* Turk. ses

[*σέτερος, vel sim., your.*]—In Capp. §§ 181, 182, at Ph. § 314

σέδε, Mal. *v.* Turk. sitr

σεφά, Ul. *v.* Turk. sefa

σεφέρ, Ax. *v.* Turk. sefer

σέφφαρα, Afs. *v. φορά*

[*σηκώνω, I lift up.*]—The middle, *I rise up*, is everywhere commoner than the active, of which the pres. is recorded only at Tsh.—Capp. *aor.* 3 *sg. ὅήκωσέν* do, Ul., *subj. ὅκώσω*, Fer., 2 *sg. ὅηκώῃς*, Ul., *middle pres. ὅηκοῦμαι* (§ 231), Del. Phl. Síl., *ὅηκοῦμι*, Mis. Mal., *ὅηκόμαι* (§ 231), Ul., *impf.* § 233, *aor.*, varying with the treatment of *θ* (§§ 86—96), *ὅηκώθα* Mal. Phl. Síl. Pot., *ὅηκώχα*, Mis. Gh., *ὅηκώρα*, Ar., *ὅηκώ(γ)α*, Ul., *ὅκώχα* (§ 243), 3 *sg. ὅκώεν*, Ax., *ὅκώτα*, Fer., *impv. ὅήκο*, Ar. Ul. Sil. and I believe *passim*, *pl. ὅηκωχάτ* (§ 243), Ax.—*Pres. σηκώνου, impf.* § 335, Tsh., *aor. σήκωσα*, Ph., *mid. pres. σηκοῦμαι*, Ph., *σηκοῦμι*, Tsh., *aor. σηκώθα* (§ 362), Ph., etc., *impv.* (§ 362) *σήκο*, Ph., *σήκου*, Tsh.—*Mid. pres.* 3 *sg. σκώνιτι, aor. σκώσκα, impv. ὅούκου, pl. ὅουκούτι(ν*, § 55, Síli

[*σημαδεύω, I mark*, is used to mean *I betroth.*]—The Capp. form is *σεμαδέβω*. Thus *σεμαδέβου*, 3 *sg. σεμαδέφ*, Mal., and *σεμαδεύω· ἀρραβωνίζω*, given for Ar. by Val. (p. 21) and for Sin. by Arkh. (266), who points out that the meaning *betroth* is a Turkism, due to nišan meaning both *mark* and *token of betrothal* (§ 381). *Aor. σεμάδεψα*, Phl. *aor. pass. σεμαδέφτα*, Ax. Mal. *Partic. σεμαδεμέν* (for *σεμαδεμένη*), *betrothed girl*, Phl. with *gen. σεμαδεμενῖοῦ* (text on p. 422, l. 3), like *νύφ, gen. νυφῖοῦ*, etc. in § 166.—*Aor. pass. σεμαδέφτα*, Ph., and *partic. το σεδεμένο τς, her husband*, with loss of *μα* by dissimilation, § 282

[*σήμερον, to-day.*]—The true Capp. form seems to be *ὅήμερα*, Del. Ax. Síl. Pot. Also *ὅήμβερα*, Del. *ὅήμερο*, Phl., is possibly influenced by the common form.—*σήμερο*, Ph.—*ὅήμερι* (§ 12), Silli. —Connected with this is the *adj. ὅημελίλικο, pl. -κα, contemporary*, Del.

σηνιάφρα, Mal. *v. φορά*

[*σῆστρον, sieve.*]—Capp. *ὅήστρο*, Gh., *σῆστρο*, *σῆσρο* (§ 101), Fer. (Krinop. p. 62) and *σῆστρο*, Síl. (Pharasop. p. 123) and Ar. (Val. p. 21)

σι, Afs. *v. εἰς*

σίγνω, Del. *v. σφίγγω*

[*σίδερο, iron.*]—*ὅίηρο* (? *ὅίερο*), Mis.

σίδι, pl. σίδα, willow tree, Tsh. Kar. (Lag. p. 62) gives for Ph. *σίδη*. It is a Pontic word; Hatzidákis, Φιλ. Ἐρ. p. 4, gives *σίδη=ιτέα*. The ancient *σίδη* means a *pomegranate* or *some kind of water-plant*, perhaps a *water-lily*

σικτῶ, Silli. *v.* Turk. səqmaq

σιǰούχα, Ph. *v.* Turk. süǰüq

σιλάχε, Ph. *v.* Turk. silah

σίλσε, Ul. *v.* Turk. silmek

σίνα, Pot. *v. τίς*

σίννου, Kis. *v. σφίγγω*

σινσιλέα, Afs. *v.* Turk. silsile

σίγκ τα, Ph. Kis. *v. σφίγγω*

σιπά, Ph. *v.* Turk. səpa

σιπιδό, the day after to-morrow, Ph. Kar. (Lag. p. 62) gives *σεπιδά, σιπιδά* and *σιπιδό*.—In Capp. Arkh. (p. 266) gives for Sin. *σεπεδιοῦ, the next day*, and in the texts for Phl. and Mal. (p. 410, l. 28, p. 404, l. 26) is the form *σōbü-(γ)ü τ μέρα, next day*; for *δ v.* § 95. The first syllable of all these forms is probably for *σο* (=*εἰς τό*), and *-πιδό*, etc. are the Aeolic *πεδά* for *μετά*, which seems to survive also in the Cypriote *πηθαρκόν=μεθαύριον* (Sakellários, Κυπριακά, II, p. 731). For Cypriote and the Asiatic dialects, *v.* § 400

σιργαδίζω, I am grieved, sorry, Ph.

σιτίλι, milk-pail, Ph. For Sin. Arkh. (p. 267) gives *σιτῆλι, small bronze*

waterpot, with a Turk. sitil. Also *σίτλη*, Kar. (Lag. p. 62). Sitil I cannot trace; it looks like *σιτίλι* taken into Turkish. The derivation may be Lat. *situla*, whose Greek offspring however are of the types *σίκλα*, *σικλί*, etc.; *v.* G. Meyer, *Neugr. Stud.* III, p. 59, and § 372

σιφτάχι, *σιφτενό*, Ph. *v.* Turk. siftah

[*σίφων*, *tube.*]—At Del. the dimin. *σιφών*, *pipe carrying water to a mill*; M. Gr. *σιφοῦνι*.—For Sin. Arkh. (p. 278) gives *φωσόν*, with metathesis, § 104

σιχτιέζομαι, *aor. σιχτιέστα*, Ph. *v.* Turk. səqmaq

σιχτῶ, Fer. *v.* Turk. səqmaq

σκαλί, *ladder*, Ph. Latin scala; *v.* Meyer, *Neugr. Stud.* III, p. 60, and § 373

σκάμα, Sílli. *v.* *πηγαίνω*

σκαμβίλια, *pl.*, *a game of cards*, Mis.

[*σκαφίδι*, *bowl.*]—In Capp. varying with the treatment of *δ* (§§ 86—96). *σκαφίρ*, Gh., *σκαφίτ*, *pl. σκαφίτα*, Fer. (Krinop. p. 62)

[*σκάφτω*, *I dig.*]—Capp. *pres. σκάφτου*, *impf.* § 207, Mal., *aor.* *ἔσκαψεν*, Del.

[*σκεπάζω*, *I cover.*]—*Pres. σὲβάνου da*, Kis., *aor. subj. να σὲπάσῃ*, Afs., *aor. pass.* 3 *sg. σὲπάθην*, Ph.

[*σκεπάρνι*, *adze.*]—Capp. *σκεπάρ*, Mis. Ar., *pl. σκεπάρια*, Mis.

σκετέλ, Síl. *v.* *σκουτέλλι*

[*σκεῦος*, *utensil.*]—Capp. *σκέβος* or *σκέος* (§ 76), *pl. σκέβια*, Ax., *σκέφ*, *pl. σκέφια*, Phl., *cooking utensil. Pl. σκευΐα*, Fer. (Krinop. p. 62), *σκεύια*, Ar. (Val. p. 21), *σκεύη*, Sin. (Arkh. p. 267)

[*σκιάδιον.*] This dimin. of *σκιά*, which means in M. Gr. *a shady hat*, has its original sense of *a shadow*. In Capp. it is affected by the treatment of *δ* (§§ 86—96): *σκιάρις* (§§ 89, 115), Gh., *σκιέτ* (§ 66), Fer. (Krinop. 62), *ὀσκιάδι* and verb *ὀσκιαδίζει*, Sin. (Arkh. p. 258). Arkh. gives also for Bagdaonia *σκάβ* and Kar. (Lag. p. 63) *σκάβο*, Mis. Phl. —*ἰσκἄϊδι* (§§ 255, 259, 264), Ph. Tsh.

[*σκίζω*, *I tear.*]—Capp. *σκίνω*, Ax., *ξινίσκω*, Del. with metathesis of *σκ*→*ξ*, *v.* § 104. —*σὲίζω* or *σὲίνω*, *aor. ἔσὲισα*, *ἔὲισα*, Ph. For *σὲ*, § 264

σκολεῖον (commonly *σκολιό*), *school.*—In Capp. *σκολιό* recorded only at Pot. and Síl. § 151. Elsewhere *σκόλιο*, Del. Ar. (§ 150), Gh. Phl., *ἰσκόλιο(ν*, Ul.—*σκόλειο* and *indef. acc. σκόλειες*, Ph.

[*σκόρδο(ν*, *garlic.*]—Capp. *σκόρδο*, Del. Ul. (*pl.* § 151), *σκόρτου* (decl. § 149), Sem. (N.K.).—*σκόρδους*, *m.* (§ 11), Sílli

σκορπιός, *scorpion.* In Capp. at Fer. Gh. Ar. (decl. § 138), Pot. (decl. § 119). *σκοροπιός*, Phl. (decl. § 124), Síl. (decl. § 122). *σκουρουπιός*, Mal.

σκοτεινά, *adv.*, *in the dark*, Ph.

σκοτεινία, *ἡ*, *darkness*, Ph. Grégoire, *B.C.H.* XXXIII, p. 151. *v.* § 258

σκοτιάνεν, *impf.*, *it was dark*, Ax.

σκότιμα, *neut.*, *killing*, Sílli

σκοτώνω, *I kill.*—Capp. *pres.* Del. (where it means *I beat*) Ar. Gh. Ul. Phl. Síl. Pot., *σκοτώνου*, Mal. *Aor. σκότωσα*, Gh. Ar. Ul. Phl. Síl. Ax., *σκότσα*, Pot., *σκότουσα*, Mal., *v.* § 222, *impv.* 225, *aor. pass.*, varying with the treatment of *θ* (§§ 86—96), *σκοτώχα*, Gh.—*σκοτώνω*, *aor. σκό(τ)σα* (§§ 252, 341), *subj. σκοτώσω* (§§ 283, 343), Ph.—*σκοτώνου*, *aor. σκότισα*, *subj. σκοτώσου*, Sílli

σκοῦνδαι, *pres.* 3 *pl.*, *they are afraid*, Ph. As from a pres. *σκοῦμαι* (for *σκιοῦμαι*, § 259) = *σκιάζομαι*

σκούνδους, Sílli. *v.* *σκύλλος*

σκουρά· κύλιξ, *ποτήριον*, Del. Given by Kar. (Lag. p. 63) comparing Armenian skavarak, *dish.* The mod. Armenian uskura, *copper bowl*, given by Hübschmann (p. 237) amongst the Persian words in Armenian is much closer and more likely. *v.* § 377

[*σκουτέλλι*, *plate.*]—Capp. *σκετέλ*, Síl. and for Sin. Arkh. (p. 266) gives *σικτέλι*. Latin scutella; *v.* G. Meyer, *Neugr. Stud.* III, p. 61, and § 372

σκρόφα, *sow*, *harlot*, Sílli. Italian scrofa; *v.* G. Meyer, *Neugr. Stud.* IV, p. 83, and § 369

[*σκυλί*, *dog.*]—Capp. *σκυλί*, Del. Fer. Mis. Phl. Pot. *σκυλί*, Síl. Forms with *ü* are *pl. σκϋλιά*, Ar., *gen. σκϋλιῶ*, Del. —*σὲυλί*, *pl. σὲυλία*, Ph., § 264

[*σκύλλος*, *dog.*]—*σκούνδους* (§ 18), Sílli

σκϋλιά, Ar., etc. *v.* *σκυλί*

σκώνιτι, Sílli. *v.* *σηκώνω*

σὲέλτσεν, Ph. *v.* *σὲιᾷ*

σὲεπάσῃ, Afs., etc. *v.* *σκεπάζω*

σὲέσεν, Ph. *v.* *σὲιᾷ*

σὲιᾷ, *he strides*, Ph., *pres.* 3 *sg.*, as from a verb *σὲιάγω*, which would correspond to a Greek †*σκελῶ*, †*σκελίζω* from *σκέλος* (§ 269). *Aor.* 3 *sg. σὲέλτσεν* or *σὲέσεν* (§ 252), *subj.* 3 *sg. σὲιέσῃ*, 3 *pl. σὲελίσουνε*, § 264.—*σκέλιζμα*, *pl. σκελίζματα*, *stride*, Ax., is the subst. from the same verb

σὲίζω, Ph. *v.* *σκίζω*

σὲυλί, Ph. *v.* *σκυλί*

σὲυλοκάκε, *neut. pl.*, *dogs' dung*, Ph.

σο, *σα*, etc., Capp. Ph. *v.* *εἰς*

σογλί, Ph. *v.* *σουβλί*

σόγνα, *at once*, Fer. *I.e. εἰς τὸ ἕνα*

σογός, Sílli. *v.* *θεός*

σόϊδουζαν, Gh. *v.* Turk. soïmaq

σόν και, when, Del.
σόν̯ʃυλος, Del. *v. σφόνδυλος*
σόγ̣(gr)α, σόγ̣(gr)αδαν, Capp. *v.* Turk. sonra
σοqάχ, Capp. *v.* Turk. soqaq
σοqουq̯ʃής, Ph. *v.* Turk. soqaq
σοqουδδούρσεν do, Phl. *v.* Turk. soqmaq
σόqσεν, Ul. *v.* Turk. soqmaq
[*σός, thy.*]—Forms from this in Capp., §§ 181, 182, at Ph. § 314
σοτί; why? Ax.
σοτίπος, σοδίbος; why? Ph. In text on p. 470, l. 31 in phrase *σοτίπο ά σταθῶ;* the final *s* is dropped by dissimilation, § 282
σου, possessive, §§ 23, 253, 313
σού, Ul. *v.* Turk. su
σουβαλῶ, Phl. *v.* Turk. səva
[*σουβλί, spit.*]—Capp. *σουγλί*, Sin. (Arkh. p. 268), *σουγουλί*, Fer. (Krinop. p. 63). —*σογλί*, Ph.—Lat. subula; *v.* G. Meyer, *Neugr. Stud.* III, p. 61, and § 372
σουλούτσε, Ph. *v.* Turk. sulumaq
σούγga το, Del. *v. σφογγίζω*
σουγgάρ, Síl. *v. σφουγγάρι*
σουγgῶ, Síl. *v. σφίγγω*
σουπελενδῶ, Sílli. *v.* Turk. šübhelenmek
σουράτι, Ph. *v.* Turk. suret
σουρού, Ph. *v.* Turk. sürü
σούσουρα, Sin. § 172
σουφρά, Capp. *v.* Turk. sofra
σουφρανόν ἀδετινί bενί gösτερμενδέ ὀνούν ἰčῦν. Turkish sentence in Pot. text, p. 462, l. 15. In Turkish,
سفره‌نك عادتینی بنی گوستر مینده انك ایچون
σöγάνσεν, Phl. *v.* Turk. səghamaq
σöbū(γ̣)û τ μέρα, Phl. Mal. *v. σιπιδό*
σöüτ̣οῦ, Ul. *v.* Turk. söyüt
σπάνεται, σπάδτανε, Ax. *v. ξεσπάνομαι*
[*σπέρνω (σπείρω), I sow.*]—Capp. *pres. σπερίσκω* (Val. p. 21), *aor. ἔσπειρα*, Ar.
[*σπήλαιον, cave.*]—*σπήλος*, masc. (§§ 260, 261, 275), Ph.
σπιθαμός, span, Ph. M. Gr. *σπιθαμή*
σπίčι, Sílli. *v. σπίτι*
σπίτι, house. So at Ph., etc. with dimin. *σπιτόκκο.*—In Capp. *σπίτ, pl. σπίτ̣α*, but (*τι* becoming *či*) *σπίš, σπίči μ, pl. σπίčια*, Ar. Gh., *σπίč* or *σπίš*, Del., §§ 83, 84, 179.—*σπίči*, Sílli. Latin hospitium; *v.* G. Meyer, *Neugr. Stud.* III, p. 63, and §§ 371—373
[*σπλῆνα, spleen.*]—Capp. *σιπλήνα*, Fer. (Krinop. p. 62), *σεπλένα*, Sin. (Arkh. p. 266), *σουπλῆνα*, Ar. (Val. p. 21).—*σπιλήνα*, Sílli
σπόρος, seed, Fer. Ar. Mal.
στάβγο, Ph., *στάβλο*, Capp. *v. σταῦλος*
σταβρός, σταβρώνω. v. σταυρός, σταυρώνω
στάγη, Gh. *v. στέκω*
στά(γ̣)α, Ax. *v. στάχι*
σταλιγό τ, presently, Gh.
στάμα, pl. στάματα, a measure of land, Mal. ? connexion with *στρέμμα*
σταυιέρ, Ph. *v. ἀσθενής*
στάστι, Afs., *στασῶ*, Sílli. *v. στέκω*
[*σταῦλος, stable.*]—Capp. *στάβλο*, Ul. Phl. —*στάβγο* (§ 272), Ph.—Latin stabulum; *v.* G. Meyer, *Neugr. Stud.* III, p. 63, and § 372
σταυρός, cross. In Capp. *σταβρός*, noted at Fer. and Ar. The word is of course universal
[*σταυρώνω, I crucify.*]—*Aor.* 3 *pl. στάβρωσαν το*, Síl.
[*σταφίδα (σταφίς), raisin.*]—*Pl. σταφίρες*, Gh.
[*σταφύλ̣α, grapes.*]—*σταφύλε*, Ph., *σταφύλα*, Kis.
στάχα, Gh. *v. στέκω*
[*στάχι, ear of corn.*]—*Pl. στά(γ̣)α*, Ax.
[*στάχτη, ashes.*]—Capp. *στάχčη*, Ar., *στάχτ*, Phl.—*σταχτι̯ής, ash-seller*, Sílli
σταχτόνα, Ph., *adj.* from *στάχτη.* Thus *ἀ σ. κούρι, a loaf baked in the ashes*
στε, Ph. *σ. τ' ἄβου, from the other. Cf. ἀπό* and *ἄς*
στέ, Ph., *στέα*, Tsh. etc. *v. ὁστοῦν*
στέγνω, Gh. *v. στέκω*
στεθύρα, hole to receive the bolt of a door, Del.
[*στεῖρος, barren.*]—*στείρο*, Ph.
[*στέκω, I stand.*]—Capp. *pres. στέκου*, Mal., *στέκνω*, Síl., *στέχνω*, Ul. Phl., *στέγνω*, Gh. *Mid. pres. στέκουμαι*, Ar. Ax., *στέκουμι*, Mis. (§ 227), Mal., *aor.* varying with the treatment of *θ* (§§ 86—96): *ἐστάθα*, Del., *στάθα*, Phl., *ἔσταχα*, 3 *sg. ἔσταχε, ἔσταγε* (§§ 222, 240), rarely *ἐστάγε*, Ul., *στάχα*, Gh. Mis., 3 *sg. στάγη*, Gh., *aor. subj. σταθῶ*, etc., *impv.*, § 243. —*Pres. στήκνω, στέκνω* (once *στέκω*), *mid. στήgνουμαι, aor. στάθα, impv. στάθου, σταθῆτε*, Ph. *Pres. ἰστᾶμι* (§§ 357, 358), Tsh. Kis. Afs., *aor. ἰστάθα* or *ἰστάχα*, Kis., *aor. subj. l)σταθῶ*, Afs., *impv. ἰστάχου, ἰσταθῆτι*, Tsh., *pl. στάστι*, Afs. *v.* § 362.—*στέκουμι, aor. subj. στασῶ* (for *σταθῶ*, § 11), Sílli.—For use in Turkish idiom, *v.* § 380
[*στέλλω, I send.*]—Capp. *aor. ἔστειλα*, Phl.
στέρου, afterwards, Ph. Tsh. Kis. Afs.
[*στεφανώνω, I crown, i.e. put the marriage-crowns on someone.*]—*Aor. στεφάνωσα*, Ph.
στέχνω, Ul. Phl. *v. στέκω*
στή, Ph. *v. γῆ*
στήκνω, Ph. *v. στέκω*
[*στήνω, I make to stand.*]—*Aor. ἔστεσα*, Del.

στό, Ph. *v. ὁστοῦν*

στο, στα, etc., Ph. *v. ἄς*

στόμα, mouth. In Capp. at Fer. Ul. Mis. Phl. Síl.—*στόμα(ν*, Ph. and Sílli

[*στραβός, crooked.*]—*σταβρό*, Fer. (Krinop. p. 63). For metathesis, § 104.—*Adv.* *στραβά*, Ph.

στράτα (*στράδα*), *road*, Capp., Ph. Sílli. The fem. gender is preserved at Del. and Pot., *v.* § 107. Latin strata; *v.* G. Meyer, *Neugr. Stud.* III, p. 63, and §§ 371—373

[*στρατός, army.*]—*Gen.* *στρατοῦ*, Gh.

στρίγξα, aor. I called, summoned, and *impv.* *στρίγα da, pl.* *στριγάde*, Ph. The *pres.* is probably *στριγάγω, -gq̂s*, etc. *Cf.* Ducange, *s.v.* *στριγγίζειν*

[*στρώμα, mattress, bed.*]—*Pl.* *στρώματα*, Pot.

[*στρώνω, I spread.*]—*Aor.* *ἔστρωσα*, Mal. Síl. and at Ph.

[*στρώσις, mattress.*]—In Capp. *στρώš* is general, declined as a neut. dimin. *v.* § 166. At Fer. Krinop. (p. 63) gives *sg.* *στρῶš* or *σρῶš* (§ 101), and *f. pl.* *σρῶes* (§ 103).—*στρώσι, f.*, as in M. Gr. with *acc.* *στρώσι(ν*, Ph.

[*στῦλος, pillar.*]—*στύος* (§ 269), Ph. given by Grégoire, *B.C.H.* XXXIII, p. 154.—*ὄούλους*, Sílli

[*στύραξ, the bush styrax.*]—*Dimin.* *στυράči*, Ph. The pounded berries make a soapy lather and are used for washing

[*στυφός, bitter.*]—*στυφί, pl.* *στυφέ* (§ 304), Ph.

σύ, thou. For Capp. forms, § 175, for Ph. § 310, for Sílli, § 23

[*συγκόφτω.*] Used at Ph. and Kis. in sense of *cut out and make* (*clothes*), *shape* (*an artificial tooth*). Recorded forms are: *aor.* 3 *sg.* *σύγοψιν*, Kis., *impv.* *σύγοπ τα*, Ph. Kis. In the meaning of this word may be traced, perhaps owing to a similarity in sound, the influence of the Čagatai soqmaq, which means (Vambéry, *Čagataische Sprachstudien*, p. 298) *formen, schnitzen, anfertigen*

συγώτι, Ph. *v. συκώτι*

[*συκιά, fig-tree.*]—Capp. *σύκα, pl.* *σύκες*, Phl., meaning also *fig*, *v.* § 389

[*συκώτι, liver.*]—*σκώτ*, Fer. (Krinop. p. 62).—*συγώτι*, Ph.

συλείτριος, Ar. (N. K.). Explained as *μνημόσυνον, celebration of mass for the dead.* It must be a corruption of *συλλείτουργον*, which is properly *a mass in which several priests take part.* Decl. § 142

συμοῦμου, Sílli. *v. ἐνθυμοῦμαι*

[*συμπέ(ν)θερος.* Men whose children have married one another are called *συμπέ(ν)θεροι.*]—Capp. *nom.* *σύμερό μ, my s.*, Mis. For *μπ*, § 99

[*συμφθάνω.*]—Used in Capp. to mean *I reach, arrive at*, instead of M. Gr. *προφθάνω*. Forms are: *pres.* *σύφτάνω*, Síl., *aor.* *σύφτασα*, Gh. Ax. Síl. For Fer. Krinop. (p. 63) gives *συφτάνω* and with metathesis *φυστάνω*, § 104

[*σύννεφον, cloud.*]—*Pl.* *σύνεφα*, Pot.—*σύνεφα*, Ph.

συννύφσα (*i.e.* *συννύμφισσα*), in the pl. *the wives of two brothers*, Sin. (Arkh. p. 269) and Ar. (Val. p. 21). *σύνύ(φ)σα*, Gh.

σύντεκνος. The godfather as spiritual father and the natural father of a child are called *σύντεκνοι*, as sharing the child between them. Thus Arkh. (Sin. p. 269) gives *σύντεκνος· Οὕτω καλεῖ ὁ παράνυμφος τὸν γαμβρόν*, because the *παράνυμφος*, our *best man*, is the godfather of the first child. The usage and word are not confined to Asia. The forms are: *σύνδεκνος*, Ar. Ax., *σύνδεκνο*, Fer., *σύνdιgνους* (§ 127), Mal. —*σύνδεκνους*, Sílli.—The fem. form is *σύνδέκσα*, Ax. and Sílli, contracted from †*συνδέκνισσα*. So Val. for Ar. (p. 21) gives *συντέξα*

[*συντυχαίνω, I speak with.*]—Capp. *συντιchιέμαι*, Mal. An. (Pakhtikos, pp. 21, 22), § 230

σύγοπ τα, Ph. Kis., etc. *v. συγκόφτω*

σύρα, Sílli. *v. θύρα*

[*σύρω, I drag, I go.*]—Capp. *impv.* *σύρε, go*, Del. Fer., *pl.* *σύρετ*, Fer. (§ 223). *Aor.* *ἔσυρέν* do, *dragged, drew*, Ax.—*Pres.* *συραίνω, I shoot, impf.* § 335, *aor.* *ἔσυρα, ἐσύρε με* (§ 342), Ph.

sügžülsen, Del. *v.* Turk. sözülmek

sügjár, Fer. *v. σφουγγάρι*

süpürjής, Sílli. *v.* Turk. süpürüjü

süpürse, etc., Ul. *v.* Turk. süpürmek

sürinü, Gh. *v.* Turk. sürmek

sürsa, Ul. *v.* Turk. sürmek

sürdiniga, Ul. *v.* Turk. sürmek

süpü, Del. *v.* Turk. sürü

süpülsen, Ax. *v.* Turk. sürmek

süpünerékden, Ul. *v.* Turk. sürmek

sügtö, *aor.* *sügsa*, Ax. *v.* Turk. səqmaq

σφάγνω, Ul. *v. σφάζω*

[*σφάζω, I kill.*]—The forms vary with the treatment of *σφ* (Capp. § 100, Ph. § 284). The pres. is newly formed in *-γνω, -χνω*, or *-γω* (§ 192).—Capp. *pres.* *σφάγνω*, Ax. Ul., *aor.* *ἔσφαξα*, Ax., *pres.* *σφάχνω*, Del., *φάγνω*, Del. Ul., 3 *sg.* *φάghən*, Del., *φάχνω*, Fer. and (Val. p. 22) Ar., *aor.* *ἔφαξα*, Del. Ul. Gh. Ar., *pres.* *σάγνω, aor.* *ἔφσαξα, impv.* *σάξε*, Phl., *pres.* *σάγου, aor.*

ἔσαξα, ἔβσαξα, Mis., ἔφσαξα, Pot.—*φσάγνω, σάγνω, impf.* ἔβσαζα (§ 334), as from a *pres. φσάζω, aor.* ἔ(φ)σαξα, *impv.* §§ 346, 347, Ph. *Pres.* 3 *pl. σάγουν* da, Tsh.

σφαλῶ, I close.—The forms everywhere vary with the treatment of *σφ* (Capp. § 100).—Capp. *pres. σφαλῶ*, Sin. (Arkh. p. 269), *σαλίσκω* (§ 193), Phl., *aor. σάλσα*, Pot., *impv. σφάλ*, Ax., *σάλ*, Síl. Pot. An., *φάλ*, Fer. Ar., *φσάλ*, Phl.—*σαλῶ, -λᾷς, aor. σάλισα* (§ 47), Sílli. Enclitic after *ρέν*, § 10

σφαλώνω, I close. The form *φσαώνω* (for *σφ v.* § 284, for *λ v.* § 269) is used at Ph. instead of *σφαλῶ*. The forms are: *pres. φσαώνω, σαώνω, impv.* § 350, *aor. σάλσα, aor. subj. φσαώσω*, Ph., *pres. σαώνει, aor. σάλσιν, impv. σάλ* (§ 350), Kis.—Σφαλώνω occurs in Cypriote, and Hatzidákis (Ἀθηνᾶ, xxv, p. 280) sees in it a mixture (*συμφυρμός*) of *σφαλίζω* and *κλειδώνω* or *μανδαλώνω*. The Ph. form may however be directly from *φσαο-*, the local form of *ἀσφαλός* (*q.v.*). The aor. *σάλσα* looks as if it belonged to *σφαλῶ*, but the Ph. paradigm *σκοτώνω, aor. σκότσα, aor. subj. σκοτώσω*, shews that there is no difficulty in attaching it to *φσαώνω*

[*σφίγγω, I press.*]—The forms everywhere vary with the treatment of *σφ* (Capp. § 100, Ph. § 284).—Capp. *pres. σίγνω, aor.* ἔσιξα, Del.—*Pres. σίννου*, Kis., *aor.* ἔφσιγξα, Ph. Kis., *impv. σίγκ τα* (§ 346), Ph.

[*σφογγᾶτο, omelette.*]—*σουγκάτος*, ὁ, Sin. (Arkh. p. 268).—*φσογάτος*, Ph.—For *σφ*, §§ 100, 284

[*σφογγίζω, I wipe.*]—Capp. *pres. σουγῶ*, but *impf. σούγισκα* as if from *σουγίζω* (§ 206), *aor. σούγξα*, Síl., *impv. σούγα το*, Del., as from *pres. σουγῶ*, which (*σουγκῶ*) is given by Arkh. (p. 268) for Sin. and by Pharasop. (p. 124) for Síl.

[*σφονδύλι, spindle-whorl.*]—Capp. *φονǰύλ* (§ 83), Ar., *σοντύλι*, Sin. (Arkh. p. 268). At Fer. *σφονδύλ*, according to Krinop. (p. 63), means *neck*. For *σφ*, § 100

[*σφόνδυλος, vertebra.*]—In Capp. and at Ph. the form in *σφ* is preserved in the sense of *neck-vertebra*, where M. Gr. uses *σπόνδυλος*. Thus: *σόνǰυλος* or *σφόνǰυλος*, Del., *φόνǰυλο*, Ar., *σόντυλος*, Sin. (Arkh. p. 268), *σφόνδυλο* and *σφονδύλ*, Fer. (Krinop. p. 63), *σόντελο*, Síl. (Pharasop. p. 123). For *σφ*, § 100.—*φσόνδυος* (§§ 269, 284), Ph.

[*σφουγγάρι, sponge.*]—Capp. *σουγάρ*, Síl., *σϋgǰάρ*, Fer. For *σφ*, § 100.—*σοgάρι*, Sílli. Süng'er is given by G. Meyer (*Türk. Stud.* 1, p. 10) as the Turkish form of this word.

[*σώνω, I arrive, suffice.*]—Capp. *pres.* 3 *sg. σών, it suffices*, Del.

σωρεύω, I collect.—Capp. *pres. σωρεύω* (*σωρέβω*) is given for Sin. by Arkh. (p. 269) and *σωρόβω* for elsewhere in Capp. So *σωρόβω*, Síl. (Pharasop. p. 124), Ar. (Val. p. 21) and Fer. (Krinop. p. 64). To the latter belong *pres.* 3 *sg. σωρόφ*, and *aor. σώροψα*, Phl. Ar., *impf. σωρόβνα* (§ 208), Phl. At Ax. *pres. σερέβω, aor. σέρεψα. v.* § 65 for assimilation.—*σωρέβω, aor. σώρεψα, aor. pass. σωρέφτα* (§ 362), Ph., *pres. σωρέβου*, Kis. *Aor.* 3 *pl. σώριψινι*, Afs.—*σωρέβγου*, Sílli

σωρῶ, Sílli. *v. θεωρῶ*

σώς, prep., until, before, Ph. Afs.

səžlaᾱ, Capp. *v.* Turk. *səzlamaq*

səčərátsε, Fer., etc. *v.* Turk. *səčəramaq*

səqálsε, Ul., etc. *v.* Turk. *səqmaq*

səráς, Del. *v.* Turk. *səra*

ᾰ

ᾰ́βι, ᾰ́γι, dew, Ph. Given by Kar. (Lag. p. 63) and connected with Armenian šaɬ, which Bedrossian gives as *evening dew. v.* § 376

ᾰ́γε, neut. pl., crops, Ph.

'ᾰ́ϊ, Del. *v. πηγαίνω*

ᾰ́ιρομαι, Ph. *v. χαίρομαι*

ᾰ́ǰι, pl. ᾰ́γε, load of wood, vel sim., Ph. Dimin. *ᾰgόκκο*. Probably the Turkish šakh شاخ *branch*

ᾰ́ǰι or *σάǰι*, Ph. *v.* Turk. *saǰ*

ᾰ́λ, Gh. *v.* Turk. *šal*

ᾰλβάρια, Ph. *v.* Turk. *šalvar*

ᾰαμανικό, pl. -κά, a kind of melon, Ph. Pharasop. (p. 123) gives *σιαμανίκο· καρπούζι*, as a Ph. word, with derivation from *χειμών*. It is the *χειμωνικόν* mentioned by Leake (*Researches in Greece*, p. 423), a musk-melon, which can be kept right into the winter

ᾰαμᾰ́κ, a dry measure, Ax.

ᾰαμδάν, Ul. *v.* Turk. *šamdan*

ᾰάνω, Ax., etc. *v. σάνω*

ᾰαπqαλόκ, Ul. *v.* Turk. *šapqaleq*

ᾰαᾰ́ηης, Sílli. *v.* Turk. *šašmaq*

ᾰάᾰčησαᾰι, Sílli. *v.* Turk. *šašmaq*

ᾰαᾰλάτσιν do, Afs. *v.* Turk. *šašmaq*

ᾰαᾰqόν, Capp. *v.* Turk. *šašqən*

ᾰαᾰτιέγω, Ph., *ᾰαᾰτῶ*, Síli, etc. *v.* Turk. *šašmaq*

ᾰαφάχι, Ph. *v.* Turk. *šafaq*

ᾰάφκə, Del. *v.* Turk. *šafq*

ᾰάφτη, ᾰαφτίζει, Ph. *v.* Turk. *šafq*

ᾰαχζαδές, Ph. *v.* Turk. *šakhzade*

ᾰάχς, Ph. *v.* Turk. *šakhs*

ἄαχάρ ἄαχάρ, Mal. It means *right off, in a trice*, and is probably Turkish. ? onomatopoeic; *cf.* šar šar شار شار *noise of something falling*

ἄέ, ἄέα, Capp. *v.* Turk. šeï

ἄέγια, Ph. *v.* Turk. šeï

ἄέϊ, Sil. *v.* Turk. šeï

ἄείλι, Ph. *v.* *χεῖλι*

ἄειμός, Capp. *v.* *χειμός*

ἄείν, Ph. *v.* *ἔχω*

ἄεῖρι, Afs. *v.* Turk. šehir

ἄέκ, ἰνέϊ μ, ἄέκ, Ul. Obscure words in text on p. 350, l. 25 used by children when playing knucklebones. Alekt. (p. 491) gives *ἀνάκα· ὀ ἀστράγαλος*, and so for Fer. Krinop. (p. 42) *ἀνάκκα*, and ašəq, اشق, also means *a knucklebone*. I translate accordingly

ἄεκάρε, Ph. *v.* Turk. šeker

ἄελέκ, Ul., *pl.* *ἄελέγια*, Phl. Some kind of burden, possibly *faggot*

ἄένω, Ph. *v.* *χέζω*

ἄεπέ, pl. ἄεπέα, little loaf, Ul.

ἄεβάνου, Kis. *v.* *σκεπάζω*

ἄερεχάτι, Ph. *v.* Turk. širket

ἄέρ(ι, Capp. Ph. Silli. *v.* *χέρι*

ἄεριδάχτι, pl. -τα, long wooden finger-stalls worn by reapers to enable them to grasp a larger quantity of corn, Tsh. Afs. For the form *v.* § 269. At Ph. *ἐλίκε* is used

ἄεριβέτ, Ul. *v.* Turk. šerbet

ἄέρου, Mis., *ἄερίγου* (§ 80), Mal., *I throw. Aor. ἔἄιρα*, Mis.

ἄέχ, Capp. *v.* Turk. šeï

ἄεχέρι, Ph. *v.* Turk. šehir

ἄηκοῦμαι, Capp. *v.* *σηκώνω*

ἄήμερα, Capp. *v.* *σήμερον*

ἄήμβερα, Del. *v.* *σήμερον*

Ἄημβόλ, Ar. *v.* *πόλις*

ἄην, Del. For *εἰς την*, § 102

ἄήρο, Ph., *ἄήρους*, Silli. *v.* *χῆρος*

ἄίγρες, pl., frogs or *toads*, Gh. So I understood the explanation of the text on p. 346, l. 22 in which it occurs. But for Sin. Eleft. (p. 108) gives *σίγρια, thorns*, and Arkh. (p. 266), *σίγρι, tragacanth bush*

ἄίηρο, Mis. *v.* *σίδερο*

ἄίλε, ἄίλα, Ph. *v.* *χίλιοι*

Ἄιλλελ'ής, a native of Silli

ἄιλιάραζ, Silli. *v.* *χιλιάδα*

ἄινίσκουμου, Silli. *v.* *αὐξάνω*

ἄιβίκος, conical hill, Ar. (N.K.). Decl. § 142

ἄίš, Gh. *v.* Turk. šiš

ἄισέ, Capp., *ἄισάς*, Ph. *v.* Turk. šiše

ἄιφών, Del. *v.* *σίφων*

ἄκέβος, Ax. *v.* *σκεῦος*

ἄκέβω, I do, make, Ul., serving as pres. to *aor.* *ἔπγα*, *v.* *ποιῶ*. *Impf.* *ἄκέ(β)ιἄγα* (§ 210)

ἄκεθί, pin, Phl. *Pl.* *ἄκεθιά*. Cf. Ducange, *σκέθιν, aculeus, stimulus*

ἄκέλιζμα, Ax. *v.* *σἄιᾶ*

ἄκιάρις, Gh. *v.* *σκιάδιον*

ἄκίνω, Ax. *v.* *σκίζω*

ἄκυλί, Capp. *v.* *σκυλί*

ἄκώχα, Ax., *ἄκώτα*, Fer. *v.* *σηκώνω*

ἄοινίκ, Capp. *v.* *χοῖνιξ*

ἄοιρίδι, Ph. *v.* *χοιρίδι(ον*

ἄολώνα, Silli. *v.* *χελῶνα*

ἄόν, Fer. *v.* *χιόνι*

ἄοδρᾶ, drips, Ph. Of the water dripping from the water-spout on a house (*ἄόδρι, q.v.*). Kar. (Lag. p. 64) gives *σσστράω* or *σσουτράω· ρεῖν, ἐκχεῖσθαι*. If this word *ἄοτράω* came by metathesis from *τροχάω* as Hatzidákis has suggested (Ἐβδομάς, II, p. 536), the initial would be *χ*, not *ἄ*. I prefer Grégoire's suggestion (*B.C.H.* XXXIII, p. 149) that it is a form of *χυτράω* from *χύτρα*

ἄόδρι, το, stone water-spout of a house, Ph.

ἄούκου, Silli. *v.* *σηκώνω*

ἄουνού ἀλόρμəσənəζ γιαρόν μεἰιδιέ; Turkish phrase in Mal. text, p. 404, l. 25. In Turkish شونی آلیر میسکز یارین مجیدیه

ἄτή, Fer. *v.* *γῆ*

ἄύκα, Phl. *v.* *συκιά*

ἄύνεφα, Pot. *v.* *σύννεφον*

ἄύνδεκνος, etc., *ἄυνδέκσα*, Capp. Silli. *v.* *σύντεκνος*

ἄυνύ(φ)σα, Gh. *v.* *συννύφσα*

ἄύρε, Capp. *v.* *σύρω*

ἄυφτάνω, Capp. *v.* *συμφθάνω*

ἄΰνdü, Ax., *the pipe by which air is supplied to the fire at the bottom of the sunk Cappadocian oven*, for which *cf.* tandur. Arkh. (p. 268) gives *σουντοῦν'*, Sin., *σοῦντα*, Bagdaonia. For Fer. Krinop. (p. 63) has *ἄουνδοῦ*.—For derivation Arkh. quotes Byzantios *σοῦδα, long, narrow, underground passage*, but in Ducange this word means the *ditch of a fortress*. The *νd* is also a difficulty. —At Ph. *προχάγκι, q.v.*

ἄΰšΰûώνω, I am wetted, aor. ἄΰšΰασα, Ph. Kar. (Lag. p. 64) and Arkh. (p. 281) give for Ph. schouschoúώνω, and there is a Pontic form *σουσουλίζω, I am drenched* (Σύλλ. XIV, p. 287). *v.* § 391. In spite of the reduplication the derivation is given by Capp. *ἄυλώνω· βρέχω*, Krinop. (p. 68) for Fer. and Arkh. (p. 281) for Sin., with also schouschoúώνω for Ph. Both refer to *χυλῶ, χυλοῦμαι*. For Ar. Val. (p. 21) has *συλόνω = ὑγραίνω* (*ἐκ τοῦ χυλόνω*), where *σ* is clearly for *ἄ*. For *λ*, § 269

ἄώνα, Ph. *v.* *χελῶνα*

τ

τ, possessive, Capp. § 178

ταβέτι, Ph. *v.* Turk. da'vet

ταβρί, Capp. *v.* ταῦρος

ταβρῶ, Capp. Ph. *v.* τραβῶ

ταγαρǰόχι, Ph. *v.* Turk. dogharǰəq

ταγιά, *n. pl., these*, Síll. From τιάς, § 29

ταγιά, *nom. pl., these*, Pot. § 176

τάγια, Ph. *v.* Turk. taï

ταγνέ, *hopper of a mill*, Afs. *v.* Turk. tekne

ταγρᾶ, Phl. *v.* τραβῶ

τάδε, *such and such.* την τάδεν ἡμέρα, Pot. Probably not dialectic

ταζά, Ph. *v.* Turk. taze

ταζί, Afs., ταζά, Ax. Phl. *v.* Turk. tazə

[τάζω, *I make a vow.*]—*Pres.* τάγου, *aor.* ἔταξα, Mal.

τάημισα, Ph. *v.* ἤμισυς

τάθε, *neut. pl.*, explained as *soles of the feet*, Ph.

τάϊ, Ph. *v.* Turk. taï

[ταΐζω, *I give food to.*]—Capp. *aor.* τάϊσα, Ar., *aor. subj.* 3 *sg.* νά τα ταΐš τον, Ul.

ταϊόκκο, Ph. *v.* Turk. taï

τακάς, Ph. *v.* Turk. teke

ταλάλ, Ax. *v.* Turk. dellal

τάλιαμ, Sin. § 172

ταμάν, Ph. *v.* Turk. tamaman

τανά, Capp. *v.* Turk. dana

ταναμαζούκα, Afs. (p. 576). Perhaps ταρν' ἄμ' ἀζού (=ἀδού) κά (=κάτω), *quickly go down there*

τάνι, *a drink made of sour curd stirred up with water*, Ph. Kar. (Lag. p. 64) gives the word, comparing Armenian t'an, *soup, broth, porridge* (Bedrossian). *v.* § 376. It is used also (τὸ τάνǰ) in Ophis and at Trebizond (Σύλλ. xviii, p. 167)

τανǰιρέ, Ul. *v.* Turk. tenǰire

ταντέλλα, *lace*, Del. French dentelle; *v.* § 369

ταvδάγω, *I snatch, carry off*, *aor.* τάνσα, δάνσα, *subj.* ταvδίσω, Ph. Kar. (Lag. p. 64) gives ταντῶ, ταvδίζω

ταvδούρ, Pot. *v.* Turk. tandur

ταvəδῶ, etc., Síll, ταvότσεv, Síl. *v.* Turk. tanəmaq

[τάξις, *class.*]—At Ph. *acc. pl.* τῆς τάξης, *the tribes*, in Gospel text (Lag. p. 11)

ταβάχ, Phl. *v.* Turk. tabaq

ταβούρ(ι, Capp. Afs. *v.* Turk. tabur

τάqαλ, *wheat*, Mis.

ταqτιρδέ γιαζιλάv τεπτιλδέ güzülmás, *What is written in predestination in mutability is hardly found* (lit. *is not seen*). Turkish words used in Síll text (p. 286, l. 7) as the names of children

ταραλόχ, Phl. *v.* Turk. ortaləq

ταράφ(ι, Capp. Síll, etc. *v.* Turk. taraf

ταράχι· ἔμπυον, Ph. Given by Kar. (Lag. p. 64) comparing Armenian t'araχ, *sanies, matter* (Bedrossian). *v.* § 376

ταρλά, Capp. *v.* Turk. tarla

ταρνά, *adv., quickly, immediately*, Ph. Tsh. Besides ταρνά, Kar. (Lag. p. 64) gives from Ph. ταρνός· ταχύς and ταρνεύω· ταχύνω. Ταρνά regarded as an impv. has produced the pl. ταρνάτε, darnádε. Grégoire suggests a metathesis from τρανός, *B.C.H.* xxxiii, p. 155

ταρός (ὁ), *time*, Ph. The word takes the place of καιρός. It is used in the Ph. Gospel: *e.g.* St Matt. xxvi, 31, ἀτότε τὸν ταρὸ ὁ Χριστὸς εἴπεντι (Lag. p. 8), and occurs in the xiith century *Poèmes Prodromiques* (Hesseling and Pernot). The passage (p. 46) runs:—ἂν τύχῃ ὡς ὑπαγαίνομεν, ἂν οὐ κρατήσῃ εὐδία, ἂν οὐκ ἀλλάξουν οἱ ταροί, κ.τ.λ. For a note on the word, *ibid.*, p. 250.—In Crete ταρός means *a violent wind*; φυσᾷ ταρός, *it blows a gale*, and this and the Byz. use of the word make the Armenian tari, *year*, suggested by Kar., most unlikely. Kar. gives also (Lag. p. 64) ταρίζομαι· χρονίζω, βραδύνω.—The words διαντταρό, Sin., τσανταρό, τσενταρά, Del., *at this hour*, given by Arkh. (p. 233), and Kar.'s τζενταρό, τζανταρό (Lag. p. 65) for Del. seem to contain this word, the first part being akin to the Síll τιάς, *this*. The initial τι would become at Del. ču, transcribed τσ by Arkh. and ć by Kar. (=Lag.'s τζ), and the δ of the Sin. form is probably an error for d (=τ). For the derivation of ταρός and references, *v.* Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 91

τάρσεv, Ax. *v.* τραβῶ

τάρτι, Ph. *v.* Turk. derd

ταασαλούς, Ph. *v.* Turk. tassalə

τάσ(ι, Ul. Afs. *v.* Turk. tas

ταασλάτσε, Ul., ταασλάčεv da, Ar. *v.* Turk. tasalanmaq

ταδύ, Capp. *v.* ταχύ

τατάς, dadás, *father*, Ph.—dadás, Tsh. § 280. A Pontic word, *v.* § 391

τάτλι, Ph. § 172

[ταῦρος, *bull.*]—In Capp. the dimin. ταβρί, Gh. Phl. and (Val. p. 21) Ar.

ταφσίρ, Ph., etc. *v.* Turk. tasvir

ταχλαδίζω, Ph.—*v.* Turk. taqlah

ταχτά, Del., ταχταλούς, Ph. *v.* Turk. takhta

τάχτι, Ph. *v.* Turk. takht

ταχύ. At Phl. *soon*, but generally in Capp. it means *to-morrow*; Gh. and *ταδύ*, Fer. Sil. So at Sin. (Arkh. p. 270), who gives also *τ' ἄλλ' ταχύ*, *the day after to-morrow*

τεghόρι, Ph. *v.* Turk. daïre

τεδέ, *this*, or *in this way*, Ph.

τεές, *these*, Silli. From *τιάς*, § 29

τεζέ, Ar. *v.* Turk. taze

τείβος, Ul. *v.* *τεῖχος*

τειρίθεται, Ph. *v.* *φθειρίζω*

τεΐδga, *to-morrow*, Ul. Probably *τα(χ)ύ* (*q.v.*) + the dimin. ending seen in *λίδκο* (= *ὀλίγος*). For *α* changing to *ε*, *v.* § 66

τεῖχος, *wall*.—In Capp. *τείχος*, Fer. Ax. (decl. 130), *δείχος*, Pot., *τείχους* (decl. § 133), Mis., *τοίους*, Sem. (N. K.), *τείβος*, Ul., *ζούχος* (decl. § 140), Ar.—*διέχος* (§ 256), Ph., and *ζούχους* (§§ 9, 18), Silli, both masc. like *τεῖχος* in M. Gr.

τεκέ, Phl. *v.* Turk. tekke

τεκελεμές, Ph. *v.* Turk. tekellum

τεκέρι, Ph. In text on p. 476, l. 23 explained as *dish* (either *food* or *plate*). Possibly Turk. teker, تكر, *wheel*, from the circular form of a dish

τεκλίφ(ι, Gh. Ph. *v.* Turk. teklif

[*τέκνον*, *child*.]—*τέκνους*, *gen. sg.* *τεκνοῦ*, *pl.* *τέκνα*, *gen. pl.* *τεκνῶ*, Silli

τεδά, *such*, Silli. *τεδά παιρί*. M. Gr. *τέτοιος*

τέλ, Capp. *v.* Turk. tel

τελέφι, Ph. *v.* Turk. telef

τεμενάχ, *τεμάναχ*, *τεμαλάχ*, Ul., etc. *v.* Turk. temenna

τεμισι, *heat*, Tsh. Probably Turk. temmuz, تموز, *July*

τεμbίχ, *τεμbιδλί*, Ul. *v.* Turk. tembih

τενjερίs, Pot., etc. *v.* Turk. tenjire

τενδεμένο, Ph. *v.* *δενδάγω*

τεό, Fer. *v.* *θεός*

τεπέ, Ph. *v.* Turk. tepe

τεπεκόζης, *one-eyed giant*, *Cyclops*, Ph. Kar. (Lag. p. 57) says that *τεπεκόζ* (tepe, *head*, göz, *eye*) is Turkish for Cyclops

τέρ, Mis. *v.* *ποδάρι*

τέρ, Capp. *v.* *λιθάρι*

[*τέρετρον*, *auger*.]—From the dimin. *τερέτριον* comes at Mis. *τελέτιρ*

τέρκι, Ph., *τερκί*, Silli. *v.* Turk. terki

τερ(d)ζής, Ph. *v.* Turk. terzi

τέσερα, Capp. Ph. *v.* *τέσσαρα*

[*τέσσαρα*, *four*.]—In Capp. and Ph. *τέσερα*, § 307. *v.* Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 72. Like other adj. the neut. form is always used

τετέ. *Voc.* *γιαβρού μ τετέ*, *mother dear*, Del.

[*Τετράδη*, *Wednesday*.]—In Capp. *Τετράχ*, Gh., *Τετράρ* (§ 88), Ar.

τεχλικαλόδια, Del. *v.* Turk. tehlikeli

τεχρεδέν, *at once*(?), Phl. Clearly Turkish, used in text on p. 430, l. 20

τζάγκαρ, Ph. § 172

τζάκρι, *τζαχρι*, *τζακρό· τροχός*, *κύκλος*. Kar., spelling with initial c', gives this apparently as Cappadocian (Lag. p. 65, who changes the initial to *τζ*, the sound being probably č). Probably the Armenian čaχr, *turning*, which is Persian čarkh, چرخ (Hübschmann, page 186). This appears in Turkish, but the Capp. word is from čaχr rather than from čarkh. *v.* § 377

Τζιφουτιούν, *gen. pl.*, *of the Jews*, in Ph. Gospel (Lag. p. 13), § 303. Tshifut, Turk. چفوت, is a vulgar term for Jew in Turkey

τηνεβή, *dawn*, or adv. *in the morning*, Ph. It would seem to be from *τὴν αὐγή(ν*, but *v.* *ἀβίδζα*

τηνεβίδζα, *dawn*, or more usually adv. *in the morning*, Ph. Afs. *'Τέ τηνεβίδζα*, *next morning*, Ph. For derivation from *τὴν αὐγίτσα*, *v.* *ἀβίδζα*

τί, Ph. *v.* *αὐτί*

τι, Ph., etc. *v.* *δι*

τία, Ul. *v.* *τίχαλο*

τίαλα, Mis., etc. *v.* *τίχαλο*

τίαν, Mis. *v.* *τίχαλο*

τιάς, *this*, Silli. *v.* § 12, and for decl. § 29

τίγαλα, Ax. *v.* *τίχαλο*

τίγγιρ, Sin. § 172

τικτιέσε, *aor.* 3 *sg.*, *he emptied*, Ph. The ending points to a Turkish loan-word in *-τιέγω* (§ 324), and there is probably a connexion with tehi, تهی, *empty*. (? *τιχτιέσε*)

τιλαδίζω, Ph., etc. *v.* Turk. dilemek

τιλεγίζω, Ph., etc. *v.* Turk. dilemek

τιλίμι, Ph. *v.* Turk. dilim

τιλισίμε, Ph. *v.* Turk. tələsəm

τιλbέρτσα, *διλbέρτσα*, *water-fairy*, Ph., in text on p. 490, l. 3. The ending is the Greek *-ισσα* (§ 253) and the word is almost certainly a corruption of, or error for, göl-peri-*ισσα*, from Turk. كول, göl, *lake*, and پری, peri, *fairy*, especially as the heroine of the similar tale given by Grégoire (*B.C.H.* xxxiii, p. 158) is a water-fairy called *Κουλπέρισα* or *Κουλπερίτσα*

τιμάρι, *care*, *attention*, *generally to horses and animals*. So Arkh. for Sin. (p. 270). Ducange gives *τιμάριον*, *honorarium*, and says that the Turkish

timar, تيمار, comes from it. At Ph. *aor.* τιμάρεψα, *tended, nursed.* The *pres.* τιμαρεύω is given by Arkh.

τιμή, *price,* Ph.

[τινάσσω, *I shake.*]—*Impf.* 3 *pl.* τινάγανε (§ 334), *aor.* 3 *pl.* τινάξανε, Ph.—*Cf.* čιναχčής

τίπκε, Ph. *v.* Turk. təbqə

τίπο, subst., *what?* Ph. Tsh., § 318. Μό το τίπο ἀ νάs; *with what will you plough?* Ph. τίπο πουᾶs; *what do you sell?* Tsh.

τίποs, dĭbos, *nothing,* Ph.

τίs; *who?* In Capp. τίs (τίζ), neut. τί, but čís, čí at Ar. Del. Gh. At Fer. čís and τίs are both used, § 83. Decl. § 188. For σίνα=εἰs τίνα, Pot., § 102. —At Ph. τίs, τίζ, *m. f.*, but πό is used instead of τί. Decl. § 319.—At Sílli čís, *neut.* čó (§§ 12, 32)

τίχαλο, τίχαλα; *how? what sort of?* Sin. (Arkh. p. 271), τίχαλ, Fer. (Krinop. p. 68). τίγαλα, dĭγαλα, Ax., τίαλα, Mis., τίαλ, Mal., čίαλα, čίχαλο, Del., čίγαλ, Gh. Of the τίχαρο which Arkh. (*l.c.*) says is used in Capp. except at Sin. I heard no trace. Τίαν, Mis., in the sentence τίαν νά dου βγάλου; is τίαλ with the λ assimilated to the ν following. At Ul. τία σεράνδα νδαι (text on p. 364, l. 18) means *for they are 40,* and τία may be for τί(χ)αλ, with the λ assimilated.—Krinop. derives from τί, *what,* and Turk. hal, حال, *condition*

τνε, possessive, Capp. § 178

τό, *pl.* τά, relative pron. In Capp. Del. Ar. Ax. Phl. At Ul. no pl. recorded. It is used often unaccented after ἄπ, ἄπ το ἦτον, *since he was.* So too μί το, *whilst,* Del., § 189.—At Sílli ὁπ τ' ἦρτα, *since I came*

το (do), *pl.* τα (da), the 3rd pers. pron. object of the verb, direct or indirect, in Capp. (§ 177). For all genders, except at Del., where *fem.* čην is preserved, as also probably at Sin. and Pot. At Mis. and Mal. sg. του (dou). For the sg. also τα is sometimes, but rarely, used. In ἄs ο τρανήσω, Phl., text on p. 422, l. 6, τ is lost, § 103.—τα (da) for both sg. and pl. at Ph., etc., §§ 311, 312.—At Sílli, by the side of του(ν, etc., τα (da) is used for all genders and numbers, §§ 23, 24

τοβά, Phl. *v.* Turk. du'a

τοβρά, Ax. *v.* Turk. torba

τογάs, Phl. *v.* Turk. du'a

τόλι, Afs. *v.* Turk. dolu

τομbέλ, Ph. *v.* Turk. tembel

τόν, (τόν, τόμ, τό), *when.*—Capp., Mis. Síl. Ax. Ar. Phl.

τόγι, *when,* Del. *I.e.* τόν + Turk. ki

τοπάλ, Mis., τοπαλαδᾶ, Ul. *v.* Turk. topal

τοπλάτσα, Capp. Ph. *v.* Turk. toplamaq

τόποs, *place.*—Capp., Del. (decl. § 118), Pot. (decl. § 120), Ar. (decl. § 142), Gh. (decl. § 145) and *passim.*—τόπουs, *pl.* τόποι, Kis., but at Ph. ὁ τόπαs, *pl.* τα τοπία, § 292.—τόπουs (§ 9), Sílli.—Used at Del. (text on p. 324, l. 13) for *instead,* like the Turk. yerina. *v.* § 381

τοπούζ, Ul. *v.* Turk. topuz

τοπρά, Ph. *v.* Turk. torba

τοqάč, Del. *v.* Turk. toqat

τορbά, Phl. *v.* Turk. torba

τός, Capp. *v.* Turk. toz

τότε, *then.* Capp., Gh., τότες, Del. Ax. Sil., τότι, Mal.—τότι (§ 12), Sílli

τού, indecl. relative like M. Gr. ποῦ, Del. and Ph. Afs. § 320

τουκάνι, Ph., etc. *v.* Turk. dukkian

τουκανǰής, Ph. *v.* Turk. dukkianji

τουλού, Ph. *v.* Turk. dolu

τουλούμμα, Síl. *v.* Turk. tulum

τουλουσουμλού χτου, Gh. *v.* Turk. tələsəm

τούμ, *whole, complete,* Ph. ? Turk. tamm, تام

τουνε, dουνε, possessive, Ph. § 313

τουνουρǰουλούκι, σο τ., *with a proposal of marriage,* Tsh., text on p. 568, l. 7. Probably to be written τούν οὐρǰουλούκι, and from Turk. düyün, دوكون, *wedding,* and arzu, آرزو, *desire* + ləq, لق

τουνdούρ, Capp. *v.* Turk. tandur

τουράτσε, *aor.* 3 *sg.*, *was dwelling,* Ph. Probably connected with durmaq, دورمق, *to remain*

Τοῦρκοs, *Turk.*—In Capp. *passim.* Decl. § 117 (Del.), § 122 (Síl.), § 131 (Mis. Τούρκουs), § 134 (Ul.), § 139 (Ar.), § 146 (Fer. Τούρκο).—ἀν Dούρκοs, Ph.

τουρούμι, Afs. *v.* Turk. tulum

τουρσιά, Phl. *v.* Turk. türšü

τούs, τούζ, dούs, dούζ, *what?* Ph. Afs. Indeclinable adjectival relative, meaning also *how?* § 319

τουs, possessive, Sílli, § 23

τούτι, Ph. *v.* Turk. tut

τοῦτλι, Mal. § 172

τοῦτοs, *this.* Only at Sílli in any fulness, § 27.—In Capp. only *pl.* ἐτούτα, Del. Ax. Pot., ἰτούτα, Mal. Mis. of all genders (§ 186), and the genitive forms used as possessives, § 183.—At Ph. genitive used as possessive, and at Kis. ἀτούτα τι νομάτοι, *acc. pl. masc.*, § 316

τοντσά, *thus*, Síll

τουφάγκι, Ph. *v.* Turk. tüfenk

τοχάφ, Del. *v.* Turk. tuhaf

τόχτο, *a dry measure used for corn*, Ph. Kar. (Lag. p. 65) gives τόχτι and for the half, μιτόχτι

τοχτόρη, *acc. sg., doctor*, Kis. § 369

τραβῶ, *I pull.*—In Capp. an -άω verb. *Pres.* τραβῶ, *aor.* τράφσα, *aor. subj.* τραβήσω, Del. Síl., τράβσα, Del. *Impf.* Del. § 203. Elsewhere a form with metathesis (§ 104) recorded. *Pres.* ταβρῶ, Gh. Ax., 3*sg.* ταγρᾷ, Phl., *impf.* Ax. § 209. *Aor.* τάβρησα, Ar. Gh. Ul. 3 *sg.* τάρσεν, ὁπ ἄρσεν (§ 101) in text on p. 396, l. 6, Ax., *pass. aor.* 3 *pl.* ταβρίραν (§ 88), Ar.—*Pres.* ταβρῶ, -εῖς (§ 323), 2 *sg.* ϳό ταβρεῖ μις (§ 280), *impv.* τάβρει (§ 350), *aor.* τάβρησα, Ph.—For ταυρῶ *v.* Hatzidákis in Ἀθηναῖον, I, p. 424

[τραγοῦδι, *song.*]—The classical form with ω, where M. Gr. has ου, is preserved; Capp. τραγώρ, Gh., *pl.* τραγώδια, Phl.—τραγώδι, Ph., meaning a *flute*

[τραγουδῶ, *I sing.*]—In Capp. generally (the only recorded instance of the contrary is the *aor. subj.* 3 *pl.* τραγουδίσνε, Ax.) the ω of the anc. form is preserved. The forms vary with the treatment of δ (§§ 86—96).—*Pres.* τραγωδῶ or τρογωδῶ (§ 65), Del., τραγωρῶ (§ 200) Gh., τρωωδῶ (§§ 65, 91) Ul., all as -άω verb. *Impf.* Phl. § 208, Ul. § 210, Gh. § 214. *Aor.* τραγώδσα, Del., τραγώρσα, Gh., τρωώτσα, Ul., τραγώσα (§ 101), Phl.—τραγρῶ, -ᾷς (§ 35), *impf.* § 38, *aor.* τράγρησα, Síll

τραγρῶ, Síll. *v.* τραγουδῶ

τράϊ, Mis. *v.* ράχις

τρανῶ, *I see.* Used, as an -άω verb, all over Capp. and at Síll as pres. to εἶδα. Not at Ph.—Capp. The usual *pres.* is τρανῶ, Ul. Gh. Ax. Mal. (§ 191), Phl. Síl. An. Pot. dρανῶ is commoner at Fer. Ar. Sem. ρανῶ (§ 101), Del. Mis., rare at Ar. *Impf.* Pot. § 204, An. § 205, Síl. § 206, Ax. § 209, Ul. § 210, Mis. § 211, Fer. § 215. *Aor. passim*, τράνσα, *subj.* τρανήσω.—τρανῶ, -νᾷς, 3 *pl.* τρανούδου (§ 9), *impf.* § 40, *aor. subj.* 3 *sg.* τρανήδῃ, Síll.—For derivation Hatzidákis (Ἀθηνᾶ, XII, p. 486) connects it with τρανός, τρανίζω and quotes the Cretan ἀναντρανίζω =ἀναβλέπω

[τραπέζι, *table.*]—Capp. τραπέδ, Mal.—τραπέζι, dραπέζι and dimin. τραπεζόκκο, Ph.

τραχαριέρ, *hairy*, Ph. Given by Grégoire, *B. C. H.* XXXIII, p. 151

τραχηλιά, *collar*, Sin. (Arkh. p. 271).—τραδζιά, Síll

τρέδ, Phl. Síl. *v.* ράχις

τρέχω, *I run.*—Capp. *pres.* at Ax. (§ 62), Phl. Pot. 3 *sg.* τρέχαν, Del. as from *pres.* τρέχνω. *Cf.* φάghαν from φάγνω (=σφάζω). 3 *pl.* τρέγνε, Ax., *impf.* Pot. § 204, *aor.* ἔτρεξα, Ar. Ax.—*Pres.* τρέχου, *impv.* τρέχα, Síll

τρία, *three.* In Capp. and Ph. only the neut. τρία is used, as adj. have no difference of gender, § 307.—At Síll τρεῖς, τριά, *gen.* τριῶ

[τριάντα, *thirty.*]—τριάνδα, Capp. Ph., § 307

[τρίβω, *I rub, thresh grain.*]—*Aor.* ἔτριψα, ἔdριψα, Ph.

τρίκακα, Sin. § 172

τρίκιμο, Ph. § 172

τρίσω, να and ἔτρισε, Ph. Aorist, meaning *shake (a tree)*

τρίτζι, τρίζι, Ph. Mal. § 172

[τρίτος, *third.*]—In Capp. τρίτο, Síl. Pot.

τρογωδῶ, Del. *v.* τραγωδῶ

τρόθ, *pl.* τρόδια, *thread of a tassel*, Del.

τρόϊ, Mis. *v.* τροχός

τροπιάζεσαι, Ax. *v.* ἐντρέπομαι

τρόδα, Phl. *v.* τροχός

[τροχός, *wheel.*]—In Capp. the dim. τρόχι is used, often meaning the stone wheel-shaped doors used in the catacombs below the houses (*v.* p. 15). Forms are: τρόχ, τρόϊχ, τρόϊ, *pl.* τρόχια, Ax., τρόϊ, *pl.* τρόγια, Mis. (§ 62) and *pl.* τρόδα, Phl.

τρωωδῶ, Ul. *v.* τραγουδῶ

[τρυπί, *hole.*]—In Capp. τυρπί, Del. Gh. Mis. Pot., τυρπή (Krinop. p. 65), Fer., τϋρπί, *pl.* τϋρπιά, Mal. The word is used of the rock-cut dwellings. —τρυπί (dρυbί), Ph. Afs.

[τρυπῶ, *I pierce.*]—Capp. *aor.* 3 *sg.* ὄρπισέν do, Ar. with metathesis of ρυ (§ 104) and ὄ for τ (§ 83).

[τρυφερός, *delicate.*]—τυφερό (N. K.), Ar. and (Krinop. p. 65), Fer. § 103. Kar. (Lag. 64) has for Mis. and Phl. τεβερό· βεβρεγμένος, which the Pharasa use of τρυφερός· ὑγρός, ρευστός leads him to connect with this word. So Arkh. (p. 275) has τυφερός· τρυφερός, Sin. and τεβερός· ἔδαφος μαλακὸν ὑγρόν, Bagdaonia

τρώγω, *I eat.*—Capp. *pres.* τρώγω, *passim.* 3 *sg.* τρώει τα, τρώχ τα (§ 62), Ax., *impf.* Del. § 201, Pot. § 204, Síl. § 206, Ax. § 209. *Aor.* ἔφα(γ)α, *passim*, *aor. subj.* φά(γ)ω, φᾷς, φάῃ, φᾶμ, φᾶτ, φᾶν(ε, *passim.* 3 *sg.* φάϊχ (§ 62), Ax. Phl., 1 *sg.* ἄς το φόγω (§ 65), Ul.—τρώγω, *impf.* τρώγκα (§ 335), *aor.* ἔφαγα, 3 *sg.*

ἔφαέν da, ἔφεν da, Ph. ἔφαϊν, Tsh., ἔφαϊνι, Afs. *Aor. subj.* φά(γ)ω, Ph., φάου, Kis. 1 *pl.* ἀφάμες (§ 321), Ph., *impv.* Ph. § 351.—τρώγου, *aor. subj.* φάγου, Síll

τσά, *thus*, Síll

τσάκα, Ph. *v.* σαλάκα

τσακώνω, used in Asia Minor to mean *I break*, whilst in M. Gr. τσακώνω means *I seize* and τσακίζω *I break*. The Capp. forms have as initial τσ, σ or č. *Pres.* τσακώνω (Arkh. p. 272), Sin., čακώνω, Del., σακώνω, Ul., 3 *sg.* σακών dou, Mal., *aor.* τσάκωσα, Mal., σάκωσα, Gh. Del. Ax., čάκωσα, Del. Síl. Pot., *aor. subj.* 2 *sg.* σακώῃς, Del., *pass. pres.* 3 *sg.* σακοῦται, Gh., *aor.* 3 *sg.* τσακώθη, Del., *partic.* τσακωμένο, Del.—*Pres.* τσακώνει, *aor.* τσάξεν da, Ph.—*Pres.* čακώννου, *aor.* čάκουσα (§ 49), Síll

[τσαμπί, *grape.*]—ǰambí, *bunch of grapes*, Síll

τσανεύω, *I become mad.* Quoted for Fer. (Krin. p. 64), Síl. (Pharasop. p. 125) and with τσανίζω for Sin. (Arkh. p. 272). —τσανέβομαι, *I play* (*as a child*), *impf.* 3 *pl.* τσανεούσανδαι, Ph. Kar. gives for Ph. τσανίζω· μωραίνομαι and τσανεύω· εὐθυμῶ (Lag. p. 67).—čαννέβγου, Síll

τσανό, *mad.* In Capp. τσανό or σανό, Del., τσαννός, Fer. (Krinop. p. 64), τζανός, Síl. (Pharasop. p. 125), τσανός, Sin. (Arkh. p. 272, who says that in Pontos and elsewhere in Capp. ζαντός is used). With initial č, čανό, Ar. Fer. § 167.—τσανός, Ph. (Lag. p. 67).—čαννός, Síll

τσάρι, *pl.* τσάρε, *hair*, Ph. Also, ἀν σάρι, *a hair.* Kar. (Lag. p. 65) gives čάρες, τσάρες, τζάρες· ἔριον, μαλλός

τσέρεψε, Ph. *v.* σέρεψεν

τσέφλον, *shell of eggs*, *peel of apples*, etc. Sin. given by Arkh. (p. 273) who derives from ἐξώφλοιον.—*Acc. pl.* τις τσέφοι (§ 270), *nutshells*, Ph.

τσίκνα (anc. κνίσα), *smell of burning*, *smoke*, Sin. (Arkh. p. 273), Síl. (Pharasop. p. 125). I record čίκνα, *smoke*, Gh. Mis. Síl.

τσικί, *clay cooking pot*, Sin. (Arkh. p. 273), τσηκί, Fer. (Krinop. p. 64). This is probably pronounced čικί, which at Ph. would be čičí or ǰiǰí, and therefore this word may be taken as the origin of the Ph. ǰouǰí, dimin. ǰouǰókko, *clay cooking-pot.* With the dimin. ending -όπον (§ 389) there are the Capp. forms τσικόπο and, with metathesis, τσιπόκο (Fer. Krinop. p. 64, and Sin. Arkh. p. 273). This form with metathesis appears in Arkh.'s cibok = ποτήριον for Bagdaonia, and Kar.'s τζιβόκ (pronounced čibók) for Mis. Phl. Gh. and elsewhere in Capp., but not Pharasa (Lag. p. 66)

[τσιρίζω, *I cry*, generally of animals' noises.]—For Sin. Arkh. (p. 274) gives τζυρίζω· συρίζω, κραυγάζω, and τσιρικτῆς· τέττιξ.—*Pres.* τσιράγω, dζιράγω, *impf.* τσιράγκα, *aor.* τσίριξα, ζίριξα, Ph., *aor.* 3 *sg.* τσίριξινι, Afs.

τσιτσίζω, *I swallow*, *suck down*, Sin. (Arkh. p. 274).—At Ph. *aor. subj.* 3 *sg.* dζιdζήσῃ (of ox grazing)

τσίωσε, 3 *sg. aor.*, *rose up* (of a star, sun, etc.), Ph. Kar. (Lag. p. 66) gives the pres. τζιόνω (τζ=č), and the phrase τζίωσεν ὄηλος, stating that it is used also for plants growing. The hiatus suggests a lost λ, and it is possible that the word is a corruption of ὑψηλώνω, which at Ph. would appear as *pres.* ψηώνω, *aor.* ψήωσα, with *ts* for *ps*

τσόλια, *neut. pl.*, *clothes.*—In Capp. at Mal. Phl. Pot. and Arkh. says (Sin. p. 275) that it, or τσούλια, is used everywhere except at Ph. It takes the place of M. Gr. ροῦχα, *q.v.* ? Turk. čül, *q.v.*

τσόπλα, *pocket*, Mal., čópla, Phl. Arkh. (p. 274) gives τσιόπα, Sin., and τζάπλα, Bagdaonia, and Kar. (Lag. p. 65) has τζάπλα, Mis. This word seems combined from παπούλα (*q.v.*) and Turk. ǰeb

[τυλίζω, *I roll up.*]—In Capp. *aor. pass.* 3 *pl.* τυλίχαν, Ax. *v.* čυλιγάρ, *spider*, Ar.

τύρα, Capp. *v.* θύρα

τυρπί, Capp. *v.* τρυπί

[τυφλός, *blind.*]—Capp. τυφλό, Ax., čυφλό, Del. Gh. Before subst. verb, § 248

tükiánə, Síll, etc. *v.* Turk. dukkian

tüčárəs, Phl. *v.* Turk. tüǰǰar

türpí, Mal. *v.* τρυπί

tüfék, Capp. *v.* Turk. tüfenk

τωρῶ, Fer. *v.* θεωρῶ

d

dá for νά τα, Ph., etc.

dαγαρǰóχι, Ph. *v.* Turk. dogharǰəq

dαγουčíš, Del. *v.* Turk. daghətmaq

daghəldoûν, etc., Capp. *v.* Turk. daghəlmaq

daghədῶ, etc., Capp. *v.* Turk. daghətmaq

dáï, dágι, *bag*, Ph. *Pl.* τρία νdáïγια. *v.* Turk. tai

dáïγια, Ax. *v.* Turk. oda

dáμα, adv., *together*, also as prep. followed by the poss. pron., *e.g.* dáμα του, Ph. *with him.* Capp. and Ph.

dαμbλάs, Afs. *v.* Turk. damla
dανά, Síll. *v.* Turk. dana
dανιστοῦμε, Phl., etc. *v.* Turk. danəšmaq
dαvíš, Gh., etc. *v.* Turk. deniz
dáq, Fer. *v.* Turk. dudaq
dαρνάdε, Ph. *v.* ταρνά
dάρτι, Ph. *v.* Turk. derd
dαρὸλσα, dαρόλdιμα, Ul. *v.* Turk. darəlmaq
dάσκαλος, Capp. *v.* δάσκαλος
dαšλəghé r, Phl. *v.* Turk. tašləq
dάšτι, dášdι, Ph. *v.* Turk. tašt
dαdás, Ph. Tsh. *v.* τατάς
dαdí, Gh. Ar. Síll. *v.* δαδί
dαφšάν, Ul. *v.* Turk. tavšan
dαχά, Del. *v.* Turk. daha
dαχτύλ, Capp. *v.* δάχτυλον
dε, Ax. *v.* Turk. de
dεβέ, Capp. *v.* Turk. deve
dεβεǰής, Capp. *v.* Turk. deveji
dεβένι, Afs. *v.* Turk. tavan
dέβ(ι, Capp. Ph. *v.* Turk. dev
dεβιrdâ, Phl. *v.* Turk. devirmek
dεβρέ, Phl. *v.* Turk. devr
dεβριλμούšα, Phl. *v.* Turk. devirmek
dεβρíš, Capp., etc. *v.* Turk. derviš
dεγί, Capp. Síll. *v.* Turk. deyi
dεεκά, indecl. demonstr., *that*, Ul. dεεκά το dερέ, *that valley*. *v.* § 186
dεΐ, Capp. Ph. *v.* Turk. deyi
dεΐρμενǰής, Capp. Ph. *v.* Turk. deïrmenji
dεΐσαν, *aor.* 3 *pl.* In an Ax. text (p. 390, l. 4) explained as ἐμάλλωσαν, *complained*
dεκεινό, demonstr., *that*, Ul.
dεκιά, *then*, Síll
dεκιού, *these*, Mal. With softened κ, dečού, Mis. *v.* § 78
dečέ, *there*, Ul. κάτ dečέ, ἐπάν dečέ
dελάλι, Ph. *v.* Turk. dellal
dέλικα, Ul. *v.* Turk. delik
dελίqανου, Ar., dελιqανούs, Ph., etc. *v.* Turk. deliqanlə
dέλουμαι, *I walk about*. Recorded at Pot. and *aor. subj.* 3 *sg.* dελαστῆ, Phl. For Sin. τελάζω· περιφέρω (Arkh. p. 270).—dέλλουμου or dελλάννουμου, with the same meaning, *impf.* § 44, Síll
dεμέκ, Capp. Ph. *v.* Turk. demek
dεμιριόναs, Del. *v.* Turk. demir
dεμbέλης, Síll. *v.* Turk. tembel
dενέ, Capp. *v.* Turk. dane
dενdάγω, -dâs, *I lean*, trans. and intrans. *aor.* dένσα, *partic. pass.* τενdεμένο, Ph.
dεγglíš, dεγís, etc., Capp. *v.* Turk. deniz
dεπέ, Síll. *v.* Turk. tepe
dερά, *here*, Síll
dερβίšης, Ph. *v.* Turk. derviš
dερέ, *now*. In Capp. Del. Ul. Ax.
dερέ, Capp. *v.* Turk. dere
dερί, Capp. *v.* Turk. deri
dερά, *then*, Ar.
dερίνης, Síll. *v.* Turk. derin
dερούšκαμ, *adv.*, *this moment*, Ax.
dεστάν, Ul. From the context (p. 352, l. 28) it means *trial, test*
dεστέρου, *afterwards*, Ph. Tsh.
dέφ, Capp. *v.* Turk. dev
dεχά, interj., *behold!* Phl.
dζάλτσα, *aor.*, Ph., in text (p. 504, l. 22) meaning *I exposed* (*a child*). *Impv.* νdζάλ τα, *aor. subj.* dζαλήσω. In Arkhélaos Ph. text (p. 137) is ζάλσαμ τὴν στράτα, *we lost the way*, which Thumb (*Handbuch*, 2nd ed. p. 298) reprints, giving ζαλίζω, *I perplex, confuse*
dζελέ, τηv, *dirt*, Ph. Kar. (Lag. p. 66) gives τζελέ, Ph. and elsewhere τζίλια, *the droppings of birds*
dζιράγω, Ph. *v.* τσιρίζω
dζιdζήση, Ph. *v.* τσιτσίζω
dι (rarely τι), particle used after the verb λέγω (*q.v.*) at Ph., etc., to introduce reported speech, generally followed by κι (*v.* Turk. ki). It is probably from ὅτι
dιβίτι, Ph. *v.* Turk. divit
dιβλέκια, *melons*, Ax.
dιβόλ, *large sack for carrying chaff*, Ar.
dιέρι, Afs. *v.* ἐτέρι
dιζgiv, Del. *v.* Turk. dizgin
dίκ, dίκσε, Ul. *v.* Turk. dikmek
dικένια, Del. *v.* Turk. diken
dιλαϊdίζω, Ph. *v.* Turk. dilemek
dιλέβω, *I nourish*.—Capp. *pres.* Del., *impf.* dίλεβα, Ar., *aor.* ἐdίλεψέν do, Del. Ar., *aor. subj.* 1 *pl.* dιλέψουμ, Gh.—*Aor.* 3 *sg.* dιλâτσε, *he fed sheep*, Ph.—Kar. (Lag. p. 64) gives τιλεύω and for Ph. ζουλεύω
dιλενǰής, Ar. *v.* Turk. dilenji
dιλedίζω, Ph., etc. *v.* Turk. dilemek
dιλίμνια, Phl. *v.* Turk. dilim
dιλκίs, Ar., dίλκι, Ul. *v.* Turk. tilki
dιλdί, dιλdί, Ax. Unknown word in text on p. 394, l. 13
dίνω, Capp. *v.* δίνω
dιρέκ, Síl. *v.* Turk. direk
dιρέμ, Ul. *v.* Turk. dirhem
dιρίλσεν, Del. *v.* Turk. dirilmek
dι(ρ)λέβου, Síll. *v.* Turk. dilemek
dίτζι, Mal., dίći, Ph. § 172
do, da, *passim*. *v.* το, τα
doβά, Phl. *v.* Turk. du'a
doβγάτι, Ph. *v.* Turk. devlet
doγμές, Ph. *v.* Turk. döime
doγράdəzεν, Del. *v.* Turk. doghramaq
doγρού, Síll. *v.* Turk. doghru
dολάνdινιšge, Ul. *v.* Turk. dolanmaq
dολάπ, Capp. *v.* Turk. dolap

dómborω, Del., etc. *v.* ἠμπορῶ
doξάνa, Tsh., etc., doξándα, Ph., etc. *v.* Turk. doqsan
dóστη, Ph. *v.* Turk. dost
dουβάρ, Capp. *v.* Turk. duvar
douζάχ, Del. *v.* Turk. duzaq
doύλ, Ul., doύλη, Tsh. *v.* Turk. dul
doυλάπ, Phl., doυλάβι, Síll. *v.* Turk. dolap
doυλgép, etc., Ph. *v.* Turk. dulger
Dουνιά, Capp. *v.* Turk. dünya
doυρλανdoύρτιζαν do, *impf.* 3 *pl.*, *they placed it*, Gh. It is from a Turkish causal verb in -landərmaq, ultimately derived probably from durmaq, دورمق, *to remain*
doύs, doύζ, Ph. *v.* τoύs
doυσμάνo, Ph., etc. *v.* Turk. düšman
döγüšdűν, Ul., etc. *v.* Turk. döyüšmek
dögülkdűk, Del. *v.* Turk. dökülmek
döšégι, Ul. *v.* Turk. düšek
döšedís, Tsh., etc. *v.* Turk. döšemek
dρανῶ, Capp. *v.* τρανῶ
dράση, Ph. *v.* ράχις
dριβιόνα, Ph. Unknown word, p. 516, l. 12
düζénια, Phl. *v.* Turk. düzen
düζülda, etc., Ul. *v.* Turk. düzülmek
düπgő, Síll. *v.* Turk. təbqə
düšündῶ, Capp. Síll, etc. *v.* Turk. düšünmek
düšűρτσε, Ul. *v.* Turk. düšürmek
düdűκ, Phl., etc. *v.* Turk. düdük
dώννου, Síll. *v.* δίνω
dəρμάνσεν, Phl. *v.* Turk. dərmašmaq

υ

υiós, *son.*—At Ph. (§ 292) and Síll *υiós*. In Capp. the word is supplanted by παιδί
[ύλακτῶ, *I bark.*]—Arkh. (p. 249) gives λιάζω· ὐλακτῶ, and from Del. I record λέζω, *impf.* ὔλεζα, *aor. subj.* 2 *sg.* να λέξῃς. This -ζω pres. is a new formation from the aor. in -ξα (§ 192).—At Afs. να ὐλέξῃ, *aor. subj.* 3 *sg.*, of an eagle's cry. *v.* § 400
ύλιστήρ, *strainer*, Síl. Arkh. (p. 276) gives ὐλιστῆρι for Sin. M. Gr. ὐλιστήριον
[ύνί, *ploughshare.*]—In Capp. γυνί, Gh. Ar. Ul. Mis.
ύπά(γ)ω, Ph. *v.* πηγαίνω
[ύπανδρεύω, *I give in marriage.*]—Only recorded at Pot., να πανdρέψω and *aor. pass.* να πανdρεφτῇ, and once at Ph., να πανdρέψετε. The usual word at Ph. is παραδῶ, *q.v.*
ύπνος, *sleep.*—Capp. and Ph. For Capp. decl. *v.* §§ 120 (Pot.) and 142 (Ar.).—γιούπνους, Síll. *Cf.* ὑπνώνω
[ύπνώνω, *I sleep.*]—Capp. only *aor.* ὔπνωσα, Ax., Phl., γ)ύπνωσα, Ul. recorded, and ὔπνωσε=ἀπέθανεν. (ἐπὶ ἱερωμένων), given for Ar. by Val. (p. 22). The Ul. text on p. 382 shews a contrast in meaning between ὑπνώνω and κοιμοῦμαι.—At Ph. it takes the place of κοιμοῦμαι. *Pres.* πνώνω, 3 *pl.* πνοῦνε (§ 323), *impf.* πνώγκα, *aor.* ὔπνωσα, *aor. subj.* §§ 251, 343. *v.* § 400
ύρέβω, ὔρεμα, Ph., etc. *v.* γυρεύω
ύρίζομαι, Del., etc. *v.* γυρίζω
[ὕστερα, *afterwards.*]—In Capp. only ὕστερις, Ax., the Turk. sonra being used. —At Ph. rare, στέρου (*q.v.*) being the common word.—ὑστέρ, ὑστερίας, ὑστερίανάς, Síll
[ύφαίνω, *I weave.*]—*Pres.* 3 *pl.* φαναίνουν da, *aor.* 3 *sg.* ἔφανιν, Kis.
[ύψηλός, *high.*]—Capp., ψελό (§ 69), Gh. —ψεό, Ph., §§ 257, 269

ũ

ũζερέκδεν, Ul., ũζέ, Del. *v.* Turk. yüzmek, *to swim*
ũζdά, Ul. *v.* Turk. yûz, *face*
ũκűζ, Fer. *v.* Turk. öküz
ű̃č, Gh. *v.* Turk. üč
ũčbaσλά, Ul. *v.* Turk. üč
ũčünjű, Ar. *v.* Turk. ûčünjü
ũρκελενdῶ, Ul. *v.* Turk. örkmek

φ

φαγητά, *victuals*, Pot.
[φαγί, *food.*]—In Capp. φαΐ, Ul. Pot. Krinop. for Fer. (p. 65) says that φαγί means not *food* but *broth* (ζωμός, σοῦπα). Arkh. for Sin. gives both meanings (p. 276).—φαΐ, *pl.* φαΐα, Ph. The beginning of Ph. 6 (p. 486, l. 4) shews that here too it means something liquid. *Cf.* also φαΐα čαι ψωμία in Ph. 24 (p. 546, l. 14)
φαγίζω, *I give to eat*, a word made on the model of ποτίζω and ταγίζω and quoted by Hatzidákis (Φιλ. Ἐρ. p. 5) for Thrace. For Pontos Oeconomides (*Lautl. d. Pont.* p. 91) gives φάζω.—In Capp. *pres.* φαγίζω, Sin. (Arkh. p. 276) and Ar. (Val. p. 22). *Impf.* 3 *sg.* φάζεν da ἐμᾶς, *gave them to us to eat*, Phl., text on p. 438, l. 1, where φάζεν is for †φάγιζεν, *aor.* φάϊσα τα, *subj.* 2 *sg.* φαγίς, Mal., in text on p. 404, ll. 12, 20
φάγιμα, Síll. *v.* φάϊμα
φάγνω, Del. Ul. *v.* σφάζω
φάζεν da, Phl. *v.* φαγίζω
φαΐ, Capp. Ph. *v.* φαγί
φαΐζω, *I strike.* Capp. *pres.* at Del. Fer. Síl., and Arkh. (Sin. p. 276) gives it as general in Capp. *Aor.* φάϊσα, Del. Fer. Ul. Síl. Phl.—*Aor.* φάϊσα, φαΐσα da, *impv. pl.* φαΐσεdέ da, Ph.—Pro-

bably the word is the same as *φαγίζω, I give to eat*, and the common expression *τρώγω ξύλο, I am heaten*, has led to the new meaning

φάϊμα, neut., food, Ph. and Síll. At Síll also *φάγιμα*

[*φαίνομαι, I appear.*]—Capp. *pres. φάνεται*, Phl. Síl., 3 *pl. φαίνονται*, Del., *aor.* 3 *sg. φαινέθην*, Del., *φαινέρη*, Ar., *aor. subj. φανεθᾶ*, Síl.

φάϊσα τα, Mal. *v. φαγίζω*

φαϊδά, Ph. Síll. *v.* Turk. faïda

[*φακός, lentil.*]—In Capp. the dim. *φακούδι*, Sin. (Arkh. p. 276), *φακούθ, pl. -δια* (§ 111), Mal., *φακούι*, Mis., *φακούτ* (Krinop. p. 65), Fer. For *δ*, §§ 86—96

φάλ, Fer. Ar. *v. σφαλῶ*

φαναίνουν, Kis. *v. ὑφαίνω*

φανερώνω, I shew.—In Capp. at Phl.

φάνεται, φανεθῶ, Capp. *v. φαίνομαι*

[*φαρμάκι, poison.*]—*φαρμάκ*, Síl.

φασκιώνω, I wrap in swaddling-clothes, Sin. (Arkh. p. 276). Latin fascia. *v.* G. Meyer, *Neugr. Stud.* III, p. 68, and § 372

[*φασούλι, haricot bean.*]—*φασούρ*, Ar.

[*φάτνη, manger.*]—For Capp. Arkh. (p. 258) gives for Sin. *τὸ παθινή* and for Fer. *πατινή*. For Síl. Pharasop. (p. 122) has *παθαινί.*—*σημ* baθινή, Afs.—Similar forms in Pontic are *παθενίν, πανθίν, παθιμίν. v.* Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 81

φέβγου, Síll. *v. φεύγω*

[*φέγγος* (*τὸ*), *light.*]—In Capp. and Ph. used for the *moon*. Capp. *φέγgos*, Fer. Ar. (decl. § 142), Ax. Pot., *φέγgους*, Mis.—At Ph. *ὁ φέγgos*, and dim. *φεγgούσκος, moon, moonlight*, like *κρούσκους* (*q.v.*) and *κρύος*

φέγκαρ, Ph. § 172

φέγου, Mal., *φέγνω*, Capp. *v. φεύγω*

φέ]*εν* da, *aor.* 3 *sg., he stabbed him, impv.* 2 *pl. φέ*]*ετε, cut*, Ph.

φενέρ, Phl. *v.* Turk. fener

φένκαρ, Ph. § 172

φέγgos, Capp. Ph. *v. φέγγος*

φεγgούσκος, Ph. *v. φέγγος*

φεργαντί, frigate, Mal., in a song given by Pakhtikos, p. 27. Its form shews that it comes directly from the Turk. *fərqatin*, and not from the Italian *fregata. v.* § 369

Φέρκα, name of a place. Kis.

φερμάν, Síl. *v.* Turk. ferman

[*φέρνω, I carry.*]—Capp. *pres. φέρω*, Mis. Phl. But the usual form is in *-ίσκω* (§ 193). So *φερίσκω*, Fer., *φερίσκου* or *φερίγου*, 3 *sg. φερίkh*, Mal., and (Val. p. 22) *φερίσκω*, Ar. *Impf.* Ax. § 209, *aor. ἤφερα, passim*, but *ἔφερα*, Ul. For Mis. Mal. and Phl. *v.* also *εὑρίσκω.*—*φερίνω* (§ 330), *impf. φερίνκα*, and in text on p. 556, l. 29, *ρίνκε με, aor. ἤφαρα* (§ 342), Ph.—*φέρνου*, Síll

φές, Capp., *φέσα*, Ph. *v.* Turk. fes

φέτι, Ph. *v.* Turk. fet-h

[*φεύγω, I depart.*]—Capp. *pres. φέγνω* (§ 192), Del. Phl. Síl., *φύγνω* (Alekt. p. 506), Fer., *φέγου* (§ 80), Mal., 3 *sg. φέχ*, Ax., both to a form †*φέγω* (§ 101), *impf.* Síl. § 206, *aor. ἔφυγα* is recorded, but *ἔφγα*, Del. Ax. Síl., *ἔφχα* (§ 80), Mal. Phl., *ἔφγα*, Phl.—*Aor. ἔφυ*(*γ*)*α*, 1 *sg. subj. ἀ φῶ*, Ph.—*φέβγου*, Síll. It is noticeable that in Cappadocia and at Ph. this word generally preserves its ancient sense, as it does in Pontic, and means *I run away, σηκοῦμαι* and *παίνω* being used for *I depart*

φήνω, Ph. *v. ἀφήνω*

[*φθείρ, louse.*]—The dimin. is used in Capp.; *φτεῖρι*, Sin. (Arkh. p. 277), *φτείρ*, Fer., *φčείρ, pl. φčείρια*, Gh.—Also at Ph., *φτείρι, pl. -ρε.*—At Síll *φčείρα*, formed directly, in spite of its fem. gender, from *φθείρ.*—In M. Gr. only *ψείρα* is used, in which the *ψ* comes from a contamination with *ψύλλος. v.* § 400

[*φθειρίζω*, M. Gr. *ψειρίζω, I louse.*]—Capp. *aor. φčείρσα*, Ar., *pass. pres. φτειρίζομαι* (Arkh p. 277), Sin.—*Pass. pres.* 3 *sg. τειρίθεται* (§ 281), Ph.

φθινόπωρο(*ν, autumn.* *v. μεθόπωρον*

[*φίδι, snake.*]—In Capp. the form varies with the treatment of *δ* (§§ 86—96): *φίδ, pl. φίδια*, Pot., *φίθ, pl.* probably *φίδια*, Phl. Síl., *φί*(*χ, pl. φίγια* (§§ 91, 112), Ul., *φίχ, pl. φία* (§ 62), Ax., *φίζ, pl. φίζια* (§§ 90, 111), Sem. In *ὀφίρ, pl. ὀφίρια* (§ 111), Gh. Ar. the *ὀ* of *ὄφις* is preserved.—*φίδι*, Ph. Afs.—*φίρι, pl. φίρια*, Síll

φιλάν(*ι*, Capp. Ph. *v.* Turk. filan

*φιλ*ǰ*άνι*, Ph., *φιλčάνι*, Afs. *v.* Turk. filǰan, finǰan

φιλύρα, lime-tree, Síll

[*φιλῶ, I kiss.*]—Capp. *aor. φίλσα, impv. φίλα* (§ 224), Del. *Pass. pres. φιλειοῦμαι* (§ 229), *aor. φιλήθα*, Síl.—*Impv. φίλει*, Afs. *Pass. aor. φιλήθα*, Ph.—*Pres.* 3 *sg. φιλᾶ* (§ 35), *impv. φίλης* (§ 49), Síll

φίνεψα, Ph. *v. βίνεψα*

φίνικος or *φίνικα, pl. φινικοζια, puppy*, Gh.

φιqαρέ, etc., Ul. *v.* Turk. fuqara

φιρκάλ, Del. *v. φρόκαλο*(*ν*

φιστάν, Síl. *v.* Turk. fistan

φκαγώ̣ν̣κα, Ph. *v. βγάζω*
φκακκούδες, Ph. *v. πλακοῦς*
φκαΐ̣ί, Ph. *v. gaΐ̣ί*
φκάλ, Mis. *v. φρόκαλο(ν*
φκάλ, Del. *v. κεφάλι*
φκαλῶ, Ul., etc. *v. φροκαλῶ*
φκανδάζης, Ph., etc. *v. πλαντάζω*
φκαδάνι, Ph. *v. πλάτανος*
φκιόρε or *φκιόρες* (the grammatical form is uncertain), *pine leaves*, Kar. (Lag. p. 67). This Pharasa word Kar. derives from Latin flos with some probability: § 373. *Cf. φκώνω* for *ἁπλώνω*, etc. and § 274
φκι̣όρωσα, Ax. *v. εὐκαιρώνω*
φκώνω, Ph. *v. ἁπλώνω*
φčά(γ)ω, Del. *v. φτειάνω*
φčαιρώνω, Ph. *v. εὐκαιρώνω*
φčάνου, Síll. *v. φτειάνω*
φčείρ, *φčείρσα*, Capp. *v. φθείρ*, *φθειρίζω*
φčένδιρ, Mis. *v. βούκεντρον*
φčύννου, Síll, *ἔφčυσα*, Del. *v. φτύνω*
φλοίδι, *bark*, *skin of fruit*, Ph. It is the dimin. of *φλοιός*, the M. Gr. *φλούδι*
φλορί, *gold coin*, Síl. *φλουρί*, Mal.
φλορι̣ονάς, *ἀπο*, *made of gold*, Síl. *Adj. φλουριόνα*, Pot.
φξήσῃ, Ph. *v. αὐξάνω*
φοβᾶς, *coward*, Ph. *Pl. φοβᾶδες* or *φοβέοι*, §§ 260, 294
φόβος, *fear*. In Capp. *passim*. Decl. § 120 (Pot.), § 128 (Mal.), § 130 (Ax.), § 135 (Ul. *φόος*, *gen. φοογι̣οῦ*).—*τὸ φόβε*, Ph., in Gospel text (Lag. p. 13).—*φόβους*, Síll
φοβοῦμαι, *I am afraid*.—Capp. *pres.* usually *φοβοῦμαι*, *-âσαι*, but *φούμαι*, *-âσαι* (§ 228), Ul., *impf.* §§ 233, 234, *aor.*, varying according to the treatment of *θ* (§§ 86—96). Where *θ* is preserved it is *φοβήθα*, but *φοβήχα* (§ 239), Mis. Ax. Gh., *φόγι̣α*, Ul.—*φοβοῦμαι*, *-εῖσαι*, Ph., *φοβεῖμι*, Tsh., *φοεῖμι* (§ 355), Kis., *impf.* Tsh. (§§ 358, 359), *aor. φοβήθα* (§ 362), Tsh., *φοήθα*, Kis.—*φοβοῦμι* or *φοβούμου*, *-âσι* (§ 51), *impf.* § 44, *aor. φοβήσκα* (§ 53), *aor. subj.* § 54, Síll
φοεῖμαι, Kis. *v. φοβοῦμαι*
φοκαλουǰής, *broom-maker*, Síll. *Cf. φρόκαλο(ν*, *broom*
φοκαλῶ, Síll. *v. φροκαλῶ*
φονǰύλ, *φόνǰυλο*, Ar. *v. σφονδύλι*, *σφόνδυλος*
φονδά, *when*, Phl.
φούμαι, Ul. *v. φοβοῦμαι*
φόος, Ul. *v. φόβος*
φοqαρά, Síll. *v.* Turk. fuqara
φορά, *time* (three times, four times, etc.). So at Pot. and Ph. For the acc. pl. the old form *φορά̣ς* is preserved, *e.g. τρία φορά̣ς*, Del. From this, *φορά̣ς* is used for the sg.; *ἕνα φορά̣ς*, Síl., *ἕνα φορά̣ς και ἕνα καιρός*, *once upon a time*, Pot., *κάθι φρά̣ς*, Mal. At Mal. *σηνι̣άφρα* and at Afs. *σέφφαρα*, *at one time*, *at one effort*; both stand for *εἰς τὴν μίαν φοράν*. So too *'σ ἀ φορά*, *immediately*, Ph. and in Ph. Gospel, St Luke xxii, 60 (Lag. p. 13) *σάφορα*.—At Síll, *acc. pl. φορά̣ς*
[*φορεσι̣ά*, *dress.*]—In Capp. the *pl. φορčές* at Fer. Ul. Mis. Arkh. (p. 276) says that at Fer. *φορσι̣ές* means *unwashed clothes*
φόρου, Ph., in *πάνου φόρου*, *upwards*. *v. ἐπάνω*
φορτώνω, *I load*.—Capp. *pres.* thus at Ax., *impf. φορτώνιščα* (§ 201), Ar., *aor. φόρτωσα*, Ar. Phl. The middle means *to load oneself*, *take up on one's back*; *aor.*, varying with the treatment of *θ* (§§ 86—96), 3 *sg. φόρτωέν dου*, Mis., *subj.* 3 *sg. φορτωχῇ*, Ax.—*Aor. φόρτωσα*, *mid. pres. φορτοῦμαι* (§ 356), *impf.* § 358, *aor. φορτώθα*, *partic. φορτωμένο*, *with child*, Ph.—*φορτώννου*, *impf. act.* and *pass.* § 43, Síll
[*φορῶ*, *I wear.*]—Capp. The *pres. φορῶ* is not recorded but may be presumed from the *impf. φόρ(ι)να* (§ 206) at Síl. *φοραίνω*, Ar. Ul. 3 *sg. φορών*, Mal. Phl. Síl., *impf. φόραινα* (§ 201), Ul., *aor. φόρσα*, Gh. Ul. Mal. Síl., *φόρεσα*, Del., *aor. subj. φορώσω*, Del. Phl., *φορέσω*, Ar.—*φοραίνω*, *φορείνω* (§§ 251, 327), *aor. φόρεσα*, Ph.—*Aor. subj. φορώσου*, *mid. pres.* 3 *sg. φορώνιτι*, Síll
φός· κονιορτός, Del., recorded by Kar. (Lag. p. 67), who connects it with Armenian p'oši, *dust*, an old Armenian word according to Hübschmann (p. 501). *v.* § 377
φοσί, *receptacle or bin cut in the rock in the rock-cut cellars* (*καταφύγια*) *of Capp.* Recorded at Phl. For Sin. Arkh. (p. 277) has *φωσί· λάκκος πρὸς ἐναποθήκευσιν σίτου*, Lat. fossa. So Oeconomides for Pontic (*Lautl. d. Pont.* p. 189) gives *φοσίν* = fossa and *φοσίζω*. The derivation is doubtful. *φόσσα* however is Byzantine, *v.* G. Meyer, *Neugr. Stud.* III, p. 72 and § 372
φοτές, *φότες*, but generally with *d*, *φόdες*, *whilst*, Ph.—*φοdίς*, Afs.
φόdες, Ph. *v. φοτές*
φουκάλι, Ph. *v. φρόκαλο(ν*
φουκάλινε, Gh., etc. *v. φροκαλῶ*
φουčί, Del. *v.* Turk. fəčə

φουλανδῦρα, pl. -ρες, Mal. *The yellow asphodel*, the dried stalks of which are used as fuel

φουλιά, Mal. *v. φωλεά*

φουμίζω. Verb given by Arkh. (p. 277) as in use all over Capp. and meaning *δυσαρεστοῦμαι, θυμοῦμαι, μηνίω, σιωπῶ, i.e. I keep sullen silence*. So too *φουμίζω=κακιόνω* (Val. p. 22), Ar. Krinop. (p. 66) derives from *θυμοῦσθαι*. I prefer to see in it *χουμίζω, I am angry*, the Cretan *ἀνεχουμίζω, -ομαι* (*v.* Xanthudhidhis, *Byz. Zeits.* 1907, p. 471), unless its primary meaning be *to be silent*, and it come from anc. *εὐφημέω*. For Ph. Arkh. gives *φουμάω*.—I record *aor. subj.* 3 *sg. να φουμίσῃ*, Pot. Pernot, *Études*, I, p. 318 deals with a totally different *φουμίζω*

φουqαρές, Capp., etc. *v.* Turk. fuqara

[*φοῦρνος, oven.*]—*Acc. φούρνο* and *φουρούνι*, the latter being the Turkish form *furun* (*q.v.*), Ph.—*Φούρνος* is the Latin furnus; *v.* G. Meyer, *Neugr. Stud.* III, p. 71, and § 373

φουρούνι, Ph. *v.* Turk. furun

φουρουνjής, Ph. *v.* Turk. furunju

φουσᾷ, Phl. *v. φυσῶ*

φουσκώνω, meaning in M. Gr. *I swell* or *make to swell*, is used with the meaning *I wet* or *become wet*. Thus Arkh. (p. 277) gives *φουσκώνω· βρέχω*, and at Ph. I record *aor. φούσκωσανε, they became wet*

φρᾶς, Mal. *v. φορά*

φρηκήσκα, Silli. *v. ἀφηκροῦμαι*

[*φρόκαλο(ν, broom.*]—All the forms are from the dimin. *φροκάλι*. Thus *φιρκάλ*, Del., *φκάλ*, Mis., and Arkh. (p. 276) gives for Sin. *φκάλι* and for Bagdaonia *φορκάλ*. For Sil. Pharasop. (p. 126) has *φορκάλ*.—*φρουκάλι*, Afs., *φουκάλι*, Ph.

[*φροκαλῶ, I sweep.*]—In Capp. *pres. φκαλῶ* given for Sin. by Arkh. (p. 276) who adds for Bagdaonia *φορκαλῶ*. I record *pres. φκαλῶ, -εῖς*, Ul., *impf. φουκάλινα*, Gh. § 214, *φκάλινιδga*, Ul. § 210, *aor.* 3 *sg. φκάλσε*, Ul., *φουκάλτσεν*, Phl., *subj.* 2 *sg. φκαλαΐῃς*, Ar. (N.K.), *impv. φκάλισε*, Mis.—*φρουκαλαίνω* (§§ 250, 251, 327) and *φρουκαλῶ, -εῖς, impf.* § 338, *aor. φρουκάλτσα*, Ph.—*φοκαλῶ, -ᾷς* (§ 35), Silli

φρουκαλῶ, Ph. *v. φροκαλῶ*

φρύδι, eyebrow.—So at Ph. with *pl. φρύδε.*—In Capp. affected by the treatment of *δ* (§§ 86—96): *φρύτ, pl. φρύγια* (§ 112), Fer., *pl. φρύρια*, Ar.

φσάλ, Phl. *v. σφαλῶ*

φσαώνω, Ph. *v. σφαλῶ*

φσόνδυος, Ph. *v. σφόνδυλος*

φσονgάτος, Ph. *v. σφογγᾶτο*

φσάχ, boy, everywhere in Capp. *Pl. φσέα*, Ul. Ar., *φσάγα*, Sil., *gen. sg. φσεγγοῦ*, Ul. § 66.—*φσάχι*, dimin. *φσόκκο*, Ph.—Perhaps from Turk. ušaq, اوشاق, *boy*, although the parallel use of this word, pointed out by Arkh. (p. 277), is against this. It may be a singular formed from the Turk. plural ev-ušaq-larə, *the household, the boys of the house*

φσόκκο, Ph. *v. φσάχ*

φταίνω, Ph. Afs. *v. φτειάνω*

φτάλμι, Ph. *v. ὀφθαλμός*

[*φτάνω (φθάνω), I reach.*]—*Aor. ἔφτασα*, Ph.

φταρμί, pocket of a saddle-bag, Ph.

[*φτειάνω, I do.*]—Capp. *θιάνω*, Pot., *φčά(γ)ω* (§§ 61, 67), Del. Arkh. gives for Sin. (p. 236) *θειάνω, φκιάνω*, and Pharasop. (p. 126) for Sil. *φκιάνω.*—*φταίνω*, Ph. Afs., *impf. φταίνκα*, Ph.—*φčάνου, impf.* § 38, Silli.—All used as pres. in place of *ποιῶ, q.v.*

φτείρ(ι, Capp. Ph. *v. φθείρ*

[*φτερνίζω, I spur.*]—*Aor. φτέρνισα*, Phl.

φτερό, feather. In Capp. at Mis.—At Ph. *φτερό* means *wing*, and is opposed to *φτερού, feather*

φτερού, feather, Ph. Decl.?

φτηνούσκο, adj., cheap and small, Ph. Dimin. of *φτηνός (εὐθηνός)*

φτί, Capp. *v. αὐτί*

[*φτύνω* (anc. *πτύω*), *I spit.*]—Capp. *pres.* 3 *sg. φτύν με*, Phl., *impf.* 3 *sg. ἐφčυνίσκεν ἦην* and *aor. subj.* 3 *sg. φčύš* (indic. therefore *ἔφčυσα*), Del.—*φčύννου*, Silli. Instead of *φτύμα* the subst. is *φčύζμα* (*i.e.* †*πτύσμα*) at Silli

[*φτωχός, πτωχός, poor.*]—*ὀφτωχό*, Pot.

φυάγνω, Ph. *v. φυλάττω*

[*φυλάττω, I guard.*]—The old form only at Silli: *pres. φυλάττου, impf.* § 38, *aor. φύλαξα.*—In Capp. and Ph. the pres. is in *-άγνω* or *-άχνω* (§ 192).—Capp. *φυλάχνω, I wait for*, Gh., *φυλάγνω*, Ul. Phl., *φυλάκνω*, Fer. (Krinop. p. 67), *impf.* 3 *pl. φυλάγνανε*, Phl. § 208, *aor. subj. φυλάξω*, Ul.—*Pres. φυάγνω, impf. φυαγνίνκα, φυαγανίνκα* (§§ 282, 336), *aor. φύαξα*, Ph. Afs.; *impv.* (§ 346) *φυάχ τα*, Tsh., *φύαξε τα*, Kis. For λ *v.* § 269

[*φυλλάδα (φυλλάς), f., leafage, pile of leaves.*]—*φυλάδα, pl. -δες, book*, Gh. Fer., § 180

[*φύλλο(ν, leaf.*]—In Capp. *φύλο*, Ax. Phl.—*φύο*, Ph., § 269

[*φυσῶ (-ᾷς), I blow.*]—Capp. *pres.* 3 *sg. φουσᾷ*, Phl.—*Aor. φύσησα*, Ph., *pres.* 3 *sg. φυσᾷ*, Tsh.

[*φυτεύω, I plant.*]—*Aor.* *φύδεψα*, Ph.

[*φυτό(ν, plant.*]—In Capp. the meaning is *vineyard*: thus *φυτό* (§ 150), Ar. Gh. and for Fer. Alekt. (p. 500) and Krinop. (p. 58) give *ὀφτώ· ὁ ἀμπελών*, and for Sin. Arkh. (p. 258) has *ὀφτός, ὁ=νεόφυτος ἀμπελών*

[*φύτρο(ν, bud.*]—*φύτρος, branch*, Ph.

[*φυτρώνω, I grow up.*]—Capp. *aor.* 3 *sg.* *ἐφύτρωσεν*, Del., 3 *pl.* *φύτρωσανε*, Phl.

φωβίζ, Del. *v.* *φωτίζει*

[*φωλεά, φωλιά, nest.*]—Capp. *φωλιά*, Phl. Síl., *φουλιά*, Mal.—*φωλᾶ*, Ph., § 260

φώβκι, whilst, when, Del.

[*φωτίζει, it becomes light, it gives light.*]—Capp. *pres.* *φωτίζ*, Ul. Phl., *φωβίζ*, Del., *aor.* *ἐφώσεν*, Del. *φώτσεν*, Ax. Phl.

φωδᾶτε, pres. 2 *pl., baptise*, Ph. *Cf.* *ἐφώτ'σετε, Sie tauften*, Oeconomides, (*Lautl. d. Pont.* p. 81), the Pontic *φωτίζω, I baptise*, with derivatives *φώτισι, φωτίσια, φώτισμαν, φώτος, φωτιστικόν* (Σύλλ. xiv, p. 289) and *Φώτια· αἱ ἐνδυμασίαι τοῦ βαπτιζομένου βρέφους. Φωτίσματα· ἡ τελετὴ τοῦ βαπτίσματος*, Sin. (Arkh. p. 278). These words are a survival of the patristic use of *φωτισμός* and *φώτισμα* for *baptism*. The connexion of baptism with light is to be found in the popular Greek name for the feast of the Epiphany, when Christ was baptised, *τὰ Φῶτα*

χ

χα, particle used before the subj. at Ph. to express the apodosis of an unfulfilled condition

χαβαΐάς, Ph. *v.* Turk. khoja

χαβΐάρι, Ph. The phrase in the text on p. 478, l. 17 *ποΐ̯εν* *δα χ.* means *he killed him.* I translate *made mincemeat of him*

χαβλαδῶ, Fer. *v.* Turk. havlamaq

χάγια, Ul. *v.* *χάνω*

χάεν, Ax. *v.* *χάνω*

χαζιρλάτσανε, Ph., *χαζəρλάνδιζε*, Ar., etc. *v.* Turk. hazərlanmaq

χαζνάς, Ph. Síll. *v.* Turk. Khazine

χάϊ, interjection, *Ah!* Ph.

χαϊβάν(ι, Capp., etc. *v.* Turk. haïvan

χαϊζί, Ph. *v.* Turk. hayiz

Χαϊ̯ΐ̯ίνι, place-name, *Hajjin*, Kis.

χαΐρ, Ph. *v.* Turk. khaïr

χαΐρι, Ph., etc. *v.* Turk. khaïr

χαιρετῶ, I salute in greeting or farewell. At Síll *χαιρετῶ, χαιρετίζου.* For *χ* *v.* § 14

[*χαίρομαι, I am pleased.*]—Capp. *χαιράζουμαι*, Ar. (Val. p. 23).—*ᾄαίρομαι*, *aor.* *χάρα* (§ 362), Ph.

χάϊδε, Capp. Ph. *v.* Turk. haïde

χαΐ̯əλόχ, Ul., etc. *v.* Turk. haĵĵ

χάλ, Capp. *v.* Turk. hal

χάλα, Síll. *v.* Turk. khale

χαλαγι̯όq, Ul. *v.* Turk. khalayəq

χαλι̯ά, Del., *χαλίδα*, Tsh. *v.* Turk. khalə

[*χαλκίον, cauldron.*]—*χαλΐ̯ί, pl.* *χαλΐ̯ία*, Ph. Also *ἀ χαλδί χαριένι, a brass cauldron*

χαΐ̯άρια, pl., Gh. Explained as *roof*

[*χαλνῶ, I destroy.*]—Capp. *pres.* *χαλάνω* (§ 192), Del., *aor.* *χάλασα*, Del. Ax. Pot.—*Pres.* *χαλάννου, aor. subj.* 3 *sg.* *χαλαᾰ̃η*, Síll

χαμάλ, Phl. *v.* Turk. hammal

χαμάμ(ι, Capp. Ph. *v.* Turk. hammam

χαμαμ̆ή, Capp. *v.* Turk. hammamjə

χαμαμbλαδίζει, Ph. *v.* Turk. hammamlamaq

χάν, prep., like, Phl. M. Gr. *σάν.* As a conjunction, *if, when, as*, *χάν* is used for *σάν* also at Livísi. Examples occur in a text in *Ὅμηρος*, iii (1875), pp. 161–169

[*χανδάκι, trench.*]—In Capp. *χαντέκι*, Sin. (Arkh. p. 278), § 66.—*χενδέκι*, Ph.

χάνε, Ph. *v.* Turk. khan

χανίμ(α, Afs., Tsh. *v.* Turk. khanəm

χανῒ̯ής, Gh. *v.* Turk. khan

χανούμτσα, Ph. *v.* Turk. khanəm

χανοῦτε, iron stone-mason's tool, and verb *χανουτεύω*, Ph., given by Kar. (Lag. p. 68). Kar., in *Bemerkungen zu den kleinasiat. Sprachen und Mythen*, 1913, p. 188, compares Armenian hanut', *workshop*; *v.* § 376

[*χάνω, I lose.*]—*Aor.* *ἔχασα*, Ph.—*Pres.* *χάννου, aor.* *ἔχασα* and *impv.* § 49, Síll.—The pass., meaning *I die*, is common in the aorist. In Capp. it varies with the treatment of *θ* (§§ 86–96): *χάγια* (§§ 91, 239), Ul., 3 *sg.* *χάεν*, Ax., *χάν, χάην*, Phl., *χάτη(ν* and subj. *χατῇ*, Fer., *χάχη* (§ 89), Gh.—*Aor.* *χάθα* (§ 362), Ph.

χανόμ, Phl. *v.* Turk. khanəm

χαγ̆gές, Phl. *v.* Turk. hangis

χαούδα, Phl. *v.* *ἀβούδα*

χαπικάς. Afs. *v.* Turk. heïbe

χαπίς, Capp., *χαπούσι, χαπəσλιέχι*, Ph. *v.* Turk. hapəs

χαbάρ(ι, pass. *v.* Turk. khaber

χαbιgάς, Ph. *v.* Turk. heïbe

χάρα, Ph. *v.* *χαίρομαι*

χαρανί, cauldron, Sin. (Arkh. p. 278), *χαρανή*, Síl. (Pharasop. p. 126), Fer. (Krinop. p. 67). *Pl.* *χαρανι̯ά*, Pot.—*χαριένι, pl. -ένε*, Ph., *ἡ χαραή*, Afs.

χαραπάρια, neut. pl., gourds, κολοκύνθια, Ar. (N.K.).—Arkh. (p. 278) gives for Sin. *χαραπᾶς, ὁ· πράγματα ἄχρηστα*, for

Fer. χαραπᾶs, and for Ar. χαραμπάθι, both meaning *gourd*, and finally for Mis. χάραπας, *vintage*, and χαράπας κρασί, *good wine*. For the Sin. meaning *useless objects*, it should be remembered that in M. Gr. κολοκύθια means *nonsense* as well as *gourds*

χαράπι, Afs. *v.* Turk. kharab

χαριένι, Ph. *v.* χαρανί

[χαρίζω, *I give, I please.*]—*Aor. subj.* 3 *sg.* να χαρίσ', Síll

χαρčάουσιν, *aor.* 3 *sg.*, (*she*) *leaped*, Afs. Kar. for Ph. gives the pres. χαρτζεβόνω (Lag. p. 68)

Χάροs, *Charon, spirit of death.* Recorded at Ar. and given by Arkh. (p. 279)

χαρδού, Sílí. *v.* Turk. qarše

χαρτί, *pl.* -τιά, *paper.*—In Capp. *passim*, χαρčί, Del. Ar., § 83.—χαρτίο, *pl.* -τία (§ 258), Ph., χαρτίον, Kis.—χαρčί, Síll

χάs, Tsh. Used like ἄs before the subj. to express the 1st and 3rd pers. of the impv.

χασεύω· ὀπτῶ, βράζω (ἐπὶ φαγητῶν). Given by Kar. for Zaléla (Lag. p. 68), and by Arkh. (p. 279) for Sin. They suggest the Armenian χaršel, *to boil, stew* (Bedrossian), and the Turkish hašlamaq حاشلامق, *to boil.* There appears to be also a form hašmaq. For the Armenian derivatıcn the *r* is a difficulty; for the Turkish, that such verbs end in -dῶ or -dίζω, the ending -εύω being Pontic. *v.* § 377

[χάσκω, *I yawn.*]—*Impf.* 3 *sg.* ἔχανε, Ph. § 334

χασταλανδίζεις, Ax., etc. *v.* Turk. khastalanmaq

χαστάs, Síllí. *v.* Turk. khasta

χαčλιέχι, Ph. *v.* Turk. kharǰləq

χατάρ, *afterwards, after a little*, given by Arkh. (p. 279) for Síl. and Bagdaonia

χατέμ, Ul. *v.* Turk. khatem

χατίλι, *timber used in walls*, Ph.

χατρά, *a little* (*piece, while, way*).—Capp., Gh., Fer. (Krinop. p. 67), Síl. (Pharasop. p. 126), Sin. (Arkh. p. 279)

χάτρι μι, Sílli. *v.* Turk. khatər

χατήρ, Del. *v.* Turk. khatər

χάδε, Ul. *v.* Turk. haïde

χάφτ, *wine-press*, Pot.

χάχ, Phl., χάq, Ph. *v.* Turk. haqq

χαχτῶ, given with σαχτῶ by Arkh. (p. 249) as synonym in Bagdaonia for λαχτῶ· ὠθῶ, σπρώχνω. At Ar. *aor. pass.* 3 *sg.* χαχčήρη, the local form for χαχτήθη (§§ 83, 88).

χεγός, Ax. *v.* θεός

χέζω, *caco.*—Capp. χέζω, *aor.* ἔχεσα, Ul., *impv.* χέσε, Ar.—σέvω, *aor.* ἔσεσα, Ph., *aor.* 3 *sg.* ἔσισινι, Afs.

[χεῖλι, *lip.*]—For Fer. Krinop. (p. 67) gives σλέρ, *pl.* σλέρα, *i.e.* χειλάριον (§ 66).—σείλι (§ 264), Ph.

χειμός, *winter.* This is the form used *passim* in Capp. for χειμῶνας, appearing, where χι→σι (§ 79), as σειμός. For decl. § 120 (Pot.), § 128 (Mal.), § 140 (Ar.)

χεκίμης, Capp. Ph. *v.* Turk. hekim

χέκω, Ax. *v.* θέτω

χεč, Ph. *v.* Turk. hič

χegidί, Ph. (p. 478, l. 32). *Cf.* Ἔϊκιτι =καϊμένε, Treb. (Ἀστὴρ τ. Πόντου, ι, p. 188).

χελῶνα, *tortoise.*—In Capp. this form appears in χελώνα, Gh. and the dimin. χελών, Ar. Another form is χιολώνα, Ar. and given by Arkh. (p. 280) for Sin. At Ar. the word is used for the local wooden lock, which looks not unlike a tortoise on the door, the wooden key,—but I saw only iron keys,—being called κουλοῦκα (Kar. in Lag. p. 55), and the peg which fails into and holds the bolt in position βαλάνι (Arkh. p. 227).—σώνα (§§ 264, 269), Ph.—σολώνα, Síllí

χέμ, χέμκι, Síllí. *v.* Turk. hem

χεμέν, χεμέ, χεμετέν, Capp., and χεμέν, Ph. *v.* Turk. heman

χέν, particle used before the subj. at Kis. and Tsh. to express futurity or rather necessity. *E.g.* χέν da δώs, *thou must give it*, Tsh. In Tsh. text, p. 568, l. 8

χενδέκι, Ph. *v.* χανδάκι

χεόs, Capp. *v.* θεός

χέρ, Ul. Ph. Síllí. *v.* Turk. her

χεράστα, Ul. Explained as κάτσε ἤσυχα

[χέρι, *hand.*]—In Capp. *passim* as χέρ, *pl.* χέρια, or, where χε→σε (§ 79), σέρ. *Pl.* at Phl. χέρα (§ 71).—At Mal. I record χέρ as a measure of land (¼ στρέμμα). So too Arkh. (p. 279).—σέρι, *pl.* σέρε, Ph., but at Tsh. Kis. Afs. *pl.* σέρα (§ 264).—σέρι, Síllí, where also ὁ ἴδιος, *he himself*, is supplanted by ὀπ σέριν dου, *e.g.* ὁ σ. d. τα ποίκι, *he did it himself.* This is a Turkism, *v.* § 381

†χεριδάχτυλα, *v.* σεριδάχτι

χερίζω, Capp. *v.* θερίζω

χερισκί, *sausage*, Bagdaonia, and λισκίν, Sin. (Arkh. p. 250). Kar. gives (Lag. p. 50) χερίσκι, apparently for Capp., the Turkophone Cappadocians using ἐρισκί. He compares Armenian yeršik, *sausage* (Bedrossian). *v.* § 377

χερίφοs, Capp. *v.* Turk. herif

χερσλάν, Del. *v.* Turk. khərs

χερτέναν, etc., Síll. *v.* Turk. her

χεδίρα, *cupboard*, Ar. (N.K.), § 88. For Fer. Krinop. (p. 48) gives (but ? *θ*) *θετίρα· εἶδος ἀρμαρίου ἄνευ κλειδός*. He derives the word from *θυρίδα* (*θυρίς*), but Val. (p. 23) sees that it is for *θετήρα, ἡ θέσις*

χή, Ar. *v. γῆ*

χῆρος, *widower*.—In Capp. χήρος, *pl.* χήροζια, Gh.—At Ph. ὄήρο as adj., *ἀ ὄήρο ναίκα, a widow*.—ὄήρους (§ 18), Síll

χιάρ, Gh. *v.* Turk. khəyar

χιζματκιάρης, Síll. *v.* Turk. khəzmetkiar

χιζῦρης, Síll. *v.* Turk. khəzər

χίč, Capp. Ph. Síll. *v.* Turk. hič

χίλι, Ph., χιλέὄι, Del. *v.* Turk. hile

[χιλιάδα (χιλιάς), subst. *a thousand*.]—*Acc. pl. ὄιλιάραζ γρούὄα, thousands of piastres*, Síll

[χίλιοι, *thousand*.]—The neut. form only is used. Thus for Capp. χίλια, Del., and at Ph. ὄίλε (§ 308) and at Tsh., etc. ὄίλα (§ 307). For endings, § 288

[χιόνι, *snow*.]—Capp. χιόν, Ax., ὄόν, Fer.

χισάβι, Síll. *v.* Turk. hisab

χίὄμι, Ph. *v.* Turk. khəšm

χιτάω, *I hasten*, given for Ph. by Kar. (Lag. p. 68).—I record *aor.* χίτσα and *impv. sg.* χίδα, χίτα, χίτ' ἄμε, *go in haste*, *pl.* χιτᾶτε, § 349. For derivation Hatzidákis says, *ἐκ τοῦ χυτός καὶ ὁρμῶ* (*Μεσ. καὶ νέα Ἑλλ.* I, p. 301). For χ *v.* § 264

χιωρῶ, χιώρσα, Capp. *v. θεωρῶ*

χῆνά, Ar. *v. χτῆνος*

χčινίὄκω, Del., χčίσčη, Ar., χčίννου, Síll. *v. χτίζω*

χλάτσε, *aor.* 3 *sg.*, *searched*, Ph.

[χλιός, *warm*.]—Capp. χιλιό, Ar. and so at Fer. with χιλιώνω, *I warm* (Krinop. p. 67). For Sin. χ(*o*)υλός, meaning also *feeble*, *pale* (Arkh. p. 279), a meaning which points to confusion with χλωρός, *q.v.*

[χλωρίζω, verb to χλωρός, quoted by Liddell and Scott from LXX.]—At Ph. in text on p. 532, l. 1 *aor.* 3 *pl.* χwώρτσανε, *i.e. ἐχλώρισαν*. For λ *v.* § 271

[χλωρός.]—In anc. Gr. *yellow* or *pale* and also *green* or *fresh*, in mod. only *green* and of vegetation *fresh*, χλωμός being used for *pale*.—In Capp. the meaning *green* occurs in *τὰ χλωρά, green gardens*, Ar., χλερό· *βρεγμένος*, Fer. (Arkh. p. 280), χλερό· χλωρός, *μὴ ξηρός*, with verb χλερώνω, Fer. (Krinop. p. 67). The meaning *yellow* is recorded at Sin., where Arkh. (*l.c.*) gives χλωρός as both *wet* and *yellow*, and at Ph., where Grégoire (*B.C.H.* XXXIII, p. 154) has χϋωρό, *yellow*. Kar. (p. 61) gives a Capp. (? Ph.) word χωρός, *green, yellow*, and χόγορος, *gold*. *v.* also χλωρίζω, and for etymology Hatzidákis, *Νεοελλ. Μελ.* 1911, p. 9

χνάδι, Ph. *v. ἴχνος*

[χοῖνιξ, *a dry measure*.]—In Capp. the dimin. ὄοινίκ, Ar. Pot. With Turk. possess., *ἀλτόν ὄοινιγί*, Pot. The word is not in Vlachos' dictionary, and the Capp. ὄοινίκ is more likely to come direct from the Turk, šinik شينيك

[χοιρίδι(*ον*, *pig*.]—ὄοιρίδι, *pl.* -δε, Ph.

χόjας, Capp. Síll, χοῦάς, Ph. *v.* Turk. khoja

χολή, *bile*, *anger*.—In Capp. Síl. Also Sin. (Arkh. p. 280), Ar. (Val. p. 23) and Fer. (Krinop. p. 68). χουλή, Mal. —χολή, Síll

[χολιάζω, *I am angry*.]—Capp. χολιάζουμαι, Fer. (Krinop. p. 68), Ar. (Val. p. 23), χολιάζομαι, Sin. (Arkh. p. 280). *aor.* 3 *sg.* χολιάστεν, Phl.—χολιέζομαι, Ph., *aor.* χολιέστα, Ph. Afs.

χοπλαδῶ, *I jump*, Pot. *v.* Turk. khoplamaq

χοράς, Ul. *v.* Turk. khoros

[χορεύω, *I dance*.]—χορέβγου, Síll

χορταίνω, *I satisfy*.—Capp. *pres.* χορταίνω, Ar., *aor.* χόρτασα, Ar. Ul. Pot.—*Aor.* χόρτασα, trans. and intrans., and *pass. impf.* 3 *sg.* χορτανισκούτουνε. Ph. Note in text p. 510, l. 13 *'s κορτάση* with *σκ* for *σχ* even in external Sandhi

χορτάρι, *herb*, *grass*.—So at Ph. with *pl.* -ρε, and dimin. χορταρόκκο.—In Capp. *pl.* χορτάρια, Ax., and a *sg.* χορδαριά, *piles of corn on the threshing floor*, Ax., a collective noun corresponding to a M. Gr. †χορταρέα

χορδαριά, Ax. *v.* χορτάρι

χοšάς, Síll. *v.* Turk. khoš

χοšέφια, Pot. *v.* Turk. khošaf

χοšλάνδαναν, etc., Phl. *v.* Turk. khošlanmaq

χοτλάτσε, *aor.* 3 *sg.* and *aor. subj.* 3 *sg.* *να χοτλατš*, Ul. The context, in text on p. 372, l. 12, demands a meaning *ride* or *mount on*. It is from a Turkish verb; ? atlanmaq, *q.v.*

χουζούρι, Ph. *v.* Turk. huzur

χουλάνσιν, *aor.* 3 *sg.*, Mal., text on p. 408, l. 24, *she became angry*. For connexion with χολή, *v.* § 195

χουλή, Mal. *v.* χολή

[χουλιάρι, *spoon*.]—Capp. χουλιάρ, Ax., χουλέρ, Fer. (Krinop. p. 68), § 66

χουριό, Síll. *v.* χωρίο(*ν*

χούφτα (ἡ), *palm of the hand*, *handful*. At Del. (*το χούφτα*), Ph. and Síll.

For Sin. Arkh. (p. 277) gives *φοῦχτα* and *χοῦφτα*, with verb *φουκτίζω* and (p. 280) *χουτίζω· δράττομαι*. *v.* § 104

χούφτιες, pl., handfuls, Del.

χὄ, interjection, Ax.

χὸκιουμέδι, Sílli. *v.* Turk. hükiumet

χπῶ, Gh. *v. λέγω*

χρειά, provisions for a journey, Ax. Also *χρεία*, Sin. (Arkh. p. 280) and *χρεία, χειριά*, Fer. (Krinop. p. 68).—*χρεία, ἡ*, Ph.

Χριστιανός, Christian.—Capp., Ax. (decl. § 129), Phl. (decl. § 124). *Χριστιάν, pl. -άνια* (§ 134), Ul.—*Χριστενός*, Ph., *v. B.C.H.* xxxiii, p. 151 and § 259

[*χρίω, I anoint.*]—Capp. *χρίνω*, Fer. (Krinop. p. 68).—*χρίννου, impf.* § 41, *aor. ἔχρισα* and *impv.* § 49, Sílli

χρόνος, year.—In Capp. with *gen. pl. χρονοῦ* at Del. (§ 118), Gh. (§ 145), Phl. (§ 124). *Pl. χρόνια*, Ax.—*χρόνος* (§§ 291, 303).—*χρόνους, pl. χρόνιρι*, Sílli

χρώστα, Sílli. *v. χώστρα*

χτανε, Ax. *v.* § 63

χτάραξε, aor. 3 *sg., he stirred (the fire)*, Ph.

[*χτενίζω, I comb.*]—*Aor.* 3 *pl. χτένιζαν*, Del.

χτέρ, Capp. *v. λιθάρι*

[*χτῆνος* (*κτῆνος*) *τὸ, animal.*]—This in Capp. means *cow*; *χτήνο*, Ax. For Sin. Arkh. gives *χτήνιο· ἀγελάς* (p. 280), and for Síl. Pharasop. (p. 126), *χτῆνο, pl. τὰ χτηνά· ἀγελάς*. The common Capp. form is oxytone; *χτηνό, pl. -νιά*, Ax., *pl. χτηνά*, Phl. Pot., *χτηνά* (§ 83), Ar., *gen. pl. χτηνιοῦ*, Pot. This accentuation is probably the result of a dim. form *χτηνί(ον*. Decl. § 153

[*χτίζω* (*κτίζω*), *I build.*]—Capp. (also with the meaning common in Pontos of *I make*), *pres. χτίνω* (§ 192), Ax. Phl. Sil. Pot., *χτἄνίσκω* (§§ 83, 193), Del. *Aor. ἔχτισα*, Phl., *ἔχτἴσα*, Ar., *ἔχσα*, Síl., *pass. aor.* 3 *sg. χτίσθη* (§ 83), Ar., *partic. χτιζμένο*, Mis.—*Aor. ἔχ(τ)σα*, Ph.—*χτίννου*, Sílli

χτου, Gh. *v.* Turk. tələsəm

[*χτυπῶ, I strike.*]—Arkh. (p. 154) for Sin. gives *aor. pass. χτυπήθην*, § 238

[*χύνω, I pour.*]—At Ph. *aor.* 3 *sg. ἔδεν* da. The *aor. ἔχυσε*→*ἔὔσε* (§ 264) →*ἔὔνε* (§ 282)→*ἔὔιε*→*ἔὔε*

χύρα, Capp. *v. θύρα*

χῦτια, yes, Ul.

χῶμα, earth.—In Capp. at Del. Gh. Ul. Mal. Phl. For decl. *v.* § 114.—Recorded at Afs.

χώρας, strange. This word is used as an indecl. adj., recorded at Ax. and Tsh. It is the gen. of *χώρα, village, town.* Arkh. gives for Sin. (p. 281), *χώρα· ἡ πόλις, οἱ ξένοι. φρ. τοῦτο εἶνε χώρας = εἶνε ξένον.* For Mal., Pakhtíkos, p. 24. For Fer. Krinop. (p. 68) has *χωρανοῦ καὶ ἀκλίτως χώρας = τὸ τῶν ξένων.* At Ph. and Tsh. *χώρα* is used: *ἡ χώρα, the strange girl*, Tsh.—Also Pontic; *v.* Hatzidákis, Φιλ. Ἐρ. p. 5

[*χωράφι, field.*]—*χωράφ*, Ar.—*χωράφι*, Ph. *Pl. χωράφα*, Tsh.

χώρια, adv., apart, Sílli

[*χωριάτης, villager.*]—*χωριάτς*, Ax.—At Ph., etc., a form is used based on †*χωριώτης* (§ 251). Thus *sg. χωρώτ*, Tsh., *pl. χωρώδοι, χωρώτοι*, Ph. Afs., § 259, and decl. § 296

[*χωρίζω, I separate.*]—Capp. *aor. χώρσα, aor. subj. χωρίζου, -ίγης, -ίς*, Mis., *impv. χώρσε*, Ax.—*Pres. χωρίζω, aor. χώρ(τ)σα, aor. pass. χωρίστα, impv. χωρίστου*, Ph. Tsh. § 362.—*Pres. pass.* 3 *pl. χωρίζουνδι*, Sílli

χωριο(ν, χωριό, village.—In Capp. *χωριό.*—*χωρίο*, but after the indef. article *χωρίος*, Ph. So too at Kis., *σο χωρίου, 's ἀ χωρίους*. Also at Tsh. and Afs., §§ 258, 293.—*χουριό*, Sílli

[*χωρίς, without.*]—*χώρς*, Ax.—*ἀ χωρίς σπίτι, a separate house*, Ph.—*χωρίς* or *χώρις*, Sílli

χώρσα, Capp. *v. θεωρῶ*

[*χωρῶ, I find room in a place, I contain.*]—Capp. *χωρίζω*, Gh. Also at Ph. *Aor. subj.* 2 *sg. χωρέγης*, Ar.

χωρώτ, Ph., etc. *v. χωριάτης*

χώστρα, ἡ· ἐνέδρα, Cyprus (Sakellários, Κυπριακά, II, p. 869). This appears at Sílli as *χρώστα*, the ambuscade being a concealed pit into which the victim falls (text on p. 302, l. 32)

χwώρτσανε, Ph. *v. χλωρίζω*

χəζμεκέρ, Del. *v.* Turk. khəzmetkiar

χərσέζια, Ul. *v.* Turk. khərsəz

χəšίμ, Del. *v.* Turk. khəšm

ψ

ψά, adv., last night, Ph. *Cf.* M. Gr. *ψές, yesterday*

ψαλί, pl. ψαλία, song, Sem., § 112

ψαλίδα, scissors.—Capp. *ψαλίδα*, Del., *ψαλίρα* (§ 88), Ar., *ψαλία* (§ 91), Ul. Decl. §§ 164, 165

[*ψάλλω.*]—In Capp. and at Ph. the usual word for *I read* is *ψάλλω*, and not *διαβάζω* or *ἀναγινώσκω*, the reason being that the only reading known was the chanting in church. Thus at Fer. even *he reads to himself* is *ἄπ το ἀqλί τ ψάλ*. The forms are: *pres. ψάλω*, Fer. (Krinop. p. 69), Síl. (Pharasop. p. 126), *ψαλίσκω*, Gh.,

ψαλνίσκου, Mis., *ψαλλίσκω*, Fer. (Arkh. p. 281) Ar. (Val. p. 23), for which *v.* § 193. *Aor.* *ἔψαλα*, Del. Ar. Phl.—*ψαλαίνω* or *ψέ(λ)ω*, *impf.* §§ 334, 340, *aor.* 3 *sg.* *ἔψαλε*, Ph.

ψάλμα, *reading*, Ph. Subst. to *ψάλλω*

ψάλσιμο, *reading*, Ar. Subst. to *ψάλλω*

ψαλτέρι, *acc. pl.*, *priests.* In Ph. Gospel text (Lag. p. 8), § 304. Lit. *singer* or *reader*; the nom. sg. would be *ψαλτέρ* declined as in § 297

[*ψάρι*, *fish.*]—Capp. *ψάρ*, Gh. Fer. Mis. Síl.—*ψάρι*, Ph., § 288

ψεῖκο, *adj.*, *fine* (of grain), Ph. Kar. (Lag. p. 68) gives *ψεῖκο· μικρός*

ψελό, Gh. *v. ὑψηλός*

ψένω, Ph. *v. ψήνω*

ψεό, Ph. *v. ὑψηλός*

[*ψεῦμα* (*ψέμα*), *lie.*]—*Ἄπ da ψέματα*, *falsely*, Ul.—At Ph. *ψέμα*, *lie*, and the *pl.* *ψέματα* used as an adv. *falsely.*—*ψέμα*, Silli

[*ψεύτης*, *liar.*]—*ψέφτους* (decl. § 162), Mis.

[*ψήνω*, *I cook.*]—Capp. *pres.* *ψ̆ήνω*, Ax. Phl., *ψ̆ήνου*, Mis., *impf.* *ψ̆ήνιξα* (§ 206), Síl., *ψ̆ήσκα* (§ 209), Ax., *ψήνισ̆γα* (§ 210), Ul., *ψήνισκα* (§ 214), Gh., *aor.* *ἔψησα*, Ul. Phl., *subj.* 2 *sg.* *ψ̆ήῃς*, Ar., *aor. pass.* 3 *sg.* *ψ̆ήθην*, Síl.—*Pres.* *ψένω*, Ph., *impf.* 3 *sg.* *ψέγκινι*, Afs. *Aor.* *ἔψησα*, Ph. Tsh., 2 *sg.* *ψ̆ῶψες*, 3 *pl.* *ἔψαν da* and *ἔψησάν da*, *impv.* § 345. *Pass. pres.* 3 *sg.* *ψένεται*, Ph., *ψέεται*, Tsh., *aor.* 3 *sg.* *ψηθη* (§ 362), Ph., *partic.* *ψημένο*, Ph.—*ψήνου*, Síl

[*ψιχίδιον*, *crumb.*]—To this, and not to *ψιχίον*, belong the Capp. forms: *pl.* *ψίδια*, Sin. (Arkh. p. 281), *ψίρια*, Ar. (Val. p. 23), *ψίτ*, *pl.* *ψία*, Fer. (Krinop. p. 69), *ψίχ*, *pl.* *ψί(γι)α*, Ax. For these forms *v.* §§ 111, 112

ψοφαρίζω, *I kill*, properly of animals, *v.* *ψοφῶ*. Capp. given by Arkh. (p. 281) for Sin. and by Pharasop. (p. 126) for Síl. For *aor.* 3 *pl.* *ψοφάτσαν* do, Ul. (text on p. 370, l. 14), *v.* § 195.—*Aor.* *ψοφάρσα*, Ph.—*ψοφαρῶ*, *-ρᾶς* (§ 36), Silli

ψόφος, *dead body.* In Capp. only of an animal or a Turk (*τῶν ζῴων καὶ τῶν ἀλλοφύλων*, Arkh. p. 281). Recorded at Fer. Ar. Pot. Decl. *v.* § 120.—Also at Ph.

ψοφῶ, *I die.* In M. Gr. only of animals; in Capp. and Ph. also of men, especially of Turks.—Capp. *pres.* 3 *sg.* *ψοφᾷ* (as an *-άω* verb), *aor.* 3 *sg.* *ψόφσεν*, Phl. Síl. Pot. (§ 216), *aor. subj.* 2 *sg.* *ψοφήσ̆ῃς*, Pot., 3 *sg.* *ψοφήš*, *ψοήš*, Mis.—As an *-άω* verb, *pres.* 3 *sg.* *ψοφᾷ* (§ 323), *impf.* *ψοφάνκανε*, *impv.* § 349, *aor.* *ψόφτσε* (§ 253), Ph. *Impf.* 3 *sg.* *ψοφάνκινι*, *aor.* *ψοφσινι*, Afs. *Partic.* *ψοφιζμένο*, Ph.

[*ψύλλος*, *flea.*]—Capp. *ψ̆ύλος*, Del. Fer. Ar. (decl. § 141), Gh. Mis. (decl. § 133), Pot. (decl. § 119)

[*ψυχή*, *soul.*]—Capp. forms: *ψ̆υχή*, Del., *ψ̆ή*, Fer. Ul. Mal., *ψ̆ήχ*, Ul. *Pl.* at Mal. *ψ̆υές.*—*ψῠή*, Ph.—*ψῠή* (§ 12), Silli

ψωμί, *bread.*—Thus all over Capp. and at Ph., etc., where the *pl.* is *ψωμία*

ψωμικά, *victuals*, Pot.

ψ̆

ψ̆ή, *ψ̆ήχ*, Capp. *v. ψυχή*

ψ̆ήνω, Capp. *v. ψήνω*

ψ̆ίχ, *pl.* *ψ̆ί(γι)α*, Ax. *v. ψιχίδιον*

ψ̆ύλος, Capp. *v. ψύλλος*

ψῠή, Silli. *v. ψυχή*

ψ̆υχή, Del. *v. ψυχή*

ω

ὦ, *ὤν*, *ὥ*, *I*, Ul. *v. ἐγώ* and § 174

ὥ, prefixed to the vocative, Ph.

ὦ, *νε ὦ το*, Ul. *v. εἶδα* and § 221

[*ὦμος*, *shoulder.*]—In Capp. I record the Turk. form omuz (اوصوز) at Fer.; *ὠμούς*, *pl.* *ὠμούζια*.—So too at Silli: *ὦμους*, *pl.* *ὠμούζια*.—A form *δισώμι* occurs in the pl. at Pot., *τα δισώμια*, and is the regular form at Ph., *δισώμε*.—At Sin. the common Greek form *νῶμος* (Arkh. p. 256), § 98

ὦνι, Ph. *v. ἀλώνι*

ὦνω, Ph. *v. ἀλωνίζω*

[*ᾠόν*, *egg.*]—The usual M. Gr. *αὐγό* (*ἀβγό*) is unknown. The forms are in Capp. *ὀβγό*, Ar. Mis. Phl., *βγό*, Ax., *ὀβό*, Phl. Pot., *ἐβγό*, Ax., *ωὐγό* (pron. *ὀβγό*), Fer. (Krinop. p. 69) Síl. (Pharasop. p. 126).—*βό*, *pl.* *βά*, Ph., *βά*, Tsh. Diminutive at Ph. *βόκκο*

ὥρα, *hour.* Recorded at Mis. and Silli. At Ar. *τσὴν ὥρα = πρὸ ὀλίγου* (Val. p. 22). *v. νώρα*

ὡρί, Ph. *v. λωρί(ον*

ὡς, *conj.*, *whilst*, *until.* Used at Silli and in Capp., where it is often accented, *ὥς*, *ὥζ*. It is also used as a preposition, *until*

w

wάš̆ι, *pl.* *wάša*, Ph. Afs., *wάši* or *βάši*, Tsh., *circular unleavened cakes as thin as wafer, baked on a hot iron plate*, for which *v.* Turk. saj. The result, except that it is not crisp, is like Norwegian *flad brod.* The word is *lawash*, which Dr F. C. Conybeare tells me is the regular word for unleavened bread in High Armenia, with the initial λ dropped (§ 268)

LOAN-WORDS FROM TURKISH

ا

abla, ابله, *elder sister.*—ἀbλά, Ul.—ἀπλά, *dame, mistress*, Ph.

ep eyi, اپ ايو, *good enough.*—Capp. ἐπεΐ, Ar., ἐπέϊ, Mal.—ἐπέϊ, Ph.—ἐπεγί, Sílli

etek, اتك, *skirt.*—Pl. ἐτεgi̯ά, Phl.

atlanmaq, اتلنمق, *to mount on horseback.*—*Aor.* 3 *sg.* ἐλἄνσε, Ph.

esser, اثر, *trace.*—ἐσέρ, Del.

aǰəmaq, آجيمق, *to have pity upon.*—Capp. *pres.* ἀǰəvdῶ, Ul., 3 *sg.* ἀǰıvdᾷ, Phl., *aor.* ἀǰἰτσεν da (§ 217), Fer.

ačəlmaq, آچلمق, *to be open.*—Turkish *impv.* ἀčə́λ, Ar. Ul. Pot., ἀčίλ, Ph.

ahbab, احباب, *friend.*—ἀχπάπ, *pl.* ἀχπάπi̯α, Phl.

ihtiyar, احتيار, *elder.*—ἰχdıάρ, Ul.

ahmaq, احمق, *adj., foolish.*—ἀχμάχος, *fool*, Ph.

akhšam, آخشام, *evening.*—ἀχŏ́μəναν, *adv., in the evening*, Phl.

akhər, اخور, *stable.*—Capp. ἀχə́ρ, *pl.* ἀχə́ρi̯α, Ar., *pl.* ἀšŭ́ρi̯α, Phl.

aramaq, آرامق, *to seek.*—In Capp. it has supplanted ζητῶ. *Pres.* ἀραdə́ζω (§ 70), Del. Ax., ἀραdίζου, Mal., ἀραdῶ, Ul. Phl., *aor.* ἀράτσα (§ 217), Ul. Mal. Síl., ἀράdζα, Ar., *subj.* 3 *sg.* ἀραdə́š, Ax.—*Aor.* ἀράτσα, Ph., ἀλάτσα da, Kis.—From aramaq comes also the verbal subst. ἀράdıμα, *seeking*, Ul. § 114

eritmek, ارتمك, *to dissolve* (transit.).—*Pres.* 3 *sg.* ἐριττᾷ, Phl.

arslan, aslan, ارسلان, *lion.*—Capp. ἀσλάνος, Del., ἀσλάνης, Gh., ἀσλάν, Ax. Decl. § 163.—ἀσλάν, *pl.* ἀσλάνοι (§§ 251, 299), and in the proper name Ἀσλαμbέγος, *Arslan-Bey, Sir Lion*, Ph.

arqadaš, ارقداش, *companion.*—Capp. ἀρqadáš, Phl., *pl.* ἀρqadáδα, Gh. Síl. Phl.—*Nom.* ἀρqadáδης, Sílli

erken, اركن, *early morning.*—Used with locat. ending; ἐρκενdέ, Phl., ἔρκενda, Sílli

azad, آزاد, *free.*—ἀζάτι, Afs.

izin, ازن, *permission.*—ἰζίν, Phl.—ἰζίνι (§§ 250, 288), Ph. Tsh.

ežderha, اژدرها, *dragon.*—The *pl.* ἰždaχάρi̯α is used in a text (p. 380, l. 7) from Ul. Ežderha or ažderha is not uncommon in Kúnos' texts; he translates by *Drache. v.* p. 225

istemek, استمك, *to desire.*—Capp. ἰστέρ (Turkish form) at Gh. Ul. and ἰστεdίζω (§ 70), *I desire*, at Del.

isüz, اسز. Vambéry (*Alt-osmanische Sprachstudien*, p. 175) gives this word and from the context translates it by *unwegsam, wild*, and the subst. isüzlük by *Wildniss*, suggesting as a derivation iz, *footprint*, and süz, *without.*—ἰσούζη occurs in the Ph. text on p. 476, l. 13, and, as it refers to a boy, may be rendered by *savage*

ašǰi, آشجي, *cook.*—ἀχčή̃ς, Mal.

əslanmaq, اصلانمق, *to get wet.*—*Pres.* 3 *pl.* ἰσλανdοῦδι, Sílli

agha, اغا, *master.*—ἀγα ᵗ, Ul.—ἀγάς, Ph. and Sílli

aghaǰ, اغاج, *tree.*—ἀγάč and with Turk. possessive ending ἀγαǰέ, Ul.

aghz, اغز, *mouth.*—ǰıγαρά ἀγζά, *cigar mouth-piece*, Ul.

aghəl, اغل, *enclosure for animals.*—Hence in Capp. for *sheep-fold*, ἀγήλα, ἡ, Sin. (Arkh. p. 218), ἀγήλ, Sin. (Eleft. p. 89), ἀγήλα or ναγήλα, Síl. (*Xen.* ι, pp. 191, 479). I- record νάghəla, Phl. The initial ν is derived from νεβλή (αὐλή), the words sounding something alike and meaning much the same thing. Arkh. would derive ἀγήλα from ἀγέλη, but the meaning supports the Turkish origin

aghlamaq, اغلامق, *to weep.*—Turkish participle ἀγλαΐ ἀγλαΐ, Del.

iftira, افترا, *calumny.*—ἰφτιρά, Ul.

aferin, افرين, *interj., bravo!*—ἄφεριμ, Ph.

efendi, افندی, *Efendi*, honorary title. *v.* αὐθέντης

aq, اق, *white.*—At Síllі ἀξαqαλού, *adj., with a white beard*, comp. of aq and saqal, صقال, *beard*

aqmaq, اقمق, *to flow.*—Capp. *pres.* ἀχδάζω (§ 70), Del., *aor.* ἄχσα, Del. Ul., § 217

en, اك, particle used to form the superlative in Turkish. Used in Capp. at Ul. Generally the form is ἄν, which is recorded at Del. Ax. Síl. At Ul. ἔμ báš, *first*, § 170

eyer, اكر, *if.*—ἔγερ, Ul.—ἔρ, Ph. Afs., ἔγερ, Ph.—ἔγερ, Síllі

eksik, اكسيك, *lack, fault.*—ἐξίγι, Síllі

eksilmek, اكسلمك, *to become less.*—*Aor.* 3 *pl.* ἐξίλ̓ησαδι as from a *pres.* ἐξιλδῶ, Síllі

anlamaq, اكلامق, *to understand.*—Capp. *pres.* ἀν̓λαδάζω (§ 70), Del. *aor.* 3 *sg.* ἀν̓λάσεν do, Del., ἀν̓gλάδισε, Gh., ἀν̓gλάčε (§ 83), Ar., ἀν̓λάσι, Mis., ἀν̓gλάτσιν, Mal., ἀν̓λάτσεν, Phl. 3 *pl.* ἀν̓gλάτσαν, Del. § 217.—*Pres.* ἀνλαδῶ, -dᾱ̃s, Síllі.—From the causal of anlamaq is the *aor. subj.* 3 *sg.* ἀν̓λαδəρdί(š, Del. in text on p. 322, l. 15

eïlenmek, اكلنمك, *to amuse oneself.*—ἐγλενδῶ, Síllі

ala, الا, *spotted (with bright spots on a dark ground).*—ἀν ἀλάς βόϊδι, Ph., in text on p. 474, l. 20, *a white-spotted ox.* For λ, § 277

aldatmaq, الداتمق, *to deceive.*—*Aor.* ἀλδάčησα, Síllі

Allah, الاه, *God.*—'Αλάχ, Ph.

altən, اليون, *gold piece.*—Capp. ἀλτόν, *pl.* -όν̓α, Ax. Phl. Pot., ἀλτούν̓α, Ul. —ἀλτούνι, *pl.* -νε, Ph. *Pl.* ἀλτούνα, Afs.—ἀλτούν̓α, Síllі

aləš veriš, آلش ويرش, *taking and giving, i.e., commerce.*—At Ph. φταίγκε ἀλισβερίši, *he used to buy and sell*, the Turkish aləš veriš etmek

amma, امّا, *but.*—Capp. ἀμά, *passim.*—ἀμμά, Síllі

imam, امام, *imam, Moslem ecclesiastic.* —*i*μάμης (§ 163), Ar. and at Síllі

emr, امر, *command.*—At Ph. του Θεοῦ do ἔμρι. Also πολ̓ἐν ἔμbρε, *he commanded*, a phrase taken over from emr etmek, *to command*, § 381

imza, امضا, *signature.*—*i*μbζάς, ὁ (§ 295), Ph.

inanmaq, انانمق, *to believe.*—Capp. *impf.* ἰνάνδανα (§ 206), Síl., *aor.* ἐϊνάνσα, Del. ἰνάνσα, Ul., ἐ)γινάνσα, Ax. § 217

ambar, انبار, *granary.*—ἀμbάρ, Del.

inji, انجی, *pearl.*—*Pl.* ἰνj̓ίρι̯α, Del. §§ 95, 158

insan, انسان, *man.*—Capp. ἰνσάνος, Ax. Phl., ἰνσάνους, Mis., *gen.* ἰνσανι̯οῦ, Del., *pl.* ἰνσάν̓ι̯α, Mal. (§ 126), Ax. (decl. § 129), Phl. § 124.—ἰνσάνι, ἰσσάνι, Ph.

enik, انك, *young of an animal.*—ἀνίκι̯α, *puppies*, Del.

o, او, *this.*—At Ul. ŏ or ŏν, also ŏadaρ, *so many*, which is o qadar, او قدر. *v.* qadar

av, آو, *hunting, game.*—*Pl.* ἄβι̯α, Ul.—ἄβι, Afs.—From the abstract noun ạvləq is ἀβλίχι, Ph., and from avjə, *hunter*, is ἀβj̓ής, Gh.

uj, اوج, *extremity, reason.* *v.* § 381

ojaq, اوجاق, *hearth.*—ŏj̓ághə, ŏj̓áχι, Ph. —ŏj̓áqə (§ 9), Síllі

üč, اوچ, *three.*—Gh. ű̆č (in Turkish phrase in text on p. 340, l. 28). An adj. compounded of this and baš, *a head*, is üčbaš̆lé, *three-headed*, Ul.

učqur, اوچقور, *Turkish trousers.*—οὐ̆qούρ, Phl.

učmaq, اوچمق, *to fly.*—Capp. *aor.* 3 *sg.* οὔγισε, 3 *pl.* οὔσαν, Ul., οὔϊσεν, Phl., οὔσεν, Del., §§ 103, 217. From the causal come *impf.* 3 *sg.* οὐčούρdουζεν (§ 70), Ar., and *pres.* 2 *sg.* οὐčτουρούεις (§ 104), Ar.

üčünjü, اوچنجی, *third.*—üčünj̓ű, Ar. § 171

oda, اوده, *room.*—Capp. ὀdά, *pl.* ὀdάγι̯α, Fer. Ax. (also dάϊγι̯α, Ax.), but where δ is preserved, *pl.* ὀdάδι̯α, Ph. Síl. and *gen.* ὀdαδι̯οῦ, Síl. For decl. *v.* § 158. —ὀdάs, *m.* with *neut. pl.* ὀdάδε (§ 295), Ph.—*Acc. sg.* ὀdά(ν, Síllі

ortaləq, اورتالق, *subst., that which is in the midst.*—Capp. ὀρταλόχ, *the midst*, Phl., *the waist*, Ax., ὀλταλόχ, *the midst*, Gh.—The adv. ταραλόχ, *between*, Phl., is probably from this word

ortanja, اورتانجه, *adj., in the middle.*—Capp. ὀρτανǰά, Ul. Ax. Síl.

örtmek, اورتمك, *to cover.*—At Ph. ὀρτούλ, *shut*, the Turkish *impv.* from the *pass.* örtülmek

örkmek, اوركمك, *to be afraid.*—Capp. üρκελενdῶ, *aor.* üρκελένσα or üρκελάνσα, Ul.—*Aor.* 3 *sg.* οὐρκτιέσε, Ph. § 324

orman, اورمان, *forest.*—*Gen.* ὀρμανi̯οῦ, Síl.—ὀρμάνι, Ph.—The word occurs in M. Gr. as ρουμάνι

uzaq, اوزاق, *distant.*—οὐζάq, Ul.

uzanmaq, اوزنمق, *to extend* (intrans.).—*Aor.* 3 *sg.* οὐζάνσε, Ul. § 217

usta, اوستا, *master. Gen.* οὐσταδi̯οῦ, Del. *v.* § 158

osanmaq, اوصانمق, *to be annoyed.*—Capp. *aor.* οὐσάνσα, Phl. § 217.—*Aor.* ὀσάντσα, Ph.

oturmaq, اوطورمق, *to sit down.*—ὀτουρdούζω (§ 70) given by Val. (p. 29) for Ar.

oghdurmaq, ovdurmaq, اوغديرمق, *to cause to trot.*—*Aor.* 3 *sg.* ὀβdούρσεν do, Ul. § 217

oghramaq, اوغرامق, *to come to.*—*Pres.* 3 *sg.* γρατᾷ, Síli

oghl, اوغل, *son.*—ὀγλού μου, Afs.

oghlan, اوغلان, *boy.*—At Ul. ὀγλάν, and κέλ ὀγλάν, *scald-headed boy. Nom.* once κ. ὀγλάνς

oqa, اوقه, *oka*, a Turkish *measure of weight.* Used everywhere; recorded at Fer. ὀqά, *pl.* ὀqάγi̯α

oq, اوق, *arrow.*—Ὀκ (or perhaps better ὄq), *the pole of a plough*, Ar., is possibly from this word

öïrenmek, اوكرنمك, *to learn.*—*Pres.* ὀρενdίζω, *aor.* ὀρίντσα, Tsh.

öküz, اوكوز, *ox.*—üκűζ, *pl.* üκűζi̯α, Fer.—From this ἐκουčής, Phl., *ox-driver*, the Greek form of the Turkish öküzjü

evlad, اولاد, *child.*—ἐβλάdι τ, Ul.

ulašmaq, اولاشمق, *to arrive, be united.*—*Aor.* 3 *sg.* οὐλάϊσε (§§ 103, 217), *he met, joined*, Ul.

ölčü, اولچو, *measure.*—ölčű, *gen.* ölčüdi̯οῦ and ölčüǰűs, *a maker of measures*, Del.

ölmek, اولمك, *to die.* From the causal öldürmek comes *aor. subj.* 3 *pl.* öldüρdίσουν, *that they kill*, Del. § 217

evlenmek, اولنمك, *to get married.*—*Aor.* 3 *sg.* ἐβλένσε, Ul. § 217

ölü, اولو, *dead.*—ἐλῦű χώμα, *dust of the dead, churchyard earth*, Gh.

omuz, اوموز, *shoulder. v.* ὦμος

on iki, اون ايكى, *twelve.*—At Ph. and Afs. *pl. nom.* and *acc.* ὀνικιλέροι, *the twelve*, answering to the Greek δωδεκάδα

oyanmaq, اويانمق, *to awake* (intrans.).—*Aor.* 3 *sg.* ὀγi̯άνσε (§ 217), Ul. From the causal oyandərmaq comes *aor.* οὐγi̯άνdəρσα, Ul.

oïmaq, اويمق, *to carve, cut.*—*Aor.* 3 *pl.* ὄϊτσαν, *they put out* (*her eyes*), Ul. § 217

uyumaq, اويومق, *to sleep.*—At Phl. Turkish form οὐγi̯ουγi̯ούρ, *is sleeping*

ičin, ايچون, *postpos., because of.*—ίčίν or ίčűν, Ul.

irmaq, ايرمق, *river.*—Capp. ἰρμάχ, Ax. Phl.

ermek, ايرمك, *to arrive.*—*Aor.* 3 *pl.* ἐρdίασαν, Ph., used occasionally as a synonym for ἔφτασαν in the phrase at the end of a story, *they attained their desires. v.* text on p. 520, l. 13. Many of Kúnos' tales end in this way. *Aor.* 3 *sg.* γερdιέσινι, 2 *pl.* γερdιέσιτι, 3 *pl.* γερdίασανι, Afs.

iri, ايرى, *big.*—ἴρι, *adj. sg.*, Ph.

aïghər, ايغر, *stallion.*—äïghάρι, *wild or savage horse*, Ph.

ayəq, ايق, *sober.*—*Aor.* 3 *sg.* ἀγίκσε, *she came to her senses*, Ul.

iki bašlə, ايكى باشلو, *two-headed.*—ίκιβάσλə, Ul.

aïləq, آيلق, *monthly wage.*—aïλίχι, Afs.

eylemek, ايلمك, *to cause to become.*—ἴλε νά με τα πῆς, *you must tell me*, Ax.

aïna, آينه, *mirror.*—Capp. *acc.* ἀϊνά, Phl. Síl.—ἀϊνάς, Ph.

eyi, ايو, *good.*—πέκ ἔϊ, *very good*, Phl. ἔχ, *very well, yes*, Ul.—The abstract eyilik, ايولك, *kindness*, gives in Capp. ἐϊλίκ, Ar. Phl., ἐλίκ, Mis., and at Afs. ἐϊλίκι

ب

baba, بابا, *father.*—Capp. babá, *voc.* bába, Phl., bαπά, παπά, Sil.

batmaq, باتمق, *to be immersed.*—Capp. *aor. subj.* 3 *sg.* να bατήϋ, *to drown himself*, Mis. § 217.—From the causal batərmaq, *to dip*, come *pres.* 3 *sg.* πατουρᾷ, *impf.* § 204 and *aor.* πατούρσεν, Pot., bατə́ρσα, Del. Ul., bατίρσα, Ar., *impv.* bátərpa, Ul. Also, as from a *pres.* bατərdə́ζω (§ 70), *aor. subj.* 2 *sg.* bατərdə́γs and *impv. pl.* bατə́rdəσέτε do, Del.

badihava, بادهوا, *gratis, for nothing.*—bεdαβά, Mal.

barəšmaq, بارشمق, *to make peace.*—*Aor.* 3 *sg.* bαριšτίασε, Ph.

bazar, بازار, *market.*—bαζάρι, Ph.

baš, باش, *head.*—Capp. ἔμ bάš, Ul., baš̆τανλόκ, Síl. *first*

bašqa, باشقه, *other.*—Capp. baš̆qá, Del. Ul., baš̆ká, Gh., *pl.* baš̆kάγια, Fer. But in Capp. ἄλο (ἄλλος) is used except where the dialect is most Turkised.—baš̆kás (§ 20) has almost ousted ἄλλος at Síllí

bašlamaq, باشلامق, *to begin.*—Capp. *pres.* baš̆λadə́ζω (§ 70), Ax., baš̆λadíζου, Mal., *aor.* baš̆λάτσα, Ul. Mal. Síl. Phl. § 217.—*Aor.* baš̆λάτσα, Ph.—*Pres.* baš̆λadᾶ (§§ 9, 34), *aor.* baš̆λάϊσα, Síllí

baghče, باغچه, *garden.*—baχčά, Ul. Síl. and Phl., *gen.* baχčαδ̣οῦ, Phl.—baχčάs, Ph., *pl.* baχčήδι, Afs.

baghərmaq, باغرمق, *to cry out.*—Capp. *pres.* baghərdῶ, -dᾷs, Del. Phl. Ax., *aor.* baghə́ρσα, Del. Ax., παghə́ρσα, Pot. § 217. *Aor.* 3 *sg.* παghə́ρσιν, Afs.—*Pres.* 3 *sg.* baghərdᾷ, Síllí

baghšiš, باغشش, *present.*—Capp. baχšíš, Phl., *pl.* baχšíζια, Ax.—baχšíši, Ph.

baqla, باقله, *broad bean.*—Capp. *acc. pl.* τα baχλάs, Ax.—*Nom.* baχλάs, Ph. For λ *v.* § 277

baqmaq, باقمق, *to see.*—Capp. The Turkish form baqaλέμ, *let us see*, Ul.—From the causal baqdərmaq comes at Ph. *aor.* 3 *sg.* baχτούρσεν da, *he had them examined (by the doctor)*

balta, بالته, *axe.*—Capp. *acc.* παλτά, Ax. Síl., *nom.* παλτά, Gh.—From baltaǰi, *worker with an axe*, comes παλταǰής, Del.

baldər, بالدر, *calf of the leg.*—baλdέρι τ, Síl.

baldəz, بالدز, *sister-in-law.*—Pl. baλdə́ζες, Del.

balək, بالق, *fish.*—*Pl.* baλəqčήρε, *fishermen*, Gh.

bayəlmaq, بايلمق, *to faint.*—Capp. *pres.* baγινdῶ, -dᾷs, Síl., *aor.* baΐνσα, Síl. Ax., παγίνσα, Síl., παaίνσα, Ul., *partic.* ba(γ)ινdιμένο, Síl. § 217

bitmek, بتمك, *to come to an end.*—Capp. *aor.* 3 *sg.* ébίσεν, bίσεν, Del.—bιτιέγω (§§ 324, 332), *aor.* bιτιέσα, bιτίεσα, Ph.—The causal bitirmek, *to bring to an end*, gives bιτιρῶ, *aor.* bιτίρσα, *subj.* bιτιρίσω, Ul.—The reciprocal bitišmek, *to be contiguous*, gives at Síllí bιτιš̆ιμένους, *adjacent*, with the Greek participial ending, § 57

bütün, بتون, *whole.*—πιτούνι, *e.g.* πιτούνι το ψωμί, *all the bread*, πιτούνι, *all the men*, Ph.—bütün̆ι σου, *your whole person*, Síllí

bir, بر, *one.*—Capp. bίρ, Ax.—bιρdέν bιρέ, *at once*, Ax.—From birikmek, بريكمك, *to come together*, is formed the *aor.* 3 *pl.* bιρίκσαν, Mis., πιρούκσαν, Phl. and from birikdirmek the causal of birikmek is the *pres.* 3 *sg.* bιρικdιρdᾷ, *he brings together*, Phl.

beraber, برابر, *together.*—baραbάρι, Del.

berber, بربر, *barber.*—*Acc.* bερbέρη, Ph.—bερbέρ, probably not inflected, Síllí

beslemek, بسلمك, *to nourish.*—Capp. *aor.* 3 *pl.* πεστλέϊσανε (metathesis for †πεσλέdισανε, § 104), *aor. subj.* 1 *pl.* bεσλαdə́σουμ, Del. § 217.—From the causal besletmek is the *impf.* 3 *pl.* bεσλέτdινιš̆gαν, Ul. § 210

bataq, بطاق, *mud, marsh.*—batάχ, Del.

bunar, بكار, *spring of water.*—bινάρ, Ul.

bekči, بكچى, *guardian, policeman.*—bακčίs, Pot.

benz, بكز, *face.*—το bενίζι s, Ul.

bilezik, بلازك, *bracelet.*—*Pl.* βιλεζίκια, Ul.

balgham, بلغم, *phlegm.*—Capp. *acc. sg.* βαχλάμ, Del.

bulghur, بلغور, *pounded wheat.*—πληγοῦρι, Sin. *v.* ὄλμος

belki, بلكه, *perhaps.*—bélki or bérki, Ph.

belli, بللو, *certain, known.*—Capp. βελού, Ax.

bellisiz, بللوسز, *uncertain, not clear.*—*Adj.* βελουσούζη, Síll

bendegi, بندكى, *service.*—*Fem. pl.* πενδίκσες, *female servants*, Ph. The ending is Gr. *-ισσα*

binmek, بنمك, *to mount.*—Capp. *aor.* 3 *sg.* bίνσε, *aor. subj.* βινδίσω, Ul.—From the causal bindirmek comes the *aor. subj.* βινδιρίσω, Ul.

bu, بو, *this.* Used in Capp. with Turkish words: *e.g.* βου γούν, *today*, Phl., βου σεφέρ, *this time*, Del. At Ul. βου σέϊλ, *this time*, where σέϊλ may be sal, سال, *year*, with *e* for *a* before the (dropped) ending *-ι. v.* § 66

budaq, بوداق, *branch.*—Hence *pl.* βουδαχčήρε, Gh., from budaqjə, *woodcutter*

budamaq, بودامق, *to prune (a tree or a vine).*—πουταδίζου, *aor.* πουδάτσα τα, Kis.

boz, بوز, *grey.*—πόζι, bózi, Ph.

bozmaq, بوزمق, *to destroy.*—From the *pass.* bozulmaq comes *pres.* 3 *sg.* bουζουλdâ, Síll

boš, بوش, *empty, idle, vain.*—bóša, boša, adv., Síll.—*Cf.* ποζδιέσεν τα, Afs.

bošamaq, بوشامق, *to divorce.*—*Pres.* 3 *sg.* bošadâ, Síll

bog, بوغ, *bundle.* An old Turkish word given by Vambéry, *Alt-osmanische Sprachstudien*, p. 152.—bógους, *acc.* bógου, Síll

boghča, بوغچه, *bundle made with a square piece of cloth.*—boχčá, Síl.

boghmaq, بوغمق, *to suffocate, strangle.*—*Pres.* πογοdô, -dâs, *aor. subj.* πογοdίσω, Pot. § 217

boqluq, بوقلق, *dungheap, that which contains dung.*—boqlουqαρια, *stomach*, Ul.

boï, بوى, *stature.* From a verb *to grow up*, not in the Turkish dictionary, comes the *aor.* at Del. é)bóïσα

boïnuz, بوينوز, *horn.*—boïνούζ, *pl.* -ζια, Ul.

baïraq, بيراق, *flag.*—baρiáq, Ul.

bəyəq, بيق, *moustache.*—Capp. bəΐχια, Phl. Ax.—biέχα, πιέχα, *neut. pl.*, Ph. Tsh.

begir, بيكير, باركير, *horse.*—Capp. beΐρ, Del.—beΐgίρι (§ 255), Ph.

bile, بيله, *with, together.*—βελέ, *withal*, Ax.

buyurmaq, بيورمق, *to order.*—Greek *impv.* βουγιούρδα as from βουγιουρδῶ, Afs.

böyük, بيوك, *big.*—büγiűk, Ph.—*Aor.* 3 *sg.* büγiüdűρσεν, *he made big*, Del., formed from böyükdürmek, the causal of böyümek, *to become big*

پ

papuč, پاپوچ, *slipper.*—*Pl.* παπούčια, Ul.—παπούτσα, Ph.

patər kütür, پاتير كوتير, *with a loud noise, with a clatter.*—πατέρ götűr, Ul.

padišah, پادشاه, *king.* In Capp. used for βασιλεύς, as an *-os* noun; πατισάχος, Del. Ar., as an *-ης* noun, πατισάχəς, Del. Mis. Ar., or as a dim. in *-(ι*, πατισάχ, Ul. Decl. § 161.—πατισάχης (§ 16), Síll.—πατισάχος, *gen.* -άχου, Afs., πατισάχους, Tsh. At Ph. βασιλός is used

padišahləq, پادشاهلق, *kingdom.*—πατισαχλέq, -ləghé *μ*, Ul. §§ 105, 179

parča, پارچه, *piece.*—Capp. παρčά, Síl., *pl.* παρčάϊγια, Ax. From parčalamaq, *to cut in pieces*, comes *aor.* 3 *pl.* παρčαλάσαν, Del., and from the *pass.* parčalanmaq the Turkish form παρčαλανμέš, *cut in pieces*, Síl.

parlamaq, پارلامق, *to shine.*—Capp. *pres.* 3 *sg.* παρλαdâ, Fer., *impf.* Del. § 201, Fer. § 215, *aor.* παρλάτσε, Fer.—*Pres.* παρλατίζει, Afs.

parmaq, پارمق, *finger.*—baρμάχ, Del.

para, پاره, *a fortieth of a piastre, a*

para. In *pl. money*.—Capp. παρά, *pl.* παράγ̱α, Gh. Ar. (§ 158) Ul. Ax., or with *a* affected by the following *ι* (§ 66), παρέα, Ar., παράϊγ̱α, Ax. Fer. Where *δ* is kept the pl. is παράδ̱α, Mal. Phl. Del. Síl., and *gen.* παραδ̱οῦ, Mal. Del. § 158.—παράς, ὁ, *pl.* παράδα (§ 295), Afs. *Pl.* παράδε, Ph.—παρά, *acc. sg.* παρά(ν, Silli

pastərma, پاسطرمه, *smoked meat.*—bαστουρμάδα (*neut. pl.*), *sun-dried slices of meat*, Kis. The *sg.* would be bαστουρμάς, masc. *v.* § 295

paša, پاشا, *pasha. v. baδάs*

paklamaq, پاکلامق, *to clean.*—In Capp. from refl. paklanmaq, *to clean oneself*, the *aor.* 3 *sg.* πεκλένσε, Ul.

panǰar, پانجار, *beetroot.*—*Nom. pl.* πανǰάρα, Mal. § 71

paï, پای, *portion.*—ἀμ πάϊ, *a portion* (*to eat*), Ph.

perde, پرده, *curtain.*—*Pl.* περδάδ̱α, Phl.

perišan, پریشان, *adj., troubled.*—*Fem. sg.* περισάνε (§ 304), Ph.

pirinǰ, پرنج, *rice.*—πιλίνč, Phl.—πιρίνǰι (το), Ph.

pisik, پسك, *cat.*—Capp. πισίκα, Gh. Pot., πσίκα, Ax.

püskül, پسکل, *tassel.*—πüσgülΰ, *gen.* -λ̱ΰ, Del.

peškir, پشکیر, *towel.*—πεδκίρ, Ul.

pišman, پشیمان, pešiman, pišman, *repentant.*—πεζμάνης and in text on p. 284, l. 28 πολύ ἰδμάνης, where the π may be lost by dissimilation, Silli

pek, پك, *very.*—πέκ ἔϊ, *very well*, Phl. —πέκ, *very*, Silli

pekmez, پکمز, *grape juice boiled to a thick syrup.*—*Pl.* bεκμέζ̱α, Ar.

palaz, پلاز, *chick.*—*Neut. pl.* παλάζε and *gen. pl.* (§ 303) παλαζοῦ, Ph.

penǰere, پنجره, *window.*—πένǰερε, *pl.* πένǰερες, Síl., πενǰερέ, Phl. By metathesis περενǰέ, Fer.—πένǰερα or πάνǰερα, ἡ, Ph.

penče, پنچه, *fist, the five fingers.*—ἀμ πανčά λίρες, *a handful of gold coins*, Ph.

porsuq, پورسوق, *badger.*—*Nom. pl.* πουρτσούχə, Ph. The *sg.* is πουρτσούχος, *v.* § 265

post, پوست, *post, post-office* (French, *poste*).—πόστι, Afs. *v.* § 369

post, پوست, *untanned skin of an animal.* —πόστ, Del.

pusula, pusla, پوصله, *note, letter.*—Capp. πούσουλα, Ax., πούσλα (το), Del.

pul, پول, *scale of a fish* (among other meanings).—πούλ, Mis.

pič, پیچ, *urchin.*—πιǰόκκο, Ph., with dimin. ending.—The *pl.* bεčακόκκα, Ph. (*q.v.*), is probably from the same

pide, پیده, *loaf.*—πιδέ, Síl.—The Turkish comes itself from πίτα

pis, پیس, *dirty.*—πίσι, bίσι, Ph.

peïghamber, پیغامبر, *prophet. Gen.* πεγαμbεροῦ, Ph.

pilaf, پیلاو, *cooked rice.*—πιλάφι, Ph.—*Pl.* πιλάβ̱α, Silli

ت

tarla, تارلا, *cultivated field.*—Capp. ταρλά, Ar. and at Fer. as a fem., τάρλα, *pl.* τάρλες. ταρλά (decl. § 158), Pot.

taze, تازه, *new.*—τεζέ, Ar.—ταζά, *lately*, Ph.

tazə, تازی, *greyhound.*—Capp. ταζό, Ax. Phl.—ταζί, Afs.

tasalanmaq, تاسه‌لنمق, *to be vexed.*—*Aor.* 3 *sg.* τασλάτσε, Ul., τασλάčεν da, Ar.

taï. Vambéry (*Čagataische Sprachstudien*, p. 257) gives تای, taj, from Azerbaijan, meaning amongst other things *a bale of merchandise.*—dάϊ, dάγι, Ph., *bag*

tepe, تپه, *small hill, summit.*—τεπέ, Ph. —At Silli dεπέ is used adverbially, *at the height of* (*her work*), in text on p. 298, l. 16, as a variant to κεφάλι

tüǰǰar, تجّار, *merchant.*—rüčάρος, *pl.* -άρ, Phl. Decl. § 124

tuhaf, تحف, *curious, remarkable.*—τοχάφ, Del.

takht, تخت, *throne.*—τάχτι, Ph.

takhta, تخته, *plank.*—ταχτά, *pl.* ταχτάδ̱α, Del.—At Ph. ταχταλούς is the name of the raised wooden sleeping

platforms on the flat roofs, which are used in summer. For λ *v.* § 277

terzi, ترزى, *tailor.*—τερ(d)ζής, Ph.

türšü, ترشى, *vegetables pickled in vinegar.*—*Pl.* τουρσιά, Phl.

terki, ترکى, *saddle-bag.* A Čagatai word given by Vambéry (*Čagataische Sprachstudien*, p. 258) and used also by Kúnos, *Adakale*, p. 163, l. 18, but not in Redhouse or Mallouf.—τέρκι, Ph.—τερκί, Síll

tassalə, تاسّه‌لو, *sad.*—ταsαλούς, Ph.

tasvir, تصوير, *picture.*—ταφσίρ, Mis.—ταφσίρι, Ph.

tüfenk, tüfek, تفنك, *gun.*—Capp. τüφέκ, Ul. Pot., τüφέγι s, Ul.—τουφάγκι, Ph.

tekellum, تكلّم, *conversation.*—ἀν τεκελεμές, *a story*, Ph.

teklif, تكليف, *ceremony, imposition of a charge, proposition.*—τεκλίφ, *pl.* -ίφια, Gh.—τεκλίφι, *pl.* -ίφε, Ph.

tekne, تكنه, *trough.*—ταγνέ, *hopper of a mill*, Afs.

tekke, تكه, *convent of dervishes.*—τεκέ, Phl.

teke, تكه, *he-goat.*—τακάς, Ph.

tel, تل, *wire.*—Capp. τέλ, *hair*, Ul. For πολά τέλια, Sil., *v.* note *ad loc.*, p. 450

telef, تلف, *destruction.*—τελέφι, Ph.

tamaman, تمامًا, *completely.*—ταμάν (§ 282), Ph.

temenna, تمنّا, *salutation*, especially that made by bowing and bringing the right hand to or near the earth, the breast and the forehead.—τεμενάχ, τεμάναχ, τεμαλάχ, Ul., with which *cf.* Adrianople, τεμελλιάχι, Ronzevalle, *op. cit.* (p. 197, note 2, *sup.*), p. 67.—τεμενέχι, Ph., τεμεναχι, Afs.

tembel, تنبل, *lazy.*—τομβέλ (decl. § 299), Ph.—δεμβέλης, Síll

tembih, تنبيه, *order, command.*—τεμβίχ and the adj. τεμβιδλί, *under an order*, Ul.

tenǰire, تنجره, *cooking pot.*—Capp. τανǰιρέ, Ul., *pl.* τενǰιρέρια (§ 158), Ar., *acc. pl.* τενǰερίς (? decl.), Pot.

tandur, تندور, *oven.*—In Capp. τουνδούρ, Ul. Síl. Ax. Phl., but τανδούρ at Pot., and given by Arkhélaos as well as τουνδούρ. He describes it in Sin. p. 65. It is, briefly, a jar sunk in the ground with its mouth flush with the surface. A side pipe (σουνδούν or δűνdü, *q.v.*) ventilates it from below, and a fire is made in the bottom of the jar. When this is heated the loaves are baked by being pressed against the sides until they fall off, *v.* κολλῶ, and p. 447. *Cf.* Burton, *Arabian Nights* (Libr. Edit.), IX, p. 3, note, and better J. T. Bent, *On the Nomad Tribes of Asia Minor*, Brit. Ass., 1889, p. 8

tut, توت, *mulberry.*—τούτι for the fruit and the tree (§ 389), Ph.

tehlikeli, تهلكه‌لى, *dangerous.*—*Pl.* τεχλικαλέδια, Del.

timar, تيمار, *v.* τιμάρι

ج

ǰadə, جادو, *witch.*—Capp. ǰadé. Thus at Del. with *pl.* ǰadésες. At Gh. ǰadé qαρά, *witch-wife*, of which ǰadé qαρέδια, Phl., is the pl.

ǰam, جام, *gluss.*—ǰάμ, Del.

ǰami', جامع, *mosque.*—ǰαμί, Ar.

ǰan, جان, *soul*, ǰanlə, جانلى, *alive.*—Connected with these seem to be γιάρə ǰαμνό, Phl. and γιαρού ǰανούς, Ph., *half alive*

ǰanavar, جاناوار, *wild beast.*—ǰαναβάρι, *pl.* -ρε, *wild beast* or *wild man*, Ph.

ǰerid, جريد, *javelin.*—ǰιρίτ, *javelin-throwing game*, Ul. *Cf.* Kúnos, *Volksmärchen aus Stambul*, pp. 89, 116, and for a good description of the game as a kind of tournament in which mounted men, divided into two parties, throw javelins at one another, see Eugène-Melchior de Vogüé, *Syrie, Palestine et Mount Athos*, Paris, 1876, p. 123

ǰiyer, جكر, *liver.*—Capp. ǰιέρ, Gh. Phl.

ǰellad, جلّاد, *executioner.*—Capp. *nom.* ǰελάτ, Del. Mal., *acc. pl.* ǰελάτ, Síl. *νά σι ποίκου ǰελέτ, I will cut off your head*, Mis.—ὁ ǰελάτ, τον ǰελέτη or ǰελάϊτη (§ 255), Ph. Decl., § 299

ǰin, جنّ, *genie, jin.*—At Ul. ǰίν in the phrase, *"Ιν μι σιν, ǰίν μι σιν; art thou an in, art thou a jin?* in text on p. 350, l. 1. *V.* note on p. 229. At Del. the

pres. sg. 3, ǰινενdíš, *he is angry*, must be from a Turkish ǰinenmek, *to act like a jin*, that is with fury. *Cf.* jinn-mad, in Burton's *Arabian Nights*, *passim*

ǰenk, جنك, *war.*—ǰέγγι, Ph.

ǰüvan, جوان, *a youth.*—ǰουβάνους (§ 18), Síllí

ǰevahir, جواهر, *precious stones.*—ǰεβαχέρι, *pl.* -ρα, Tsh.

ǰehri, جهرى, *yellow berries*, so the dictionaries.—ǰάχρι, Ph., in text on p. 472, l. 10, where the sense demands the meaning given me, *grain*

چ

čaput, چاپوت, *fragment of cloth.*—čαπούτι, Ph.

čatal, چاتال, *fork.*—Hence at Phl. the adj. čαταλό, *forked*

čatlamaq, چاتلامق, *to break* (intrans.).—From this *impv.* 2 *pl.* čατλαdâτ, Ul. From the causal čatlatmaq, *to break* (trans.), come *aor.* 3 *sg.* čατλάτσεν do, Ul., and 3 *pl.* čατλάčαν, Ar.

čatmaq, چاتمق, *to join* (intrans.).—*Aor.* 3 *sg.* čατιέσεν do, *he tied him on*, Ph. This would come from a *pres.* čατιέγω (*v.* § 324), with the sense of the Turk. causal

čadər, چادر, *tent.*—Capp. čadόρ, Gh., *gen.* čατəριοῦ, Phl.—čadίρι, Ph.

čarpmaq, چارپمق, *to strike violently.*—*Aor.* čάρπσεν, Phl.

čardaq, چارداق, *balcony.*—čαρdάχ, Síl.

čaršaf, چارشف, *sheet for a bed.*—čαρčάφι, Ph.

čaršə, چارشى, *market-place.* — čαρšί, Phl.

čarəq, چارق, *shoe.*—Capp. čαρούχ, *pl.* čαρούγια, Mis. (§ 110), Ax.

čare, چاره, *remedy.*—ὁ čαρés, čερés, Ph.

čaghərmaq, چاغرمق, *to call.*—Capp. *pres.* čəghərdῶ, -dᾶs, Gh. Ul. Phl. Síl. (§ 194), *aor.* čəghόρσα, Ul. Mal. Phl. Síl., *aor. subj.* čəghərdίσω, Phl. Síl.

čaghəldə, چاغلدى, *murmur of water.*—ἀν čουghəλτούς, *a murmur* (*a voice heard in a dream*), Ph.

čaləšmaq, چالشمق, *to work.* — Capp. *pres.* 3 *sg.* čαλəšdᾶ, Phl., *impf.* čαλə́šτινα, Síl. (§ 206) Fer. (§ 215).—čαλιšτῶ, *impf.* § 40, *aor.* čαλόϊσα (§ 34), Síllí

čalghə, چالغى, *instrument of music.*—*Pl.* čαλghέγια, Del.

čalqamaq, چالقامق, *to move violently.*—čαλqaŕ čαλqaŕ (Turkish form), Del.

čalmaq, چالمق, *to knock, steal, play an instrument of music.*—Capp. *aor.* čάλσα, Del. Gh. Mis.—*Aor.* čάλσα or čάλτσα, Ph.—*Pres.* 3 *pl.* čαλdοῦσι, Síllí.—From the pass. čalənmaq comes *pres.* 3 *pl.* čαλənδέζουν (§ 70) used at Gh. in text on p. 340, l. 7 of knives to mean *are being sharpened*

čalə, چالى, *bush.*—*Acc.* čάλο (! accent), *indef. acc.* 's ἀν čαλούς, Ph. For λ § 277. Decl. § 295

čam, چام, *pine tree.*—το čάμι, Ph.

čaï, چاى, *river.*—čάχ (§ 61), Gh.

čayər, چاير, *meadow.*—Capp. čaΰρ, Del. Gh. Phl.

čabalamaq, چبالامق, *to endeavour.*—*Pres.* 3 *sg.* čabαlαdᾶ, Síllí

čep, چپ, particle used to strengthen the meaning of a word. At Ph. čίπ, *all*; čίπ da σπίτε, *all the houses*, čίπ τουνι, *all of them*, Afs. Also at Tsh.—ǰίπ, *at all*, in neg. sentence, Síllí, is more likely to be the Greek ντίπ

čiplaq, چپلاق, *naked.*—ǰιπλάq, ǰιbλάq, Phl.—čιπλάχəs (§ 9), Síllí

čičək, چيچك, *flower.*—Capp. *pl.* čičέκια, Ul. Ar.—čičάgι, *pl.* -gε, Ph.

čiraq, چراق, *pupil, apprentice.*—Capp. čιράq, Mal., čιράχ, Del., čəráq, Ul., του čιράγə τ, *his apprentice*, Mis.—čιράχos, Ph., where the Turkish čiraqləq gives čιραχλιέχι, *apprenticeship*

čiraq, چراق, *lamp, light.*—Capp. čιράκ, Gh., čιράč (§ 78), Mis., čιρέκ, Ax., čιρέ (čιρέϊ τ), Ul. § 66

čizme, چزمه, *boot.*—*Pl.* čιζμέδια, Del.

češme, چشمه, *fountain.*—Capp. čεσμέ, Ax. Phl. Síl.

čiftǰi, چفتجى, *cultivator of the soil* (čift), *farmer.* — Capp. čιφčής, Pot. Decl. § 156

Čifut, چفوت, *Jew.* *v.* Τζιφουτιοῦν

čekmeǰe, چكمجه, *small box.*—čεκμεǰέ, Phl.

činar aghaǰə, چنار اغاجی, *plane tree.* —*Čινάρ ἀγαǰί*, Síl.

čuval, چوال, *sack.*—Capp. *čουβάλ*, Ar. Gh. Ph. Síl., *čοβλέ τ*, Ul. This last seems to be from *čουβέλι τ*, with metathesis; for *a→ε v.* § 66.—*čουβάλι*, Silli

čoban, چوبان, *shepherd.*—Capp. *čobános*, Del. (§ 117), Ar. (§ 139), Síl. (§ 122), *čobánους* (§ 126), Mal. *čobán* (§ 146), Fer. Without ending, *čobán*, Ul. Refs. are to decl.—*čobános*, Ph., *čobánους*, Tsh.

čop, چوپ, *rod, club.*—At Pot. *čóπ*, a club used as a talisman. The Turkish forms *čοπούν*, *of the club*, and *čοπουμούν*, *of my club*, occur in the text

čöp, چوپ, *twig, small stick.*—Capp. *čöπ*, Del., *pl. čöπια*, Ar.

čoǰuq, چوجق, *child.*—*Čoǰούκι*, *pl. -κα*, Tsh. *Pl. čoǰούχα*, Kis.—At Ph. *φάχι*, *φόκκο* are used

čorbaǰə, چورباجی, *head of a house.*—*Pl. čορbaǰοί*, *leaders, village notables*, Afs. For derivation from *čorba*, *soup*, *v.* Turkish dictionary. It used to mean also the *commander of a body of janissaries*

čürümek, چورمك, *to rot.*—*čουρουδῶ*, *aor. čουρίγισα*, *partic. čουρουǰιμένου*, *rotten*, Silli

čevre, چوره, *a turn*; *muslin kerchief.*—*čάβρə*, *kerchief twisted round the fez*, Mis.

čokmek, چوكمك, *to kneel.*—*Aor.* 3 *sg. čόκσιν*, Mal.

čül, چول, *horse-cloth.*—*čῦλ*, *rug to lie upon, bed*, Ax.—*čούλι*, *cloth*, Ph.

čolaq, چولاق, *a man who has lost an arm.*—*čολάχος*, Ph., used in text on p. 470, l. 30 for an ant who has lost a leg

čölmek, چولمك, *earthen pot.*—*čουλμέ*, Ph.

čunki, čünki, چونكه, *because.*—Capp. *čῦγκι*, Del. Ul. and at Silli.—*čούγκι*, Ph.

čevirilmek, چويرلمك, *to be turned over* (pass. of čevirmek). From this comes the *aor.* 3 *pl. čεβιλδάτσαν*, Ul.

čəzmaq, چيزمق, *to trace a line.*—*Pres.* ǰízdíʒου (§ 194), *partic. pass.* ǰιʒdιμένου, Mal.

čighara, چيغاره, *cigar.*—*J̌ιγαρά ἀγζό*, *cigar mouthpiece*, Ul.

čirpi, چيرپی, *twig, branch.* A Čagatai word given by Vambéry, *Čagataische Sprachstudien*, p. 283.—*čιλπί*, Ax.—*čιρπί*, Silli

činemek, چينمك, *to tramp upon.*—At Ph. *pres.* 3 *pl. čιγvadoῦν* da (probably an error for *čιγν...*, or *čεγν...*), *they tread* (*the grapes*), and in text on p. 542, l. 26, *aor. subj.* 3 *sg. čεγναδήσῃ*, *tramp*

ح

haǰǰ, حاجّ, *pilgrim*; haǰələq, حاجيلق, *pilgrimage.*—Capp. *χaǰəλéq*, Ul., *χaǰəλέχ*, Phl.

hazərlamaq, حاضرلمق, *to make ready.* —From this *aor. χaζιρλάτσανε*, *aor. subj. χaζιρλαδήσῃ* and *impv. sg. χaζιρλάτε* da (§ 348), Ph. *Aor.* 3 *pl. χaζιρλάτσαν* da, Tsh.—*χaζιρλαδῶ*, *aor. χaζιρλάϊ* (§ 34), Silli.—From the refl. hazərlanmaq, *to make oneself ready*, is the *impf. χaζərλάνδιζε* (§ 194), Ar.

hal, حال, *condition.*—Capp. *χάλ*, Del. Ul.

hapəs, حبس, *prison.*—Capp. *χaπís*, Ul. Phl. *σο χaπίζ μεστε*, *we are in the prison*, Phl., *χάπις*, Ar.—*χaπούσι*, Ph. *χaπəσλιέχι*, *prison*, Ph., is hapəs + ləq (§§ 256, 288)

herif, حريف, *man, person.*—*χερίφος*, used in Capp. generally when the vocabulary is very Turkish in place of *ἄνθρωπος* or the Pharasa *νομάτ*. Quoted from Del. (decl. § 117), Ul. (decl. § 134), Ar. Phl. with *poss. pron.* § 180

huzur, حضور, *presence.*—*χουζούρι*, Ph.

haqq, حقّ, *truth, justice.*—*χάχ*, Phl.—*χάq*, Ph.

hükiumet, حكومت, *power, jurisdiction.* —*χökιουμέči*, *gen. -čιοῦ*, *court of justice*, Silli

hekim, حكيم, *doctor.*—Capp. *χεκίμης*, Phl., *acc. χεκίμ*, Del. Phl. Ax.—*χεκίμ* (decl. § 299), Ph.

hammal, حمّال, *porter.*—Capp. *nom. pl. χαμάλ*, Phl.

hammam, حمّام, *bath.*—χαμάμ, Ul. Phl., *gen.* χαμαμ̣οῦ, Ul.—χαμάμι, Ph.

hammamǰə, حمّامجی, *bath-keeper.*—Capp. χαμαμ̣ή, Ul. (*nom.*), Phl. (*acc.*)

hammamlamaq, حمّاملمق, *to give a bath to.*—From this at Ph. *pres.* 3 *sg.* χαμαμβλαδίζει τα, *impf.* χαμαμβλαδίσκεν da (§ 339), *aor.* χαμαμβλάτσεν da. For λ § 277

havlamaq, حولامق, *to bark.*—*Pres.* χαβλαδῶ (§ 194), *aor.* χαβλάτσα, Fer.

hayiz, حیز, *enclosed space, court.*—χαϊ̈ζί, Ph., explained as τόπας, *place*, and Kar. (Lag. p. 68) has χαΐζι· πεδίον

hile, حیله, *ruse, fraud.*—With Turk. possess. of 3rd sg., χιλέδι, Del.—χίλι, ἀχίλι, Ph.

haïvan, حیوان, *animal.*—Capp. χαϊβάν, *pl.* -άν̣α, *passim.*—*Pl.* χαϊβάνα, Kis.—χαϊβάνι, Silli

خ

khatem, خاتم, *signet ring.*—χατέμ γιουσούκ, *signet ring*, Ul.

khatər, خاطر, *health, favour.*—χατάρ, Del.—χάτρι μ, *my pleasure*, Silli

khale, خاله, *paternal aunt.*—χάλα, Silli

khalə, خالی, *carpet.*—Capp. *pl.* χαλ̣ά, Ul. Sil.—*Pl.* χαλίδα, Tsh.

khan, خان, *inn, khan.*—*Pl.* χάνε, Ph.—khanǰə, *innkeeper*, whence χανǰής, *pl.* -ήρε, Gh.

khanəm, خانم, *Turkish lady.*—χανόμ, *gen.* χανομν̣οῦ, Phl.—χανούμτσα, Ph., χανίμα, Tsh. Afs., χανίμ, Afs.

khaber, خبر, *news, message.*—Everywhere in Capp., as in Mod. Gr., in the form χαβάρ.—χαβάρι, Ph. and Silli

khəzmetkiar, خدمتکار, *servant.*—χəζμεκέρ (§ 66), *pl.* -κάρι̣α, Del.—χιζματκι̣άρης, Silli

kharab, خراب, *destruction.*—χαράπι, Afs.

kharǰləq, خرجلق, *pocket-money.*—χαδλιέχι, Ph.

khərsəz, خرسز, *robber.*—*Pl.* χəρσόζι̣α, Ul.

khərs, خرص, *violence.*—χερσλάν, *violently*, Del.

khoros, خروس, *cock.*—χορός, Ul.

khazine, خزینه, *treasury.*—χαζνάς, Ph.—χαζνά(ν, *acc.*, Silli

khasta, خسته, *sick.*—χαστάς (§§ 20, 59), Silli

khastalanmaq, خسته لنمق, *to be ill.*—Capp. *pres.* 2 *sg.* χασταλανδίζεις, Ax., *aor.* 3 *sg.* χασταλάνσε, Ul. § 194

khəšm, خشم, *anger, fury.*—χίδμι, Ph.—At Del. χəδίμ, *infatuated desire for*

Khəzər, خضر, *Khizir, the prophet Elias, who is believed by Turks to appear and come to the aid of mortals.*—εἷς χιζῦρης, *a holy man*, Silli (text on p. 288, l. 16)

khalayəq, خلائق, *female servant.*—χαλαγι̣όq, *pl.* χαλαγι̣ούκι̣α, Ul.

khoǰa, خواجه, *schoolmaster.*—χόǰας, χόǰα or with Turkish possess. of 3rd pers. sg. χοǰασό, Ul.—χοǰάς, Ph.—χόǰας, Silli.—At Ph. also the Arabic form hawaǰa with nom. χαβαǰάς

khoplamaq, خوپلامق, *to jump.*—Capp. *pres.* χοπλαδῶ, Pot. and for Sin. Arkh. (p. 257) gives ὀπλατῶ· πηδῶ and ὀπλαμᾶς· χορὸς πηδητκός

khoš, خوش, *beautiful.*—χοδάς (§ 20), Silli

khošaf, خوشاف, *plums stewed with sugar.*—Capp. *pl.* χοδέφι̣α, Pot., with *a* → *ε* (§ 66). For Sin. χοσάφι (Arkh. p. 280)

khošlanmaq, خوشلانمق, *to be pleased.*—*Impf.* 3 *pl.* χοδλάνδαναν, *aor.* 2 *pl.* χοδλάνσετε, Phl. The *pres.* would be χοδλανδῶ. § 194

khəyar, خیار, *cucumber.*—χι̣άρ, *pl.* χι̣άρι̣α, Gh.

khaïr, خیر, *no.*—χαΐρ, Ph.

khaïr, خیر, *good action.*—χαΐρ, Phl.—χαΐρι, Ph. Afs.

د

damla, دامله, *drop.*—ἀν δαμβλάς (*acc. indef.*), Afs.

dane, دانه, *piece, head, used in counting.*—Capp. τέσερα δενέδι̣α ἀθρώπ, *four men*, Phl. δενέ, *a grain* (*of corn*), Ul.

daïre, دائره, *circle, department.*—τεghéρι used to mean *district*, Ph.

derd, درد, *pain, sorrow.*—dάρτι, τάρτι, Ph.

derviš, درويش, *dervish.*—Capp. dεβρέ(σ̆)ης, Phl., dεβρίσ̆ης, Pot., dεβρίš, Fer. Ul.—dερβίσ̆ης, *pl.* -σ̆οι (§ 299), Ph.

dere, دره, *valley, stream.*—dερέ, Ul. and Ph.

dirhem, درهم, *a measure of weight.*—dιρέμ, Ul.

deri, درى, *skin.*—Capp. dερί, Fer. Síl. At Del. it is used for the cheese kept in a skin

derin, درين, *deep.*—dερίνης, *f.* dερίνισσα, Sílli

düšman, دشمن, *enemy.*—ὁ dουσ̆μάνο σας, Ph., *acc.* dουσ̆μάνο, Afs.

du'a, دعا, *prayer.*—τογάς, *acc.* dοβά, τοβά, Phl.

da'vet, دعوت, *invitation, summons.* Da'vet etmak, *to invite*, hence πολjεν ταβέτι, Ph. § 381

dek, دك, *as far as, until.*—σ̆τιαdακ, *as many as*, Ul., where dακ is added to the Greek σ̆τια, which is probably a *pl.* of σ̆,τι

dukkian, دكان, *shop.*—τουκάν, Phl., τüκi̯ανὸ c̆ιράχ, *shop boy*, Phl.—τουκάνι, Ph.—τüκi̯άνə, Sílli

dukkianǰi, دكانجى, *shopkeeper.*—τουκανǰής, Ph.

deïrmenǰi, دكرمنجى, *miller.*—Capp. dεϊρμενǰής, Phl. Pot. and also Ph. Afs.

deniz, دكز, *sea.* It has taken the place of θάλασσα in Capp. and Ph.—The Capp. forms vary as to dε- or dα-, -ν-, -ɲg- or -ν- and -lš or -ls. Thus dεɲglš, Del., dεɲls, Fer. Ul., dαɲls, Ul. Mis., dεɲlš or dαɲlš, Gh., dενlš or dανlš, Ar. —dεɲlζ, Ph. Decl. § 109

dikmek, دكمك, *to plant, set up. Aor.* 3 *sg.* dίκσε and Turkish *impv.* dίκ, Ul. —*Aor.* 2 *sg.* dικτίεσες (§ 324), Ph. (*B.C.H.* xxxiii, p. 159)

dellal, دلّال, *public crier.*—ταλάλ, Ax.—dώjεν dελάλι, *he made a proclamation*, Ph.

delik, دلك, *hole.*—dέλικα, Ul.

tilki, دلكى, *fox.*—Capp. dιλκίς, Ar., dίλκι, Ul.

dilemek, دلمك, *to desire.*—Capp. *pres.* 2 *sg.* dιλi̯adα̂s, *aor.* dιλέσε, Del., *impv.* τιλέda, Ul. § 194.—*Pres.* τιλετίζω, dιλεdίζω, dιλαϊdίζω, τιλαdίζω (§ 324), *aor.* dιλέτσα, dιλάϊτσα, *impv.* τιλέdει, τιλα̃dει, dιλάϊτε (§ 348), Ph.—Kar. (Lag. p. 64) gives τηλεύω for Sílli. I record *pres.* dιλέβου, *aor. subj.* dιλέψου, and forms with ρ: *pres.* dιρλέβου, etc.

deliqanlə, دليقانلو, *young man* (*he whose blood is mad*), borrowed without the ending.—Capp. dελίqανου, Ar., *pl.* dελιqανούγi̯α (§ 159), Síl.—dελιqανούς, *pl.* -νούδες (§ 294), Ph.—Adj. *acc. sg.* dελιqάνου, Sílli

demir, دمر, *iron.*—*Adj.* dεμιρi̯όνας, Del.

danəšmaq, دانشمق, *to consult*, borrowed as a mid. verb.—*Aor. subj.* 1 *pl.* dανιστοῦμε, *impv.* dανίσα (§ 243), Phl.—*Aor.* 3 *pl.* dανισ̆έφτανε, *aor. subj.* dανισ̆εφτῶ, Ph.

dünya, دنيا, *world.*—Capp. Dουνιά Güζελή, *Fair One of the World*, Del. Ul., D. GüζέΛ, Gh.

divit, دوات, *ink-case.*—dιβίτι, Ph.

dudaq, دوداق, *lip.*—dάq, *pl.* dάqi̯α, Fer. § 103

düdük, دودك, *pipe, flute.*—Capp. düdů̆κ, Phl., *pl.* düdů̆γα, Mis.

devr, دور, *a revolving.*—dεβρέ, *the reverse side of a mirror*, Phl.

duzaq, دوزاق, *snare.*—dουζάχ, Del.

düzülmek, دوزلمك, *to be arranged, set in order.*—*Impv.* düζů̆λda, *aor.* 3 *sg.* düζů̆λσε as from düζülda̋, § 194, Ul. *Impv.* düζ̆ů̆λ, also at Ul., is the Turkish form

düzen, دوزن, *agreement, arrangement.* —At Phl. düζένi̯α (text on p. 414, l. 9), where the text demands the sense *enchantments*, which is given for this word by Vambéry, *Alt-osmanische Sprachstudien*, p. 163. Kúnos translates the word as *Bequemlichkeit*

dost, دوست, *friend.*—*Voc.* dόστη, Ph.

düšürmek, دوشرمك, *to cause to fall.*—*Aor.* 3 *sg.* düσ̆ů̆ρτσε, Ul.

düšek, دوشك, *mattress.*—döσ̆έγι, Ul.

düšünmek, دوشنمك, *to meditate.*—Capp. *pres.* düσ̆ünδů̆ζω, Gh. Ar. Ax. (§§ 197, 198), düσ̆ünδů̆ζου, Mal., düσ̆ünδω̃, -δα̂s (§ 194), Ul., *aor.* düσ̆ů̆νδσα,

Mal., δϋ̆ϋ̆νσα, Ul., *impf.* Ul. § 210. For vowel-harmony *v.* § 70.—*Impf.* düğünδάγκα (§ 339), Ph., points to a *pres.* düğünδάγω (§ 324). *Pres.* düğünδίζου, *aor.* düğϋ̆ντσα, Tsh. *Impf.* 3 *sg.* düğünδίσκινι (§ 339), Afs.—düğünδῶ, -δés (§ 9), *impf.* § 42, *aor. subj.* düğünǰήσου, Silli

döšemek, دوشه‌مك, *to lay down* (*a carpet*, etc.).—*Aor. subj.* 2 *sg.* να döšedís, Tsh. Also *to furnish*, carpets being the chief furniture of a house. *Pres.* 3 *sg.* döšedé, Silli (§ 9)

doghramaq, دوغرامق, *to cut in pieces.*—*Impf.* 3 *sg.* δογράδəζεν do, Del. § 194

doghru, دوغرو, *straight.*—At Silli δογρού, *adv. straight*, and *adj.* δογρούς, *v.* § 20

döyüšmek, دوكشمك, *to fight.*—Capp. *Pres.* döγüšdῶ, 3 *pl.* döγüšdῦν (§ 70), *impf.* 3 *pl.* döγüšdιναν (§ 210), Ul. *aor. subj.* 1 *sg.* döγüšdίσω, 3 *sg.* döγüšdῦš, Phl. § 194

dökülmek, دوكلمك, *to be thrown down.*—dögülδῦκ 1 *pl.* of the Turkish past tense used as an exclamation (in text on p. 326, l. 22), Del.

döime, دوكمه, *button.*—δογμές, *pl.* δογμέδε (§ 295), Ph.

devlet, دولت, *kingdom.*—δοβγάτι (§ 272), Ph.

dulger, دولكر, *carpenter.*—ὁ δουλγέρ or δουλγᾶρ, Ph.

deve, دوه, *camel.*—Capp. δεβέ, Ul., *pl.* δεβέδια, Pot.

deveǰi, دوه‌جى, *camel-driver.*—Capp. δεβεǰής, Gh. (§ 154), Phl., *pl.* δεβεǰήα (§ 159), Ul.

devirmek, دويرمك, *to turn upside down.*—Hence *pres.* 3 *sg.* δεβιρδᾶ, and, from the *pass.* devrilmek, the Turkish participle with Greek neut. pl. ending δεβριλμούδα, *turned upside down*, Phl.

de, دە, *and.*—In Ax. text (p. 398, l. 6) παίν δε, *and they go*

daha, دها, *more.*—δαχά, Del.

direk, ديرك, *pillar.*—διρέκ, Síl.

dirilmek, ديرلمك, *to be revived.*—*Aor.* 3 *sg.* διρίλσεν, Del.

dizgin, ديزكين, *rein.*—διζγίν, Del.

diken, ديكن, *thorn.*—*Pl.* δικένια, Del.

dilim, ديلم, *slice.*—*Pl.* διλίμνια, Phl.—τιλίμι, *pl.* -με, Ph.

dilenǰi, ديلنجى, *beggar* (from dilemek).—διλενǰής, Ar. and Silli

demek, ديمك, *to say.*—δεμέκ, *that is to say*, in text on p. 336, l. 13, Ar.—Also at Ph.

deyi, ديو, a gerund of demek, *to say.* This appears as δεγί or δεῖ, Capp., δεῖ, Ph., δεγί, Silli. From the meaning *saying* it has come to be used after any speech, or especially reported thought or purpose. For examples in texts *v.* p. 300, l. 5, p. 364, l. 11, p. 468, l. 29, etc.

dev, ديو, *Dev*, *giant.*—Capp. δέφ, Síl. Phl. (for φ, *v.* § 75), but δέβ, Ul. *Pl.* δέβια.—δέβι, τό, Ph.

duvar, ديوار, *wall.*—Capp. δουβάρ, Phl. Sil.

ذ

zürriyet, ذرّيت, *descendants*, *posterity.*—ζουριέτι, Ph.

ر

rahat, راحت, *ease*, *peaceful pleasure.*—ραχάτι, Tsh.—ραχάčιν dou, Silli

rahatlanmaq, راحتلنمق, *to repose.*—From this at Silli ραχατλανδᾶ, *he reposes*, and ραχατλανδουρδοῦν δους, *they make them take rest*, 3 *pl. pres.* of ραχατλανδουρδῶ from the causal of rahatlanmaq

rast, راست, *meeting.*—Capp. *adv. opposite*, *facing*: ίρέσια, Del. (for α → ε, *v.* § 66), ίράς, Ul., ίράστια, Phl.—ίράστα, Ph. and at Afs. ίράς in a Turkish sentence in text on p. 574, l. 9.—ράδα, Silli

raf, راف, *shelf.*—Commonly used in M. Gr. (τό ράφι) and ράφ recorded at Del.

raqə, راقى, *spirits.*—ίραχί, Phl. and Ph. ραχί, Ph.

rup', روبع (Arab. رُبْع), *quarter*, *small piece of money.*—ρούπ, *a measure of capacity*, Mal.

ز

zad, زاد, *provisions for the journey.*—*Pl.* ζάτια, Phl.

zahmet, زحمت, *trouble.*—ζαχμέδι (§ 12), Silli

zerdalə, زردالو, *bitter kernelled apricot.*—*Pl.* ζαρδαβούδε (§ 273), Ph.

zaman, زمان, *time.*—ζαμάν, Ul.—ζαμάνι, Ph. Afs.

zindan, زندان, *prison.*—ζινǰάνι, Ph.

zengin, زنگین, *rich.* This has everywhere supplanted πλούσιος.—Capp. ζενγίν, Gh. Sil., ζενίν, Ar., *pl.* ζενγίγια (§ 167), Ar. Ul.—ζενγίν, *acc.* ζενγίνη, *a rich man* (§ 299), Ph.—ζενγίνης, Silli.—From this comes a verb *I am rich.* Capp. *pres.* ζενγινεδῶ, -δεῖς, *aor.* ζενγινέ(τ)σα, Ul., *aor.* 3 *sg.* ζενγινένσεν, Phl.—*Aor.* ζενγινέτσα, ζενγινᾶτσα, Ph.—Also neut. subj. ζενγινί, *wealth,* Silli

zavallə, زوالو, *unfortunate.*—ζαβαλό, Del.—ζαβαλί, Silli

zivane, زوانه, *pipe.*—ζίβανα, Mis.

zira, زیرا, *for, because.*—ζάρ, Sin. (Arkh. p. 235).—ζαΐρ, ζάρι, ζάρ· γάρ, διότι, Ph. in Kar. (Lag. p. 50). *V.* § 375 note

zor, زور, *force.*—At Ph. ζόρι is used as an adj. to mean *fine.*—The adj. zorlu, زورلر, *strong,* is used at Mis. (*nom. pl.* ζορλούγια) and at Silli (ζουρλούς, -λούσσα, -λού), *v.* § 20

س

satər, ساطور, *large kitchen knife.*—σατόρ, *pl.* σατούρια, Gh.

sa'at, ساعت, *hour.*—Capp. σαάτ, Mis., *pl.* σαβάτια, Phl.—το σαχάτι, Afs.

zarzavat (sebzevat), سبزوات, *herbs, vegetables.*—*Pl.* ζαρζαβάτια, Ax.

sitr, ستر, *veil, cover.*—At Silli να ἰνῶ σιτῦρης, *that I be covered,* σιτῦρης ἐνίσκουμου (=γίνομαι) being passive to the Turkish sitr etmek, *to cover. v.* § 381. At Mal. (text on p. 406, l. 37) σέδε in boίκιν σέδε, *he covered,* is probably a careless recording of sitr

sūǰüq, سجوق, *dried sausage.*—σιǰούχα, Ph., in text on p. 556, l. 29 explained as a sweet made of grapes. Probably the jelly made of must, which in Greece and Turkey is formed into long sausage-like rolls, made by repeatedly dipping the string, which serves as a core, into the sticky liquid, exactly as a tallow dip-candle is made.

seraï, سرای, *palace.*—Capp. σεράϊ, Mal., σαράϊ, Sil., σεράϊχ, *pl.* σεράϊγια, Del., σεράχ, Gh. For ending *v.* § 61.—σεράϊ, *pl.* σεράϊα, Silli

serkhoš, سرخوش, *drunk.*—*Aor.* σερχοδλάνσε, *he got drunk,* Ul., as from a verb serkhošlanmaq.—σερχόδης, *drunk,* Ph.

sermek, سرمك, *to spread on the ground.*—*Impv.* σέρ da, Ul.

ses, سس, *voice.*—σές, Phl.

siftah, سفتاح, *beginning.*—At Ph. *adv.* σιφτάχι, *first,* and *adj.* το σιφτενό, *the first,* which is siftah + -νό(ς

sefer, سفر, *journey, time (fois).*—ἄλλα σεφέρ, σεβέρ, Ax.

sofra, سفره, *table or anything (cloth, napkin or leather bag) upon which to spread food.*—Capp. σουφρά, Gh. Pot. With possessive, ? Gr. or Turk., σουφραγί μ, σουφραγιό μ, Pot.—*v.* note on p. 509

seksen, سكسان, *eighty.*—σεξένδα (§ 308), Ph., σεξένα (§ 307), Tsh. Kis. Afs.—σεξένια (§ 22), Silli

silah, سلاح, *weapon.*—*Pl.* τα σιλάχε, Ph.

selam, سلام, *greeting, salutation.*—σελάμι, Silli

silsile, سلسله, *race, family.*—σινσιλέα, Afs., in text on p. 570, l. 31

sünbül, سنبل, *hyacinth.*—ζεμbίλι, Ph.

sansar, سنسار, *marten.*—σαγξάρι, Ph.—For Sin. Arkhelaos (p. 265) gives σαγξάρος

sūpürmek, سوپرمك, *to sweep.*—*Aor.* 3 *sg.* σϋπῦρσε, and Turk. form with Greek ending -α, σϋπῦρμϋδα, *swept,* Ul.

sūpürüǰü, سوپريجى, *sweeper* or *broom-maker.*—σϋπϋρεǰής, Silli

sevda, سودا, *the passion of love.*—ἄπ το σεβδούσι ἰčίν, *because of her love,* Ul., σεβδούσι being σεβδού (for σεβδά) and the Turkish possessive.—At Silli *aor.* σεβδαλάνǰησι, *he fell in love,* which implies a *pres.* σεβδαλανδῶ and a Turkish sevdalanmaq

sürmek, سورمك, *to rub, push, lead (a life).*—*Aor.* σῦρσα, *impf.* σῦρδινιδga,

Ul.—From the refl. sürinmek come the Turkish participial forms *σüρῦνερέκδεν*, Ul., and *σῦρινῦ σῦρινῦ*, Gh. —From the pass. sürülmek, the *aor.* *σüρῦ́λσεν*, *he pushed forward*, intrans., Ax.

sürü, سورى, *troop, flock.*—*σüρῦ́*, Del.—*ἡ σουρού*, Ph.

sözülmek, سوزلمك, *to filter* (intrans.), *to trickle*, pass. of sözmek.—*Aor.* 3 *sg.* *σüζῦ́λσεν*, Del.

söyüt, سوكت, *willow-tree.*—*Gen. sg.* *σöüτ̣οῦ*, Ul.

sevmek, سومك, *to love.*—*Pres.* *σεβdᾶ́*, *impf.* *σέβdιvιᾰ́gε* (§ 210), Ul.—The reflexive sevinmek, *to be pleased*, gives *aor.* *σεβίνσεν*, Phl., and at Síllі *pres.* *σεβινdῶ́*, -*dᾶ́s* (§ 34), and *partic.* *σεβινῐ̆ημένους*

sel, seïl, سيل, *torrent.*—Capp. *σέλ*, Ax. Pot.—*σέλι*, Ph.

silmek, سيلمك, *to wipe clean.*—*Aor.* 3 *sg.* *σίλσε*, Ul.

ش

šapqaləq, شاپقەلق, *hat-making.*—*ϑαπqαλə́κ*, Ul.

šašqən, شاشقين, *fool.*—Capp. *ϑαϑqέν*, Del. Mal.

šašmaq, شاشمق, *to be astonished.*—Capp. *aor.* 3 *sg.* *ἐϑά̈τσεν*, Del. For loss of š, § 103.—*Pres.* *ϑαϑτιέγω* (§§ 324, 332), *aor.* *ϑαϑτιέσα*, Ph., *aor.* 3 *sg.* *ϑάϑτιγισινι*, 3 *pl.* *ϑαϑτίασανι*, Afs.—*ϑαϑλάτσιν* do, *she terrified him*, at Afs. is the aor. from the causal of šašalamaq, *to be astonished.*—*ϑαϑτῶ́*, -*τᾶ́s*, *aor.* *ϑάϑčησα* (§ 34), 3 *pl.* *ϑάϑčησαϑι*, *subj.* 2 *sg.* *ϑαϑήῃς*, Síllі

šal, شال, *shawl, shawl cloth.*—*ϑάλ*, Gh.

šamdan, شامدان, *candlestick.*—*ϑαμdάν*, *pl.* -*άν̣α*, Ul.

šakhzade, شاهزاده, *prince.*—*ϑαχζαdές*, Ph.

šübhelenmek, شبهه لنمك, *to suspect.*—*σουπελενdῶ́*, *aor.* *σουπελένῐ̆ησα*, Síllі

šakhs, شخص, *individual.*—Phrase, *σο μόνα το ϑάχσι*, *to personate me*, Ph.

šerbet, شربت, *sherbet.*—*ϑεριβέτ*, Ul.

širket, شركت, *company.*—*ϑερεχάτι*, Ph.

šafq, شفق, *light.*—Capp. *ϑάφκ*, *το ϑάφκə τ*, Del.—*ἡ ϑάφτη*, Ph.—*ϑάφκə*, *γι̣ουλι̣οῦ τ ϑάφκə*, *the light of the sun*, Síllі.—At Ph. also the verb *ϑαφτίζει*, *it shines*

šafaq, شفق, *dawn.*—*ϑαφάχι*, Ph.

šeker, شكر, *sugar.*—*Neut. pl.* *ϑεκάρε*, Ph.

šalvar, شلوار, *loose trousers.*—*Pl.* *ϑαλβάρι̣α*, Ph. The true dialect form would be *ϑαλβάρε*, *v.* § 288

šehir, شهر, *city.*—*ϑεχέρι*, Ph., *ϑεΐρι*, Afs.

šeï, شى, *thing.*—Capp. *ϑέΐ̈*, Síl., *ϑέχ*, Gh. Ax. Phl. Síl., *ϑέ*, Ul. Mal. Síl. *Pl.* *ϑέα*, Ul. Ax. Phl. For endings *v.* § 61.—*Pl.* *ϑέγι̣α*, Ph.

šiš, شيش, *spit.*—*ϑίš*, Gh.

šiše, شيشه, *bottle.*—Capp. *ϑιϑέ*, Gh. Mis. Phl.—*ἀ ϑιϑάs*, *acc.*, Ph.

šinik, شينيك, *dry measure.* *v.* *χοῖνιξ*

ص

sahab, صاحب, *owner, master.*—Capp. *σααbός*, Ax. At Ul. with Turk. poss. ending *χαμαμ̣οῦ* do *σάbəσə*, and with Gr. possessive *το σάbəσə τ* (§ 180).—*σαάβης*, Síllі

saǰ, صاج, *sheet iron.* At Ph. *σάǰι* or *ϑάǰι*, *the convex iron plate upon which the flat cakes called wáša* (*q.v.*) *are baked*

sararmaq, صارارمق, *to turn yellow.*—*Aor.* 3 *sg.* *σαράρσε*, Ul.

sarmaq, صارمق, *to tie up.*—*σαρdῶ́*, -*dᾶ́s*, *I spin*, *impf.* *σάρdινα* (§ 210), Ul.

saghər, صاغر, *deaf.*—*Acc. pl.* *σαghə́ροι*, Ph.

saqənmaq, صاقنمق, *to be careful.*—*Impv.* *σάqəνα*, Ul.

sallamaq, صاللامق, *to shake.*—*Pres.* 3 *sg.* *σαλαdεῖ* da and *aor.* 3 *sg.* *σαλάτσιν* da, Afs.

salmaq, صالمق, *to send.*—Capp. *pres.* *σαλdῶ́*, -*dᾶ́s*. Del. Ar. Ul. Mis. Ax. Phl., *impf.* (§ 208), Phl., *aor.* *σάλτσα*, Mis., *σάλσα*, Del. Gh. Ar. Ul. Ax. Phl., *aor. subj.* *σαλdήσω*, Phl. Ul., § 216.—At Ph. *πιτάζω* is used (*q.v.*)

sanmaq, صانمق, *to believe, suppose.*—*Aor.* *σάνσα*, Ul.

savdərmaq, صاودرمق, *to send away*, causal of savmaq, *to pass.*—*Aor.* 3 *pl.* σαβδέρσαν do, *impv.* 2 *pl.* σαβδερᾶτ, Ul.

saya, صایا. G. Meyer, *Neugr. Studien*, III, p. 57, gives this as the source of Greek σαγιᾶς. So at Ph. σαϊγιάς, *boy's gown*. For decl. *v.* § 295

sabah, صباح, *morning.*—Capp. Turkish *abl.* σαβαχδάν, Del. Gh. Fer. Ul. Ax., ζαβάχναν, Phl., ζαβάναν, Mis.; Turkish *loc.* ζαβαχδά, Phl. *in the morning.*—The *adv.* sabahleyin, *early*, produces σαβάχλαə, Phl., and σαβάχλαϊνά, Del. —At Ph. the Greek τηνεβί(τζα is used and at Silli ἀβόπουρμα

sabahat, صباحت, *ornament.*—*Pl.* σαβαχάτια, Phl.

sabr, صبر, *patience.*—σάβρι, Silli

səpa, صپا, *young ass.*—*Acc.* σιπά, *nom.* presumably σιπάς, *pl.* σιπάδε, Ph.

sahn, صحن, *metal dish for food.*—σάghəν and with possess. pron. σάghəvə *μ*, Ul.

sadaqa, صدقه, *alms.*—σαdaqάs (§ 295), Ph.

sarraf, صرّاف, *money-changer.*—σαράφης, σαράφος, Phl. Decl. § 163

sərə, صره, *row, rank, occasion.*—σərάs, *pl.* σərάδια, Del., *occasion*

saghrə, صغری, *hind quarters.*—σαγρί, *horses' hind quarters*, Ph.

sefa, صفا, *pleasure.*—σεφά, Ul.

saqal, صقال, *beard.*—*Pl.* σαqάλια, Del. —At Afs. in phrase κüσέ σαqαλού, *beardless man*, where σαqαλού means *bearded*. *v.* γενάτ

səqmaq, صقمق, *to press.*—Capp. σüχτῶ, *aor.* σΰχσα, Ax., σιχτῶ, Fer.—σικτῶ, *aor. subj.* 2 *sg.* σικτίδης, Silli.—*Pass. pres.* σιχτιέζομαι, *aor.* σιχτιέστα, *to be inneed*, Ph.—From the *pass.* səqəlmaq come in Capp. *aor.* 3 *sg.* σəqέλσε, Ul., and *aor. subj.* 2 *sg.* σəqəλdís, Mis.

sonra, صکره, *afterwards.*—Capp. σόνgρα, Gh. Ar., σόνα, Ul. σόνgραδαν, Gh., σόναδαν, Ul., σονgραδάν, Del.—σόνgρα, Silli. Used generally to continue the narrative, like the *and afterwards* of the *Arabian Nights*. At Ph. στέρου (*q.v.*)

sandaliya, صندالیه, *chair.*—σανdάλια, *pl.* -άλιες, Del.

sandəq, صندیق, *box, chest.*—Capp. σανdάq, Ul. Ar. Sil., σανdάχ, Ax., σανdούχ, Del. Pot. In the phrases σο σανdούχν ἐμέσα, Del. (in text on p. 314, l. 3), σο σανdάχν ἐμέσ̈η τ, Ax. (in text on p. 392, l. 26), *inside the chest*, the *ν* is perhaps for the ending -ιν

san'at, صنعت, *art, profession.*—ζεναάτι, Afs.

su, صو, *water.*—σού, Ul.

səva, صوا, *plaster.*—*Pres.* σουβαλῶ, *I apply plaster*, Phl.

suret, صورت, *figure, image.*—σουράτι, Ph.

soqaq, صوقاق, *street.*—Capp. σοqάχ, Ax. Phl.—σοqουqǰής, *street loafer*, Ph.

soqmaq, صوقمق, *to introduce.*—*Aor.* 3 *sg.* σόqσεν, Ul.—From the causal of the reciprocal of this verb, soquşturmaq, *to make people slip themselves inside*, come *aor.* 3 *sg.* σοqουšdούρσεν do, and *impv. pres.* σοqουšdούρτα με, Phl.

sulumaq, صولومق, *to pant.*—*Aor.* 3 *sg.* σουλούτσε, Ph.

soïmaq, صویمق, *to undress.*—*Impf.* 3 *pl.* σόϊdουζαν, Gh.

səčəramaq, صیچرامق, *to jump.*—Capp. *aor.* 3 *sg.* σəčəράτσε, Fer., σəčəράσεν, Del.

səzlamaq, صیزلامق, *to give pain.*—Capp. σəζλαdᾶ = πονεῖ, Fer. Mal. and with the first syllable lost by dissimilation (§ 103) the *pres.* λατlᾶ, λαdlᾶ, Sil. Pot. Mal., and from Mal. *pres.* 3 *pl.* λαdlᾶνι, *impf.* 3 *sg.* λάdιζιν and *aor.* λάτσιν

səghamaq, صیغامق, *to tuck up* (*skirts, sleeves*, etc.).—Hence, or perhaps from səghanmaq, *aor.* 3 *sg.* σöγάνσεν, *he girt himself* (*for work*), Phl.

ض

zabtəye, ضبطیّه, *police.*—The Greeks all over Turkey use the word.—*Pl.* ζαπτιάδε, *gen.* (? *pl.*) ζαπτιαδιοῦ, Phl., *pl.* ζαπτιάρε, Ar., ζαπτιέδες, Del.—ζαπτιάς, Ph.

zarar, ضرر, *wound*, and zarar etmek, *to wound, harm.*—This phrase appears at Ph. as *ζαράρι φταίνω, I wound, harm* (§ 381). Also the phrase *ζαράρι ǰŏĕι* (=*δὲν ἔχει*), *it does not matter, δὲν πειράζει*

ط

tabur, طابور, *regiment of soldiers.*—Capp. *ταβούρ, pl. ταβούρια*, Gh. Mis.—*ταβούρι*, Afs.

darəlmaq, طارلمق, *to be angry.*—*Aor.* *daρə́λσα* and the subst. *daρə́λdιμα* (§ 114), *a getting angry*, Ul.

tas, طاس, *cup.*—*τάs*, Ul.—*τάσι*, Afs.

tašləq, طاشلق, *gizzard* (from taš, *a stone*).—*daσ̌λəghé τ*, Phl.

daghətmaq, طاغتمق, *to distribute.*—Capp. *pres.* 3 *sg.* *dαγουčíš*, Del., *daghədâ*, Phl., *aor.* *daghéčισεν*, Del., *impv.* *daghéda*, Phl.

daghəlmaq, طاغلمق, *to disperse* (intrans.).—Capp. *pres.* 3 *pl.* *daghəldoῦν*, Phl. *Aor.* 3 *pl.* *daghélσαν*, Gh., *daghélσανε*, Phl.

taqlah, طاقله, *a throwing or falling over.*—Hence at Ph. *ταχλαdíζω*, *impv.* *ταχλάdει* (§ 350), *aor. subj.* *ταχλadίσω, to throw down and examine a person*, in text on p. 544, l. 23

dana, طانه, *calf.*—Capp. *τανά*, Ar., and as *acc.* Phl.—*dανά* (*acc.* and *gen. masc.*), Síllí

tanəmaq, طانیمق, *to recognise.*—*Aor.* 3 *sg.* *τανə́τσεν*, Síl.—*τανədῶ*, *aor.* *τανə́ïσα*, *subj.* 3 *sg.* *τανəγíσ̌η*, Síllí

tavšan, طاوشان, *hare.* *daφ̌áν*, Ul.

taï, طای, *colt.*—*τάï*, *pl.* *τάγια* and *dimin.* *ταϊόκκο*, Ph.

tabaq, طباق, *plate.*—*ταβάχ*, Phl.

təbqə, طبقی, *quite like.*—Phrase, in text on p. 466, l. 6, *τίπκε νομάτ, quite like a person*, Ph.—*dῦπgǒ*, Síllí

taramaq, طرامق, *to comb.*—*ταραvdῶ*, *impf. act. and mid.* § 43, Síllí

taraf, طرف, *direction, region.*—*ταράφ*, Phl.—*ταραφəvdάν, from his direction* (an entirely Turkish form), Ph.—*ταράφι*, Síllí

dərmašmaq, طرماشمق, *to climb up.*—*Aor.* 3 *sg.* *dəρμάνσεν*, Phl.

tašt, طشت, *large basin.*—*dáσ̌τι*, *dáσ̌dι*, *kneading trough*, Ph.

dogharǰəq, طغرجق, *wallet.*—*daγαρǰóχι*, *ταγαρǰóχι* and dimin. *daγαρǰοχόκκο*, Ph. In Ph. Gospel: *δίκους μαχαιριοῦ τζὲ δίχους ταγαρτζόχου πιτάγκα σας*, St Luke xxii, 35 (Lag. p. 11)

doqsan, طقسان, *ninety.*—*doξάvda* (§ 308), Ph., *doξάνα* (§ 307), Tsh. Kis. Afs.—*doξάνια* (§ 22), Síllí

tələsəm, طلسم, *talisman.*—Ph. *το τιλισίμε*, Ph.—From the adj. *tələsəmlə*, *provided with a talisman*, comes at Gh. *τουλουσουμλού χτου, was enchanted*, § 63

tulum, طلوم, *leather bag formed of an animal's skin.*—*Pl.* *τουλούμια*, Síl.—*τουρούμι*, Afs.

tavan, طوان, *ceiling.*—*dεβένι*, Afs.

topal, طوپال, *lame.*—*τοπάλ*, Mis. and verb *τοπαλadâ, he goes lame*, Ul.

toplamaq, طوپلامق, *to bring together.*—Capp. *aor.* *τοπλάτσα*, Ul. Phl.—Also at Ph.

topuz, طوپوز, *club.*—*τοπούζ*, Ul. With possess. § 180

tutmaq, طوتمق, *to seize, hold, accomplish.*—*Pres.* *oὐτιέγω* (§ 324), *aor.* *oὐτιέσα*, Ph. The initial *τ* is lost by dissimilation, § 282

torba, طوربه, *bag.*—Capp. *τορβά*, Phl., *τοβρά*, *pl.* *τοβράγια*, Ax.—*Acc.* *τοπρά*, Ph.

toz, طوز, *dust.*—Capp. *τός*, *pl.* *τόζια*, Mal., *τός*, Phl.

toqat, طوقات, *blow, buffet.*—*τοqáč*, Del. § 83

dul, طول, *widow.*—*doύλ*, Ul.—*doύλη*, Tsh.

dolap, طولاب, *cupboard.*—Capp. *dολάπ*, Ul. Phl., *dουλάπ*, Phl.—*dουλάβι*, Síllí

dolanmaq, طولانمق, *to go round.*—*Impf.* 3 *sg.* *dολάνdινιǒγε*, Ul.

dolu, طولو, *full.*—*τόλι*, Afs. *χέρ στον τουλού, in all abundance*, Ph.

dayanmaq, طیانمق, *to support oneself, endure* (intrans.)—*daγιανdῶ, I support*, the intrans. meaning belonging to the *mid.* *daγιανdούμου*, *impf. act. and mid.* § 43, Síllí

ع

'adet, عادت, *usage, custom.*—*ἐdέτ*, Phl.

'aǰem, عجم, *novice.*—*Pl. ἀǰεμίδ̣α*, Del.

'arap, عرب, *negro.*—Capp. *ἀράπης*, Ax. *ἀράπəs, ἀράβəs* (decl. § 163), and, as *-os* noun, *ἀράβos* (decl. § 124), Phl.—*ἀράπ, acc. -πη* (§ 296), Ph. Afs.

'araba, عربه, *carriage.*—Capp. *ἀραβά*, Ax. Pot., *pl. ἀραβάδ̣α*, Pot., *ἀραβάες* (§ 180), Ax.—*ἀραβάs* (§ 295), Ph.—Hence 'arabaǰé, *driver*, from which *ἀραβaǰής, pl. -ǰήδι* (§ 154), Mal., and *pl. ἀραβaǰίγ̣α*, Fer.

'asker, عسكر, *army.*—Capp. *ἀσκέρ, pl. -έρ̣α*, Del. Gh. Mis. Phl. Pot., *ἄσκέρ*, Mal. The *pl.* means *soldiers.* In the phr. *ταβούρ ἀσκέρ, regiment*, it is not declined.—*ἀσκέρι*, Ph., *ἐσκέρι, gen. ἐσκεροῦ*, Afs. Also undeclined, Afs. Kis.—*ἀσκερλέq, the place of the army*, Ul.—With the meaning *soldier* in Capp., *ἀσκέρης* (§ 163), Síl. Pot. and at Ph. *nom. acc. pl. ἀσκέροι*

'aqəl, عقل, *intelligence.*—Capp. *ἀqέλ*, Del. and the phrase *ἄπ το ἀqλέ τ ψάλ, he reads to himself*, Fer.

'aqəllə, عقللو, *clever.*—Capp. *ἀqουλού*, Ar. Mal. Ax., *gen. ἀqουλουρ̣ιοῦ*, Ar., *ἀqəλέ*, Ul., *ἀqλέ*, Mis., *ἀqλού*, gen. *ἀqλουδ̣ιοῦ*, Del. § 158.—*Fem. sg. ἀqαλούσσα*, Síll

'əlaǰ, علاج, *remedy.*—*Pl. ιλάǰ̣α*, Síl.—*ιλάǰι*, Ph. and Síll

'illet, علت, *infirmity.*—*ιλέτι*, Ph.

'ömr, عمر, *life.*—*öμῦρῦ τ, his life*, Ul.—*öμbρί*, Síll

'ammi, عمى, *paternal uncle.*—*ἀμís*, Kis. Decl. § 294

'ənad, عناد, *obstinacy.*—*ἐθέκανε γινάδι, they were obstinate*, Ph.

غ

ghayet, غايت, *extremity*, or as adv., *very.*—Capp. *γαϊέτ*, Mis. *very*, *ἀγαϊγ̣ατδάν πολύ güζέλ νε, she is beyond the extremity of beauty* (text on p. 320, l. 13), Del.

ghabavet, غباوت, *weakness of mind, stupidity.*—*γαbεέčι* (§ 12), Síll

ghurbet, غربت, *sojourning abroad.*—*γουρbέτι*, Ph.—At Síll *γουρbέči* (§ 12) supplants *ξενιτειά*. Adj. *γουρbετλί, abroad*

ghuruš, غروش, *piastre.*—*Pl. γρούδα*, Phl. and Síll, *γρούδε*, Ph.

gharib, غريب, *stranger.*—*γαϊρίπ* (§ 67), Del.

ghavgha, غوغا, *quarrel.* The vulgar pronunciation qavγa appears in *qaβγά*, Fer. and Síll.—*qaβγάs, m.*, Ph.

ghalabaləq, qalabaləq, غلبهلق, *crowd; baggage.*—*qαλαbαλέχ*, Phl.—*qαλαbαλίχι*, Ph.

ghaïrə, غيرى, *other.*—*γαΐρι*, meaning *etc.*, Ph.—At Síll *γάϊρū* is used like *πλέον, for the rest, for the future*

ف

faïda, فائده, *benefit, profit.*—*φαϊδά*, Ph. Síll

fet-h, فتح, *triumph.*—At Ph. *φέτι* in phr. *φταίνει φέτι, he gets the better of*, a transl. of fet-h etmek, § 381

ferman, فرمان, *command, order.*—*φερμάν*, Síll

furun, فرون, *oven.*—*φουρούνι*, Ph. *v. φοῦρνος*

furunǰu, فرونجى, *baker.*—*φουρουνǰής*, Ph.

ïes, فس, *fez.*—Capp. *φés*, Del. Mal.—*φέσα, f.*, Ph.

fistan, فستان, *woman's dress* or *skirt.*—This is a Turkish borrowing of the Italian fustagno, which M. Greek has taken over as *φουστάνι*. The Turk. form fistan appears in Capp. as *φιστάν*, Síl. § 369

fuqara, فقرا, *poor.* This word has generally supplanted *φτωχός* (*q.v.*).—Capp. *φουqαρές*, Ax. Mal. Phl. Síl., *φουqαράs*, Gh., *φιqαρέ, pl. φιqαρέ(γ̣)α*, Ul.—*φουqαρᾶs* (§ 294); *pl. -ρᾶδες*, Ph., *φούqαρέας* (§ 260), Afs.—*Acc. sg. m. φοqαρά*, Síll.—*Aor.* 3 *sg. φιqαρελένσε, he became poor*, Ul., is from a Turk. verb fuqaralanmaq

filan, فلان, *adj., a certain, such and such.*—*φιλάν*, Del. Phl.—*φιλάνι*, Ph.

filǰan, finǰan, فنجان, *cup.*—*φιλǰάνι*, Ph. *φιλčάνι*, Afs.

fener, فنر, *lantern*, from Gr. *φανάρι*.—*φενέρ*, Phl.

fəčə, فوچی, *barrel*.—*φουčί*, Del.

ق

qabuq, قابوق, *skin, husk*.—Capp. *qaboúγου τ*, *his skin*, Síl. *γabí*, Gh.

qapmaq, قاپمق, *to seize*.—Capp. *pres.* *qaπτῶ*, Síl., *καπτῶ* (Krinop. p. 49), Fer., *aor.* *qάψa*, Ul. Síl., *ἔqaψa*, Ul. —*Aor.* *ἔqaψa*, Ph.

qačərmaq, قاچرمق, *to put to flight*, causal of qačmaq, *to flee*.—*Aor.* 3 *sg.* *qačόρσεν* da, Ul.

qar, قار, *snow*.—*qάρ*, Del.

qarəšdərmaq, قارشديرمق, *to mix*.—*Pres.* 2 *sg.* *qaριčτουρdís*, Tsh.

qaršə, قارشی, *opposite*.—Capp. *qaρčí*, Ul., *qaρčού*, Phl., *ἀπο qaρčού*, Gh.—*χaρčού του*, *ὀπ χaρčού*, Síll.—Arkh. (p. 279) gives for Sin. *χaρσιούs* and for Ph., as also Kar. (Lag. p. 68), *χaρτζιοῦ*, but the meaning is *ἐνίοτε*

qaršəlamaq, قارشيلامق, *to meet*.—Capp. *aor.* *qaρčəλάτσε*, Ul., *qaρčλάτσεν*, Ax., *qaρčουλάčε*, Gh., *qaρčλάσεν* do, Del.—From a pres. *qaρčladízω* or -*dῶ* is formed the *subst.* *qaρčλάdəζma*, *meeting*, Del.

qargha, قارغه, *crow*.—Capp. *qaργάs*, *pl.* -*άδε* (154), Del., *qaργά*, *gen.* *qaργaγιοῦ* (158), Ul.

qarə, قاری, *woman*.—Capp. *qaρó*, Del. (§ 158), *pl.* *qaρόδια*, Phl. *Qaρά* at Gh. seems a mixture of *qaρó* and *γραιά*

qaz, قاز, *goose*.—*qάs*, Ul.—*qάza*, *ἡ*, Ph.

qazmaq, قازمق, *to dig*.—Capp. *qaζdῶ*, *impf.* *qάζdινa*, *aor.* *qάσσa*, Fer., *qάsa*, Del. *γάζə* translated *cache*, Ax. (p. 402, l. 22), may belong here

qadə, قاضی, *judge*.—*ὁ qadήs* (§ 294), Ph.

qatər, قاطر, *mule*.—Capp. *qaτούρ*, Ul. Ax.

qaqmaq, قاقمق, *to push*.—*Aor.* 3 *sg.* *qάqσεν*, da, Ul.

qama, قاما, *dagger*.—Capp. *qaμά*, Ar. Ul. Ax. For Sin. Arkh. (p. 230) has *γάμμa*.—*το qaμάν* dou, Ph.

qaməš, قامش, *reed*.—*qaμίš*, Ph.

qamašmaq, قامشمق, *to be dazzled*.—*Aor.* 3 *pl.* *qaμάϊσaν*, Ul. For the dropped *š* *v.* § 103

qanamaq, قانامق, *to flow (of blood)*.—*Aor.* 3 *sg.* *qανάτσεν*, *ran with blood*, Síl.

qandərmaq, قاندرمق, *to persuade*.—Capp. *pres.* 3 *pl.* *qανdəρdoῦν* do, Phl., *aor.* 3 *sg.* *qανdόρσεν* do, Del.—*Pres.* *qανdουρdῶ*, *aor.* *subj.* 3 *sg.* *qανdουρ-ǰήδῃ*, Síllí

qanda, قانده, *where?*—*κάνde*, *κάν*, *gán*, Ph. *κάνdι*, Tsh.

qavurma, قاورمه, *dried meat*.—*qaβουρμάs*, Ph.

qavušmaq, قاوشمق, *to meet*.—*Aor.* 3 *sg.* *qaβούδισέν* da, Ph.

qaya, قایا, *rock*.—Capp. *qaϊγιάs* (decl. § 158), Del., *pl.* *qaϊέρια* (§§ 95, 158), Phl., *gen.* *qaγιaγιοῦ*, Ul.

qaïsi, قایسی, *apricot*.—*qάïσι*, Síllí

qayəq, قایق, *boat*.—Capp. *qaϊκ*, Síl., *pl.* *qaέχια*, Del.

qaba, قبا, *coarse, vulgar*.—*oύčqoúρ qaba-σάρια*, *coarse love-songs* (?), Phl. In text on p. 436, l. 5

qabaq, قباق, *gherkin, small cucumber*.—Capp. *qaβάχ*, Ax. Phl. Pot.

qabul, قبول, *acceptation*.—*qaboύλ*, Phl. —*qaboύλι*, Síllí, where *φčάνου* dou *qaboύλι* represents the Turkish *qabul ederim*, § 381.—At Del., in text on p. 318, l. 34 *κανείs qaboύλιs dέ νε*

qapaq, قپاق, *cover*.—Capp. *qaπάχ*, Ar., *το qaπάghə τ* (§§ 105, 110), Phl.—*qaπάχι*, Síllí

qapalə, قپالو, *enclosed*.—*qaπaλό*, Phl.

qapamaq, قپامق, *to shut, cover*.—Capp. *pres.* *qaπadῶ*, Fer., *qaπατῶ*, Phl., *qaπadίζω*, Del., *aor.* *qaπάτσa*, Mal. Phl., *qaπάča* (§ 83), Ar., *partic.* *qaπa-dιμένο*, Síl.—*Aor.* *qaπάτσa*, *aor. pers.* 3 *sg.* *qaπadίστη*, Ph. *Impv.* *qaπάτ τa*, Afs.—From the *pass.* qapanmaq, *to be shut*, comes at Ar. *qaπανdόζω* and Turkish *impv.* *qaπάν*

qəpqərməzə, قپقرمزی, *blood-red*.—*qəπqəρmιζί*, Ar.

qaplan, قپلان, *leopard*.—Capp. *qaπλά-νοs*, Del., *καπλάνης*, Gh. Decl. § 163

qəč, قچ, *poop of a ship, hind part of anything*. At Phl., in the text on

p. 412, l. 34, the thieves leave the door, *σο qǒči τ ȧbánω*, which seems to mean *on its back on the ground, i.e.* they pulled it off its hinges and left it lying

qahbe, قحبه, *harlot.*—Capp. *ȧbésε, gen. ȧbésas* (§ 103), Del.—*qaχbésa, ȧχbésa* (§ 282), *ȧgaχbésa*, Ph.—The *-σα* is the Gr. fem. ending *-σσα*

qadar, قدر, *as much as*; as prep., *until, up to.*—Capp. *qadár*, Del., *ŏči qadár*= *ŏσα*, Del. At Ul. it appears in *ŏadar, so much* (*i.e. ŏ qadar, v. o* in Turkish glossary)

qader, قدر, *destiny.*—*qadέri*, Ph.

qurabiye, قرابیه, *a kind of small sweet cake.*—*Pl. qourabi̯és*, Síll

qurben, قربًا, *adv., close by.*—At Ul. followed by the possessive of the 3rd pers., *ăπ* do *qourbé τ, from where she was*, in text on p. 370, l. 26

qarpuz, قربوز, *water-melon.*—Capp. *karπούs, pl. -oúz̧a*, Ax., *karπούš, pl. -oúž̧a*, Síl. *Pl.* at Ax. also *garbouč̌a*

qur'a, قرعه, *a casting lot.*—*γoúρa*, Gh.

qardaš, قرنداش, *brother.*—Capp. *qardáš*, Ax. Síl. and especially at Ul. where *ȧδελφός* (*vel sim.*) is used only by the older people. Decl. at Ul. § 161

qərməzə, قرمزی, *red.*—*qərmiz̧í*, Ar.

qarənja, قرنجه, *ant.*—*qarənǰá*, Ul. Decl. § 158

qazan, قزان, قزغان, *cauldron.*—Capp. *qaz̧án*, Del. Ul. Mal. Phl.—*qaz̧ánι*, Ph.

qazanmaq, قزانمق, *to gain.*—Capp. *aor. qaz̧ándισa*, Ax., *qaz̧ánσa*, Phl. Pot., *aor. subj. qaz̧andísω*, Phl. Pot.—*qaz̧andórz̧a*, Ar. is for *qaz̧andórdəz̧a, impf.* of the causal of qazanmaq.—*Aor. subj. qaz̧andísω*, Ph.—*Pres. qaz̧andô, -dâs, aor. qaz̧ánǰησa, να qaz̧anǰήσου*, Silli, § 34

qəzqanmaq, قزقانمق, *to envy.*—Capp. *aor. qəsčánσa*, Del. (why č?); *qəsqánσa*, Gh.

qəsmet, قسمت, *fate, that which God sends to each man.*—Capp. *pl. qəz̧mét̄a*, Síl., *κiz̧mét*, Pot.—*qəz̧máτι*, Ph.—*κiz̧méči* (§ 12), Síll

qəšləq, قشلق, *winter provisions.*—*qəšιlíχι*, Ph.

qassab, قصّاب, *butcher.*—*qasápης*, Phl. Decl. § 163. *qasáp baš́ής* is properly *head of the butchers, butcher to the Sultan*, but actually means no more than *butcher.*—*Pl. qasápoι* and *sg. qasapǰής*, Ph.

qəsraq, قصراق, *mare.*—*Pl. τα qəstráχa*, Ph.

qusur, قصور, *fault.*—*qousoúρι*, Ph.

qafa, قفا, *head.*—Capp. *qafá, pl. qafáγι̯a* and phrase *ἐπήρε το qafá τ, he went away* (§ 381), Ul., *qafá*, Fer.—*qafás*, Ph.

qafes, قفس, *cage.*—*qafés*, Del.—*qafésι* and *dimin. qafesóκκo* or *qaβasóκκo*, Ph.

qal'e, قلعه, *castle.*—*qalé*, Mis.

qalem, قلم, *pen.*—*qalémι*, Kis. *qalé μου*, Ph., *v.* for dissim. § 282

qələǰ, قلیج, *sword.*—Capp. *qəlέč*, Ul. Mal.—*qəlíčι*, Ph.

qanad, قناد, *wing.*—*qanár*, Ul.

qantar, قنطار, *weight of 44 okes.*—Capp. *pl. qandár̄a*, Ar.

qavvas, قوّاص, *gendarme, guard.*—*qaβás, qaβáz̧ης*, Ph.

qavaq, قواق, *poplar.*—Capp. *qaβáχ*, Gh. Ax.—*qaβáχι* (§ 288) and *dimin. qaβaqóκκo*, Ph.—The Ar. *ȯβáχ* is probably this word, with the initial q lost by dissimilation. *v.* § 103

qaval, قوال, *shepherd's pipe.*—*qaβálι*, Tsh.

qovalamaq, قوالامق, *to drive away.* Used in Capp. for *διώκω.*—*Aor. qouβalásεν*, Del., *qouβalátσεν* do, Ul., *qoβalátσεν* do, Phl.

quvvet, قوّت, *strength.*—*qouβédι s*, Ul.

quvvetlenmek, قوّتلنمك, *to become strong.*—*Aor.* 3 *sg. qouβετlένσε*, Ax.

qutu, قوتو, *box.*—Capp. *qoutí*, Ul. Ar., *qouči* (§ 83), Del. Arkh. (p. 232) gives *γoutí.*—*qouči*, Silli

quǰaq, قوجاق, *bosom.*—*qoǰáχ*, Fer.

quǰaqlamaq, قوجاقلمق, *to embrace.*—*qoǰaκladô, -dâs* (§ 34), *impv. qoǰaκláïs τou* (§ 49), Síll

qoǰamaq, قوجامق, *to become old.*—*Aor.* 3 *sg. qoǰátσε*, Ul.

qoǰa, قوجه, *old.*—Capp. qoǰά, Del. Ul.

qoǰaman, قوجهمان, *old.*—qóǰαμαν, Síl.

qoč, قوچ, *ram.*—Capp. qóč, *pl.* qóč̣ια, Ul., qóič, Ax.

qorqutmaq, قورقتمق, *to frighten* (causal of qorqmaq).—*Aor.* qορqούτσε, Ul.

qormaq, قورمق, *to dispose, set up.*—*Aor.* qορδιέσα, *impv.* qορδιέσε, *pl.* qορδιέσετε (§ 345), Ph. § 324

qurutmaq, قوروتمق, *to make dry.*—qουρουδῶ, *impf. act. and mid.* § 43, Síl li

quzu, قوزی, *lamb.*—Capp. γουζού, *pl.* γουζούγι̣α, Fer. For γ *v.* § 105.—γουζί, Ph.

qoš, قوش, *cultivated field*, given by Pavet de Courteille, *Dict. Turc-Oriental*, p. 430.—κοšά or κοσά, σο κ., Ph., in text on p. 510, l. 16

qoqu, قوقو, *smell.*—In Ul. text on p. 380, l. 1, κανείς qoqουσού, *the smell of a man*, where qoqουσού is pure Turkish, *his smell. v.* § 382

qomšu, قوكشو, *neighbour.*—Capp. qoμουšούς or όμουšούς (decl. § 154, with poss. § 180), Ax., qομουšού(s, qομουšό(s, Mal.—qοŋšούς, *pl.* qομčίδες, Ph. § 294. —At Síli the *f.* form qοŋšίνα

qavl, قول, *saying.*—το qάβλι, Ph.

qolaï, قولای, *easy.*—At Ph. qολάϊ, and the subst. qολαΐ (το qολαΐν dου), *solution, means to do anything*, which answers to the Turkish use in such a phrase as anən qolayə var, *there is a way to do it*

qolǰu, قولجی, *street policeman.*—*Nom. pl.* qολǰήδε, Phl.

qonaq, قوناق, *big house, palace.* All over Capp. qονάq or qονάχ, according to the sound given to q (§ 105).—At Ph., etc. qονάχι.—The usual M. Gr. παλάτι is not used; at Síli *seraï* takes its place

qonǰolos, قونجلوس, used in qara-qonǰolos, *ghost, bogy.*—qόνǰολος, Fer.

qonmaq, قونمق, *to place oneself, perch.*—*Impf.* qόνδανεν, *aor.* qόνσεν, *aor. subj.* 3 *sg.* qονδíš, Phl.

qəvərmaq, قویرمق, *to fold.*—From the reflexive form of this comes the *aorist* 3 *sg.* qουβράνσε, *coiled himself up* (of a snake), Ar.

quïruq, قویروق, *tail.*—Capp. qονϊρούχα, Phl., qουρ̣ούχο, Fer., qουρ̣ούα, Ul.—qονϊρούχι, Ph.

quyumǰu, قویمجی, *jeweller.*—At Ph. and Síli, qουγ̣ουμǰής

quyu, قویو, *well.*—Capp. qουγ̣ού, Del. Ul. Phl. Pot. For *acc.* ένα qουγ̣ούς, Del. *v.* § 115. Also qουγί, Síl. Del. The *pl.* qουγ̣ά, Pot., is from this, as also *pl.* qουγίδ̣ια, Del. § 158.—qουγί, Ph. Afs.

qoïvermek, قویویرمك, *to let loose.*—*Aor.* qοϊβέρσεν, Phl.

qahve, قهوه, *coffee, coffee-house.*—Capp. qαϊβέ, Mal., qαϊφέ, Phl.—qαφ̣άς, Ph. (decl. probably as in § 295).—qαϊβέ, Síli

qahveǰi, قهوه‌جی, *coffee-house keeper.*—qαϊφεǰής, Phl.—qαϊβεǰής, Síli

qəyamet, قیامت, *Resurrection, Last Judgment.* The Turkish *abl.* qəγ̣α-μέτδεν, Del.

qərmaq, قیرمق, *to destroy.*—*Aor.* qόρσε, Ul.—*Aor.* qόρ(τ)σε, *subj.* qəρdίσω, Ph., *aor. pass.* 3 *sg.* qəρτίστηνι, Afs.—From the *pass.* qərəlmaq is *aor.* qəρόλσεν, Del.

qəlmaq, قیلمق, *to make.*—*Impf.* 3 *sg.* qέλδανεν, Phl.

qəmetli, قیمتلو, *valuable.*—qəματλό, Mal.

qaïnatmaq, قیناتمق, *to make boil* (caus. of qaïnamaq).—*Pres.* 3 *sg.* qαϊνατᾷ, Ul.

ك

kiatib, كاتب, *writer, secretary.*—κ̣ιατίπης, Síli

kiar, كار, *work, trade, profit.*—κ̣ιάρι, *profit*, and from the abstract kiarləq possibly čαρλöκö, *trade*, Síli

keške, كاشكه, particle introducing a wish.—Arkh. gives for Sin. (p. 244) κέσκε.—κέǧge, κέčκι, Síli

kebab, كباب, *roast meat.*—qαbάb, Phl.

kebabǰə, كبابجی, *seller of roast meat.*—qαbabǰής, Phl.

gebermek, كبرمك, *to die like a dog.*—From the causal the *aor.* 3 *sg.* gε-

bέρτσεν do, *he dealt him the death of a dog*, Ul. It supersedes the Gr. ψοφαρίζω

kibrit, كبريت, *lucifer match.*—κιρβλίš, Gh. For the š *v.* § 84

kepek, كپك, *bran.*—κεπέκι, Ph.

geǰe, كيجه, *night.*—geǰé, Ul.

geč, كچ, *late.*—κόča, *lately*, Síl.—géǰa, Síllí

gečmek, كچمك, *to pass* (trans.).—Hence the Turk. phrase gελέν gečέν, *coming and passing by* (text on p. 326, l. 3), Del.—The reflex. gečinmek, *to pass one's life*, gives *impf.* gečívdava or gečívdiva (§ 208), Phl., and *pres.* gečivdάγω, -dᾱ̂s (§ 324), *impf.* § 337, *aor.* gečívσa, *aor. subj.* gečivdίσω, Ph. *Aor.* 3 *sg.* gečívσivι, Afs.—From the causal gečirmek, *to make to pass*, is *impf.* gečírdivišga (§ 210), Ul.—With this are connected the subst. gečí, Del., and gečímι, Ph., *a livelihood*

keči, كچى, *goat.*—Capp. *gen.* gečiṛiοû, Ar. § 158.—gečí, Ph.

keder, كدر, *shame.*—κedέri, Afs.

kireǰ, كرج, *lime.*—κirέš, *plaster*, Phl.

gerden, كردن, *neck, necklace.*—*Neut. pl.* κερdάνε, *necklaces*, Ph.

germek, كرمك, *to stretch out* (*the arms*).—*Aor.* 3 *sg.* gέρσε, Ul.

kervan, كروان, *caravan.* From kervanǰə at Ph. κερβενǰής, *caravan driver*

kerre, كرّه, *time* (*fois*).—σο τρίτο κερέ τ, *at the third time*, Pot.

gezmek, كزمك, *to walk.*—Capp. *pres.* gaζivdô, *aor. subj.* 1 *pl.* gaζivdήσουμ, Ax. 3 *sg.* geζivdήš, Mal. The latter might be *pres. subj.* from an indic. †geζivdίζου

keskin, كسكين, *sharp.*—From this at Ph. a verb *I sharpen*: *pres.* κεσκινdάγω, *aor.* 3 *sg.* κεσκινάτσεν da

kesmek, كسمك, *to cut.*—From the causal comes *aor. subj.* ăv da κεστουρdίσω, Ph.

kel, كل, *scurf in the head.*—Capp. κέλ ὀγλάν, *scald-headed boy*, Ul. Mal.—At Ph. καλιǰής and dimin. καλόκκος, at Afs. κάλ, with the same meaning

gül, كل, *rose.*—Capp. gŭλ, Del. Ul.—gούλι, *pl.* gούλα, Kis. *Voc.* γουλού μ (Turkish form), Ph.

külah, كلاه, *Persian cap.*—κουλάχ explained as a *dervish's head-dress*, Phl.

keleǰi, كلجى, *word. v.* galaǰí, p. 616

gelmek, كلمك, *to come.*—Turkish phrase gελέν gečέν, *coming and passing by*, Del. in text on p. 326, l. 3

kelle, كلّه, *head.*—κελές, *acc.* κελέν, Ph. *Pl.* τα κελέδα, Afs.

kemik, كمك, *bone.*—Capp. κεμίκ, Phl. Ul., καμούκ, Pot.

kömür, كمور, *charcoal.*—Capp. kömŭ̂r, Fer., *pl.* κομίṛια, Phl. Síl.—κομούṛια, Síllí.—κομιṛόνα, *a place in which to keep charcoal*, Síl.

kenar, كنار, *edge, shore.*—Capp. κενάρ, Fer., κενέρ (§ 66), Del.

günah, كناه, *fault, sin.*—gουνάχι, Ph.

köprü, كوپرى, *bridge.*—κοπρού, Síllí

kötü, كوتى, *bad.*—Capp. κουτί, Pot. Phl., *pl.* κουτιά, Pot., κötιά, Gh., kŭ̂tια, Síl.—From the abstr. kötülük comes κötλükiά, *a bad time*, Síl.—From kötületmek, *to say evil of*, or *do evil to anyone*, comes *aor. subj.* 3 *sg.* κötülegίδη, Síllí, § 34

kütük, كوتوك, *club.*—Capp. *pl.* kütŭ̂kια, *logs*, Ul.—κουτέκι, κουτούκι or κοτέκι (*pl.* -κε), *club*, Ph.

güvde, كوده, *trunk* (*of a tree or of a man*).—κουβdέ, Ax.—τοῦ goβdά, *body*, Ph.

kör, كور, *blind.*—*Acc. pl.* κόrdοι, and the verb κοριαίνω, *I go blind*, once used transitively, Ph. *Impf.* § 334

kürek, كورك, *wooden shovel.*—küréï, *pl.* küréa, Síllí

gürlemek, كورلمك, *to thunder.*—*Aor.* 3 *sg.* κουρελέτσεν da, *it overwhelmed him with thunder*, Ph.

güzel, كوزل, *beautiful.*—Capp. Dουνιά Güζelή, *Fair One of the World*, Del. (decl. § 167), Ul., D. Güζέλ, Gh.—gουζέλτσα (§ 253), *f.*, *pretty girl*, Ph.—From güzelik is güζelίχ, *beauty*, Del.

göstermek, كوسترمك, *to shew.*—*Aor.* 3 *sg.* güστέρσε, Ul.

küse, كوسه, *beardless man*, Greek σπανός.—Capp. küsé, Ar. Ul., *pl.* küséa, Ul.—küsé, Afs.

köše, كوشه, *corner, angle.*—κüšά, Ax.

gümüš, كومش, *silver.*—γουμούσι, *silver, pl.* -ǒε, *silver pieces,* and *adj. pl.* γουμουσόνα, *made of silver,* Ph.

gömmek, كومك, *to bury.*—Capp. *aor. subj.* 3 *pl.* να gömdῦσουν do, Ul., and Turkish form gömülmüš, *buried,* Del.

gün, كون, *day.*—bου γούν, *to-day,* and κούνδε, *every day,* Phl.

güvenmek, كونمك, *to trust.*—Capp. *pres.* güβενδίζω, *impf.* 2 *sg.* ἐgῦνdüζες (§ 70), *aor.* 2 *sg.* güβένσες, Del.—κουβενιλμές, *there is no belief,* Phl., is the 3 *sg. pres. negative* of the passive of this verb

köi, كوى, *village.*—κδι, Ul.

ki, كه, *conj., that.* In Capp. κι, gι used like ὅτι after verbs of *saying, seeing, thinking*; recorded at Del. Ul. Mal. Síl. Phl.—At Ph. κι is used with dι after λέγω to introduce reported speech. Thus λέ dι κι, *he says that,* εἶπεν dι κι, etc. *v.* dι.—At Silli ὅčι (=ὅτι) is generally used, but sometimes κι, *e.g.* in text on p. 300, l. 32

kise, كيسه, *bag.*—Capp. κεσέ, Ar. Mal.

kef, keïf, كيف, *health, good humour, state of comfort.*—Capp. κέφ, κέϊφ, Ul., κεΐφ, Ax.—κέϊφι, Tsh., *pl.* καΐφε, Ph.

geyik, كيك, *stag.*—Capp. gaΐχ, *gen.* gaϊχιοῦ, Gh., geΐκ, *gen.* geϊκιοῦ, Ar.

ل

lapa, لاپه, *porridge.*—λέπε, το, Tsh.

lazəm, لازم, *necessary.*—ιλάζəμ, Ul.

laše, leš, لاشه, *carcase, carrion.*—το ιλέδι, Ph.

laqərdə, لاقردى, *word.*—Capp. λαqəρdé, Ul., *pl.* λαqəρdιά, Fer., λαqəρdέγια, Ax. § 158

lala, لالا, *tutor.*—λαλά, Silli

laghəm, لغم, *sewer, tunnel.*—*Pl.* λαβούμνια, Mis., used of the underground houses, *v.* p. 20

lakin, لكن, *but.*—λάκιν, Phl.

lenger, لنكر, *copper or brass bowl or plate.*—Capp. λεγκέρ, *brass plate,* Síl. (Pharasop. p. 119), Sin. (Arkh. p. 249).—ιλενγέρι, Ph.

م

madamki, مادامكه, *as long as.*—μαdέμκι, *because,* Silli

mal, مال, *thing, goods.*—Capp. μάλ, Ul. Ar.—μάλι, Ph.

metelik, متلك, *metelik, a coin worth* 10 *paras,* ½ *piastre.*—*Pl.* μετελίκια, Phl. Ph.

mesel, مثل, *tale, story.*—Capp. μεσέλ, Mis. Síl. Pot., but at Ul. Fer. μετέλ. This latter would seem to be rather from the Arabic, where the ث is pronounced θ or t, than from the Turkish where it becomes *s.*—μεσέλι, Ph.

meǰlis, مجلس, *council.*—το μενǰουλίσι, Ph.

meǰidiye, مجيديه, *mejid, coin worth about* 3*s.* 6*d.* or 20 *piastres.*—Capp. μεǰιdιέ, Phl. Mal., *pl.* μεǰιdιέδια, Mal.—*Pl.* τα μεǰιdιάδε, Ph.

makhsus, مخصوص, *particular, expressly.*—In the phrase ἄσα μάσουσταν ψόφσεν, *he pretended to die,* Pot., in text on p. 456, l. 14

muhabbet, محبّت, *love.*—μουχαβέτ, Ul.

mahbus, محبوس, *imprisoned.*—*Nom. pl.* μαπούσοι, *prisoners,* and το μαπουσλιέχι, *prison,* Ph.

medeniyet, مدنيّت, *the civilised life of towns.* From a verb medeniyetlemek comes at Ar. the *aor.* 3 *pl.* μεδενιέτλεϊσαν, *they became civilised* (N. K.)

mürad, مراد, *desire, wish.*—*Pl.* μράτια, Ul.—*Pl.* μουράδε, Ph., μουράζα, Afs., both used in the phrase at the end of a tale, *they fulfilled their desires. v.* texts, pp. 474, 478, 574, etc.

merdiven, مرديون, *ladder.*—μερδουβάν, Ul.

mezelemek, مزه‌لمك, *to mock.*—*Pres.* 3 *sg.* μεζελεδίš το, Del., as from μεζελεδίζω

musa'ade, مساعده, *permission.*—μουσαδέ, Ul.

müsafir, مسافر, *stranger, guest.*—Capp. μισαφίρης, Ax., *pl.* μισαφίρ, Phl. Decl. § 163.—μισαφούρ, Ph. Decl. §§ 299, 303.—μισαφίρης, Silli

müshil, مسهل, *purgative.*—At Gh. *μαδ̆λι̯άμ*, explained as *medicine.* It may be said that, after quinine, a purgative is the typical medicine to the Anatolian

mutlaqan, مطلقاً, *absolutely.* — *νούτλακα*, *certainly*, Del., is probably this word

mu'ayene, معاينه, *inspection.*—*boíκι μις μοαΐνι*, *he examined us*, Kis., the Turkish mu'ayene etdi, § 381

ma'sum, معصوم, *innocent.* — *μαχ(τ)-σούμι*, *baby*, Ph. *Cf.* M. Gr. use of *μωρό*.—Dieterich (*Byz. Zeit.* 1910, p. 188) apparently connects this word, which is of course Arabic, with Latin maximus

maghara, مغاره, *cave.*—*μαγαρά*, Gh.—*ὁ μαγαράς*, Afs.

maghaza, مغازه, *shop.*—*μάαζα*, Ul.

mektub, مكتوب, *letter.*—*μεχτούπι*, Ph.

meyer, مكر, *but.*—*μεγέρ*, Del. and Silli. *Cf. μέρισαμ*

mellemek, مللمك, *to bleat.*—*Pres.* 3 *sg. μελεδέ*, 3 *pl. μελεδῦν* (§ 9), Silli.—For Capp. Pharasop. (p. 120) has for Sil. *μελετέ· ἐπὶ ζῴων βελάζει*, Krinop. (p. 55) *μελεδῶ*, for Fer., and for Sin. Arkh. (p. 253) *μελεϊτῶ*, *-τίζω*

memleket, مملكت, *country*, *kingdom.* —*μεμλεκέτι*, Ph.

minder, مندر, *mattress.*—*Pl. μινδάρι̯α*, Ax.—*Pl. μινδέρε*, Ph.

munkalmaq, مونكالمق, *to be afflicted*, *troubled*, a Čagatai word given by Vambéry, *Čagataische Sprachstudien*, p. 340.—*Pres.* 2 *pl. μουρ̣γαλδούζετε*, Del., in text on p. 322, l. 15

muhur, مهر, *seal.*—Capp. *μöχῦρ*, Fer. Phl., *μüχῦρ*, Mis., used for the wooden box seal impressed upon heaps of grain at harvest to prevent robbery. *v.* note on p. 383.—*μουχούρι*, Ph.

mi, مى, Turkish interrogative particle. —*μί*, Capp. *passim* and Silli. Also *μού*, Ul., *μ*, Ar.—*μου* in phrase *κόρ μου σου; are you mad?* Ph., in text on p. 424, l. 26

meïkhane, ميخانه, *wine-shop.*—*μεϊχανέ*, Ph.

meïkhor, ميخور, *wine-drinking.*—*μεϊ-χόρ*, *drunkard*, Ph.

meïdan, ميدان, *open space in a town.* —Capp. *μέϊδαν*, Ul., *μεϊδέν* (§ 66), Del. With the same meaning *μεϊδανλέχ*, Phl.

maïmun, ميمون, *monkey.*—*μαϊμούν*, *pl. -νι̯α*, Sil.

meïmun, ميمون, *happy.*—Hence probably *μεϊμάνα*, *at ease*, Silli

meïve, ميوه, *fruit tree.*—Capp. *μεϊβά*, Del. Fer., *pl. μεϊβάγι̯α* (§ 158), Fer.—*μεϊβάς*, *pl. -άδε* (§ 295), Ph.

ن

nišan, نشان, *mark*, *pledge of betrothal.* —*νιδ̆άνə*, Ul.—Hence *aor.* 3 *pl. νιδ̆α-νάνσαν*, *they were betrothed*, Ul.—*Aor. pass.* 3 *sg. νιδ̆ανατίστη* with same meaning, Ph.

noqsan, نقصان, *fault*, *lack.*—*νοξάνι*, Silli

namaz, نماز, *prayer.*—*ναμάς*, Phl.

nine, ننه, *mother.*—*νινέ*, *pl. νινέδες*, Pot.

nöbet, نوبت, *action of following on in turn.*—*μό do νοβάτι*, *in turn*, Ph.

و

vezir, وزير, *vizier.*—*βεζίρης*, Phl.—*βεζίρ* (decl. § 297), Ph.

vasiyet, وصيت, *will*, *testament.*—*βασιέδι τ*, Ul.

vaqət, وقت, *time.*—Capp. *βαqə́τ*, Ul., *pl. βαqə́τι̯α*, Phl., Turk. *loc. βαqətdá*, Ax.

virane, ويرانه, *the ruins of a house.*—*ὀράνι*, *pl. -νε*, *deserted place*, *dunghill* (a ruined house being generally used for this purpose), Ph.—*βεράνι*, *adj.*, *deserted*, *ruined*, Silli

ه

hangis, هانكيس, *who?*—*χαγγές*, Phl.

haïde, هايده, interj., *forward! up!* In Capp. and Ph. *χάϊδε*. At Ul. *χάδε*

hič, هيچ, *nothing*, used with negative. —*χίč* is used in place of *τίποτε* in Capp. Silli and Ph. At Ph. once *χέč*

her, هر, *every.*—Supplying the place of *κάθε*, *χέρ* occurs at Ul., Ph. and Silli. —At Silli compounded with *εἷς*, *acc.*

sg. m. χερτέναν, *f.* χερčημνιά, *gen. pl.* χερτοϋνῶν dous. *v.* § 17

hisab, حساب, *reckoning.*—χισάβι, Sílli

heïbe, هكبه, *double saddlebag.*—From this with native ending, χαβιgάs, *pl.* χαβίgοι, Ph., χαπικάs, Afs.

hem, هم, *also.*—χέμ and χέμκι, Sílli

heman, hemen, همان, *in that very time.*—In Capp. χεμέν, Síl. Phl. Ul., χεμέ, Ul., χεμετέν, Síl.—χεμέν, Ph.

ی

yapəšmaq, ياپشمق, *to adhere.*—Capp. *aor.* γιαπούϊσα, Ar. Ax. Mal., § 103, *aor. mid.* 3 *sg.* γιαπουšήθιν, Mal.—From the causal yapəštərmaq, *to make to adhere*, come in Capp. *pres.* 3 *sg.* γιαπουštουrdούš (§ 70), Del., and *aor.* γιαπουštούρσα, Ax. Mal. Síl.

yatəq, ياتوق, *big bottle* (Pavet de Courteille, *Dict. Turc-Oriental*, p. 519.—γιατούχα, f., Sílli

yakhod, ياخود, *or.*—γιαχούτ, Del.

yaratmaq, ياراتمق, *to create.*—Capp. *aor.* γιαράτσα, Mal., and at Ul. where it means *beget* in text on p. 350, l. 2

yaramaq, يارامق, *to be fitting.*—*Pres.* 3 *sg.* γιαραdéš, Ar.

yarane, يارانه, *adj., friendly.*—*Pl.* γερένια (§ 66), *friends*, or possibly *friendly*, Del.

yarəm, يارم, *half.*—Capp. γιάρə: γιάρə gejé, *midnight*, Ul., γιάρə ǰamnó, *half alive*, Phl. Also with Turkish possessive ending γιάρəsə τ, *the half*, Ul. γιαργιόλ, *half way*, Ul., *v.* yol.—γιαρού, γερού, Ph.

yara, ياره, *wound.*—Capp. γιαρά, Ul., *pl.* γιαράδια (§ 158), Phl.—γιαράs, Ph.

yazmaq, يازمق, *to write.*—*Aor.* 3 *sg.* γιάσε, *he wrote*, Ul.

yazə, يازى, *inscription.*—*Pl.* γιαζ'ǝρια (§ 95), Phl.

yazə, يازى, *plain. v.* γιαζ'ǝ

yašamaq, ياشامق, *to live.*—Capp. γιαšadô, Fer., *aor.* γιαšάτσα, Ul. Ax., γιαšάσα, Síl.—γιαšadô, -dεîs or -dậs (§ 324), *impf.* 3 *pl.* γιαšεdιέγκανι, *aor. subj.* 2 *sg.* να γιαšadής=να ζήσγs, Afs.

yašmaq, ياشمق, *woman's veil.*—γιαζμά, Ar.

yasdəq, ياصديق, *cushion.*—γιασdéq, Ul.

yaghlamaq, ياغلامق, *to anoint.*—Capp. γιαγλαdέζω (§ 70), Síl., *aor.* γιαγλάτσα, Mal. Síl., γιαλάτσα, Fer. Ul., 3 *sg.* γιαβλάčεν do, Gh.

yaghləq, ياغلق, *kerchief.*—Capp. γιαλέχ, Del. and for Capp. probably Del. Alekt. has *pl.* γιαγλήχια (p. 717).—γλέχι, especially the kerchief tied round the fez, Ph. Tsh.

yaqmaq, ياقمق, *to burn.*—From the Turk. future yaqaǰaq comes the *pl. subst.* γιαqaǰάχια, *firewood*, Ax.

yaqəšəq, ياقيشيق, *beauty.*—γιαqəšəqλού, *beautiful*, Phl.

yalvarmaq, يالوارمق, *to entreat.*—*Aor.* 3 *sg.* γιαλβάρσεν, Ul.

yan, يان, *side.*—γιάν, Phl.—From yanašmaq, *to approach*, comes *aor.* 3 *sg.* γιαναšτίασινι, 3 *pl.* -τίασανι, Afs., and from the causal yanaštərmaq the *aor.* 3 *sg.* γιαναštούρσεν da, *he made it approach*, Ph.

yavaš, ياواش, *gentle.*—Capp. γιαβάš, γιαβάša, *gradually*, Del. Ul.

yavru, yavri, ياورى, ياورى, *the young of an animal.*—Capp. γιαβρού, Del. Ax. Síl., *pl.* γιαβρούδια, Del. Síl., *gen.* γιαβριγιοῦ, *pl.* γιαβρία, Ul., *voc.* γιάβρου μ, Síl. Turkish *pl.* γιαβρουλάρəμ, *my chicks*, Ax.—γιαβρού, Ph., etc.

yaïqamaq, ياپقمق, *to wash* (trans.)—*Aor.* 3 *sg.* γιαϊqάτσεν, *he washed*, Phl.

yaïla, ياپلا, *summer encampment of shepherds in high mountain pastures.*—*Acc.* σον άϊλά, Ph.

yabanə, يبانى, *wild, savage.*—*Pl.* γιαβανούδια, Del.

yetmiš, يتمش, *seventy.*—γετμίšε (§ 308), Ph., γετμίša (§ 307), Tsh. Kis. Afs.

yetmek, يتمك, *to suffice, arrive.*—*Aor.* 3 *sg.* γέτσε, Ul., superseding ἔφτασε

yedek, يدك, *leading rope.*—With possessive, γεdέγι τ, Phl.

yer, ير, *place, earth.*—Capp. γερί, Del., γέρ γιüζ'ü, *surface of the earth*, Ul.

yermek, يرمك, *to long for.*—*Pres.* 3 *sg.* γερdíš, Del.

yasaq, يساق, *prohibition.*—Capp. γιασάχ, *forbidden*, Ax. Phl. From this

pl. γιασαχǰήδε, *guards*, Phl., the Turkish yasaqǰə

yighin, يغين, *heap.*—*Pl.* γιəghόνια, Ar.

yigit, يكيت, *young man.*—γιγίτι, Ph.

yeniden, يكيدن, *afresh.*—γένιδεν, Ph.

yemek, يمك, *food.*—Capp. *passim*, γεμέκ, *pl.* γεμέκια.—γεμέκι, Ph.

yemeni, يمنى, *Turkish shoe.*—γεμενί, Ph.

yemin, يمين, *oath.*—γεμίν, Ul.

yanaq, ينا ق, *cheek.*—*Pl.* γιανάχια, Síl.

yokhsa, يوخسه, *or.*—Capp. γιόξα, Del. Mal.—γιόσα, Ph.—γιόξα, Silli

yürük, يورك, *nomad, vagabond.*—γιουρούκ, Ul.

yurulmaq, يورلمق, *to be tired.*—Capp. *pres.* γιουρουλδίζου (§ 70), γιουλουλδῶ, Mis., *aor.* γιουρούλτσα, Ax. Mis., *partic.* γιουρουλδιζμένου, Mis.

yüz, يوز, *hundred.*—γιῦζ (§ 171), Ul.—yüzbašə, يوزباشى, *captain of* 100 *men*, appears as γιϋζbaš́ής, Phl., oΰζbaš́ə, Ul.

yüz, يوز, *face.*—The Turk. form with the possess. of the 3 *sg.* γιϋζῦ appears in Ul. text (p. 374, l. 4)

yüžmek, يوزمك, *to flay.*—*Pres.* γιϋžδῶ, Fer.

yüzmek, يوزمك, *to swim.*—Capp. *pres.* 3 *sg.* üžδᾶ, Ul.—The Turkish form üžερέκδεν, *by swimming*, in Ul. text on p. 358, l. 7, and at Del. (text on p. 316, l. 33) üžé üžé

yüzük, يوزوك, *ring.*—γιουσούκ, Ul.

yük, يوك, *closet or cupboard where the beds are put during the day.*—γιϋκλΰκ, Síl.

yükletmek, يوكلتمك, *to load.*—*Aor* 3 *sg.* γιουκλάτσεν da, Ul.

yol, يول, *journey.*—At Ul. γιόλ, *journey*, and γιαργιόλ, *half way*, *v.* yarəm

yular, يولار, *halter, bridle.*—Capp. γιλάρ, Ul., ίλάρ, Ar., and so by Vasil. for Síl. (*Xen.* I, p. 287), νάρ, Ax., λέρ, Del. (for α→ε *v.* § 66), εἰλάρι for Sin. by Arkh. (p. 235).—ἰβάρι or γιουβάρι, Ph. For λ *v.* § 273

yolǰu, يولجى, *traveller.*—σο γιολǰουλί, *on the journey*, Ph.

yoldaš, يولداش, *travelling companion.* γιολδάš́ης, *pl.* γιολδάš́', Ph.

yollamaq, يوللامق, *to send.*—Capp. *pres.* 3 *sg.* γιολαδᾶ, Phl., *aor.* 3 *sg.* γιολάτσε, Ax., γιαλάτσιν (§ 65), Mal.

yümrüjaq, يومروجق, *plague.*—Pronounced also yimurǰaq (Redhouse).—ἰμουρǰάχ, Del.

yon, يون, *reason, cause.*—το γιόνιν dou, in the sense of the *solution of a problem*, Ph.

yongha, يونغه, *chip.*—γιουŋgά, Del.

yehudi, يهودى, *Jew.*—Γιαχουδής, Phl. and at Ph.

yiqiq, يقيق, *ruined, fallen to the ground.*—γιqəχ, *ruin* or *ruined house*, Fer.

yelan, ييلان, *snake.*—γιλάν, Ul.

Note.—The Turkish phrases found here and there in the texts cannot be regarded as loan-words, and are omitted from this list. There are on the other hand some words in the Greek glossary which, although they cannot all be clearly traced, are more or less certainly of Turkish origin. These are: γιορδιέζω, ghəρίχος, ἐλίκε, ἐνιπδέ, ζαρλανδίσω, ἰπτάχνου, ἰτέρι, καρ- (*s.v.* λαμνί), κάμι, κούδι, κουδκούρια, čέζ, čέρι, čίνα, čəγλέχ, giζίρ, ǰουβάσι, μαδούρι, μέρισαμ, μουνδάρι, πληγοῦρι (*s.v.* ὅλμος), πλού, ποζδιέσιν, πτιέσε, bεδακόκκα, qαρδιέσε, σαΐκι, σερίμ, σάǰι, σέκ, σοινίκ (*s.v.* χοῖνιξ), τεκέρι, τεμίσι, τεπεκόζης, τεχρεδέν, τικτιέσε, τιλbέρτσα, τίχαλο, τούμι, τουνουρǰουλούκι, τουράτσε, τσόλια, desτάν, δουρλανδούρτιζαν, φδάχ, χαβǰάρι, χασεύω, χεgιδί, χλάτσε, χοτλάτσε.

INDEX

Abdurrahman 6 7 30_1.
Abuliónd 37; pronouns from 125.
Accent: at Sílli 43, in Cappadocia 69, of Capp. aorist 138, unaffected by synizesis at Phárasa 152.
Active endings in deponent verbs 144.
'Ad and Thamud 525_3.
Adana 34; massacre at 16.
Adjectives: *at Sílli*: decl., comparative after Turkish model 48. *In Cappadocia*: decl., relation to Pontic 115, comp. and superl. after Turkish model 116. *At Phárasa*: decl., comparative after Turkish model, superl. 170.
Afshár-köi described 34; the Afshars 33.
Agglutinative forms in Cappadocia: substantives 98 101 109 114, impf. pass. 143, subst. verb 148_1.
Ἁγ. Κωνσταντῖνος 7.
Ak Dagh 6; songs from 31. Ak Dagh Maden 6.
Ἄκγαρ 8.
Aladdin, Sultan 36.
Albanians at Didyma 5.
Alektorídhis, in bibliography 11.
Améli 9_3.
Amisós 6.
Anakú: songs from 11 12, described 27.
Andaval 11.
Animal, the, who marries the Princess 257.
Animal stories 242.
Anti-Taurus 8 30.
Ἀπδουρραχμανλή 7.
Arabs 227.
Arabisón 13; described 29.
Arabkir 8.
Araván: described 15, underground passages and sacred well at 15.
Arghana Maden 8.
Arkhélaos, I. S., in bibliography 3. Quoted *passim*.
Armenian loanwords 196.
Ἀρσάρ-κιοϊ 7.
Arslan Bey 277. *Arslan Bey and the Markáltsa* 278; at Phárasa 527.
Article: definite: at Sílli 46, in Cappadocia 87–89, at Phárasa 163. Indefinite: at Sílli 46, at Phárasa 163.
Aryirópolis (Ἀργυρόπολις) 6 7.
Ashkar 10.
Aspirated tenues 70.
Asuna 28.
Athens, secret name for (Gloss. *s.v.* βελόνι) 588
Axó: described, pottery made at 22 23, texts from 388–405.

Bagarás 5.
Bagdaonia 10.
Bargain, the, with the Hairless Man 234; at Ulaghátsh 371, at Afshárköi 575.
Básh-köi 29, 37.
Basil, carols in honour of St B. 10 32.
Βατταρισμοί 38.
Beardless man 222.
Beautiful Girl Sweetmeat-Maker, the 367; at Ulaghátsh 361.
Beauty and the Beast 215.
Belon, P., on Eregli Greek 205.
Bereketli Maden 7.
Bibliography: general 3, for Cappadocia 11 12, for Phárasa 30–32, for folk-tales 280–283.
Bithynia: Greek-speaking villages in 37, pronouns from 125, impf. pass. from 143.
Blacksmith, the, and the Devil 276; at Phárasa 503.
Bluebeard stories 248.
Bones, treatment of 244 457_2.
Boons, I ask Boons of God 240; at Phárasa 529.
Born to be King 255; at Phárasa 493.
Βουλγαράτοι 37.
Bova dialect, forms from 144_1.
Bride's respect to husband's relations (Gloss. *s.v.* ξά) 602.
Bridge of Arta song 37.
Bulgar Maden 7.

Čagataï Turkish 4.
Calabria, Greek in 2.
Cappadocia: songs from 12. Greek villages in: described 10–30, grouped by dialect 209 210, divided into north and south 211. Greek dialect of: grammar 62–148, characteristics of 212, relation to Pharasa and Pontos 205.
Carpenter, the, the Goldsmith, the Tailor and the Priest 277; at Pharasa 465.
Cat, the 249; at Axó 391.
Chios: plurals from 48, numerals from 118, personal pronouns from 120_1, relative pronoun etc. from 213.
Church, rock-cut 241.
Cinderella 215.
Club, magic 224.
Cock, the 242; at Pharasa 521. *The Cock and his Friends* 243; at Axó 401.
Colonia, province of 9.
Companions, how the C.s rescued the Princess 247; at Afshár-köi 573.
Conscript, the 230; at Kíska 569.
Consonants: Turkish "hard" and "soft" 41. *At Silli*: θ and δ pronounced as σ and ρ (*d*, ζ) 44, change of τ, *νd*, σ to č, *νǰ*, ǰ before *i* 45, nasals and liquids *mouillés* before *i* 45, change of μμ to μb 45, change of χ to ǰ before *e* and *i* 45, prosthetic γ before *e* and *i* 45. *In Cappadocia*: voiced and unvoiced consonants 69 70: the voiceless stops π, τ, κ pronounced as *b*, *d*, *g* 69, voiced consonants becoming unvoiced 70, intervocalic spirants 70, velars 70–73: velar and palatal sounds of κ, γ, χ 70, change of κ to č before *e* and *i* 70, change of χ to ǰ before *e* and *i* 71, preservation in paradigms of the velar sound of γ and χ 71, pronunciation of the velar γ as *qaf* 73, dental stops 74, changes of τ, *νd* to č, *νǰ* before *i* 74, treatment of the final č 74, change of ǰτ to ǰκ before *i* 74, changes of the dental spirants 74–80: in general 74, at Ferték 75, at Araván 75, at Ghúrzono, at Semenderé 76, at Ulaghátsh, at Mistí, at Axó 77, summary 78, at the other villages 78, origin of these changes 79, sibilants, change of σκ to ǰκ, στ to ǰτ and σ, ζ to ǰ, ž before *e* and *i* 80, nasals and liquids 80 81, prosthetic ν 80, λ in groups of consonants 81, groups of consonants lightened by dropping 81–83: change of μb to μ 81, treatment of σφ 82, miscellaneous cases of lightening 83, preposition *εἰς* and article becoming σο, etc. 83, dropping of consonants by dissimilation 83, metathesis 85, Turkish consonants 86. *At Pharasa*: voiced and unvoiced consonants, π, τ, κ, č 153, velars, change of κ (*g*), χ, σκ to č (*j*), ǰ, σč before *e* and *i*, preservation in paradigms of the velar sound of γ and χ, change of βγ to β*g* 154, loss and changes of λ 154–160: λ lost or changed before *a*, *o*, *u* 154, initial λ dropped 155, λ dropped medially between vowels 156, λ dropped medially after κ (*g*), φ, change of λ to *w*, change of λ to γ, change of λ to β, change of πλ to φκ 158, words in which λ remains before *a*, *o*, *u* 159, dropping of one consonant in a group, its frequency, final *-s* dropped before μ- 160, miscellaneous examples 161, dropping of consonants by dissimilation 161, possible dissimilation in subj. of sigmatic aor. 162, metathesis 162.
Constantine, conversion of 254.
Cos, Greek fugitives from 5_2.
Counting-out games 118.
Coward, the, and the Markáltsas 251; at Pharasa 551.
Crete: Greeks from 5, eastern dialect of 53, impf. from Neapolis in Crete 128_2.
Cyprus: Greeks from 5, dialect of 44, rel. pron. from 213, words common to Cyprus and Asia 213.
Cyclops, the 217; at Pharasa 551.

Declensions in Cappadocia: old 95, imperfect 96, imparisyllabic 108, agglutinative 98 101.
Definite and indefinite endings of substantives: in Cappadocia 94, at Pharasa 164 165.
Delmesó: described 13, songs from 31, texts from 304–329.
Demirdásh 37; pronouns from 125.
Deré-köi 29.
Dervishes 224.
Develi-Kara-Hissar 10.
Devs 219 225 226.
Dhrákos 219 225 226.
Didactic stories 238.
Didyma 5.
Díla 13; described, 21.
Dissimilation of consonants: at Silli 52, in Cappadocia 83 131, at Pharasa 161.
Divination from children's games 421_4.
Djuvarzile 26.
Dog's Skin, the 258; at Sílata 445.
Domátia 5.
Dream, the 256; at Ulaghátsh 359, at Pharasa 537.

Eagle, the, the Dung-beetle and the Prophet Elias 242; at Phárasa 565.
Earth from a grave 345_2.
Eleftheriádhis, Rízos, in bibliography 12.
Enchanted Mill, the 252; at Afshár-köi 571.
Enegil 7.
Eregli 7 205.
Euphrates 8.
Evil powers, encounters with 250.
Ežderha 225.

Fables 242.
Faithful Wife, the 237; at Phloïtá 439.
Ferték: in bibliography 11, described 14, texts from 328–331.
Folk-tales: distribution of 218, of the nearer East 219, preludes and conclusions of 220–221.
Foreign Bride, the 230; at Tshukúri 567.
Forty Thieves, the 241; at Ulaghátsh 363, at Sílata 447, at Phárasa 515.
Fox, the, who lost his Tail 242; at Phárasa 501.
French loanwords 194.
Frog Bride, the 259; at Ghúrzono 341.

Gabriel, the Angel 253.
Γενίκιοϊ 8.
Genitive plural: in Cappadocia 90, at Phárasa 169.
Genre stories 230.
Ghúrzono: described 17, texts from 338–347.
Giaúr-köi: described 35, the old name of Sílli 36.
Giese, Friedrich, in bibliography 4.
Girl, the, whose father wished to marry her 259; at Phárasa 511. *The Girl who marries an Animal* 257. *The Girl who married a Dev* 257; at Phárasa 561. *The Girl who married a Snake* 257; at Ulaghátsh 257.
Goatherd, the 230; at Tshukúri 567.
Goldsmith's Wife, the 236; at Sílli 297.
Göljük 11. *V.* Límna.
Gospel MS at Phárasa 31.
Grateful Animals, the, and the Tasks 269; at Mistí 385, at Tshukúri 569.
Grateful Snake, the, Cat and Dog, and the Talisman 264; at Potámia 457.
Gratitude rewarded 253; at Phárasa 523.
Greek: villages of Cappadocia 1, districts of Asia 5, spoken by Turks 28, folk-tales, oriental character of 216.
Grégoire, H., in Phárasa bibliography 32. Quoted in grammar and glossary *passim*.
Guest, the 230; at Axó 403.
Gul Shehir (=Arabisón) 29.
Gümüsh-Khane (Ἀργυρόπολις) 6 8.
Gyölde, Greek at 38.
Gypsy: language 2, Gypsies as carriers of folk-tales 218. *The Gypsy* 230; at Axó 397.

Haïzoul 9_3.
Hajjin 196.
Halys 6 29.
Hamidié 9_3.
Harbut 8.
Harvesting, the 230; at Tshukúri 567.
Hasá-köi 22.
Hasan-Tchamitch 9_3.
Hatzidákis, G. N., in bibliography 9. Quoted in grammar and glossary *passim*.
Hoopoe 405_3.

Imparisyllabic declension: in Cappadocia 108, at Phárasa 166.
In 229.
Indjé-su 7.
Intrigue, tales of 235.
Iráklion, impf. pass. from 37 143.
Iron mines at Phárasa 207.
Italian loanwords 193 194.
Italy, Greek spoken in 2.

Javelin play (Gloss. *s.v.* ǰerid) 670.
Jeklék 13 22.
Jemíl 28.
Jin 229.
Justice and Injustice 252; at Axó 389, at Phárasa 483.

Kaisariyeh 7.
Kalopotamos 6.
Karchuliégi (καρčουλιέκ) 227.
Kara-göz play 225.
Καρὰ-στορέν 7.
Καριπλέρ 6. Καρίπλερ 7.
Καριστιράν 8.
Karolídhis, P.: in Phárasa bibliography 30, quoted 7 9 11 and in grammar and glossary *passim*.
Κασίδης, ὁ 222 223.
Kastellórizo 5.
Kavukui 7.
Keban Maden 8.
Kekhayópulos, N. 15; his account of Araván 17 18.
Kerasúnda 6.
Κέργκιεμε 7.
Khaldhía 7 8.
Khizir (Gloss. *s.v.* Khəẓər) 673.
Kholópulos, S., in bibliography 12.
King's Son, the, and his treacherous Servant 268; at Ulaghátsh 353, at Phárasa 469.
Kíska, described 34.
Koïla-Hissar river 9_3.
Κοινὴ διάλεκτος of Asia Minor 213 214_1.

Kóndze 37; impf. pass. from 143.
Konia 8 36.
Konstandín 263; at Phloïtá 437.
Κοτποϊμούλ 7.
Κουβουκλοῦ 7.
Κουρτα,λῆ 8.
Krinópulos, S., in bibliography. Quoted in grammar and glossary *passim.*
Krómni 7.
Kulibásh 5.
Kúnos, I.: in bibliography 4, Turkish tales collected by 219. Quoted *passim.*
Kurds 228.
Kyrillos, in bibliography 3. Quoted in Ch. I *passim.*

Lady of the Lake 227: (Gloss. *s.v.* τιλbέρτσα) 650.
Lagarde, Paul de: texts given by 6 10, in bibliography 31.
Lakonia 36.
Lantern used for concealment 260.
Latin loanwords 194 195.
Lazi (Λαζοί) 6; Lazic dialect of Greek 7.
Lesbos: Greeks from 5, impf. from 128_2.
Levídhis, A.: in bibliography 3, on Mistí frescoes 20_4, MS collections of 32.
Límna, Límnos 11.
Lion and the Hare, the 242; at Phárasa 557.
Lion-killer and the King, the 278; at Axó 395.
Little Snow-white 269; at Ulaghátsh 347, at Sílata 441.
Livísi: described 37; dialect of: plurals of nouns 48, verbal endings *-σι*, *-ν* 53_2, impf. endings 56, pres. pass. endings 58, vowel weakening 193, Turkish words in 204_2, relation to Síli 205.
Lock, local wooden (Gloss. *s.v.* χελῶνα) 660.
Lügen-Märchen 220 221.
Lycaonian language 36.
Lying Match, the 234; at Phárasa 535.
Lykos river 9.

Mad Brother, the 231; at Araván 331, at Delmesó 327, at Malakopí 405.
Maeander district 5.
Magic Apple of the Faithful Wife, the 237; at Síli 303. *The Magic Bird* 263; at Phárasa 479, at Phloïtá 411. *The Magic Brothers-in-law* 272; at Ulaghátsh 355 379. *The Son of the Magic Head* 278; at Phárasa 541. *The Magic Horses*; at Ulaghátsh 383.
Malakopí: Pakhtíkos' songs from 12, described 23–25, wells 24, old church 24, derivation of name 25, texts from 404–409.
Markáltsa 227; derivation of 622. *The little Boy and the Markáltsa* 250; at Phárasa 485. *The Coward and the Markáltsas* 251; at Phárasa 551.
Master and Pupil 265; at Ulaghátsh 365.
Melanthius river (Mélet Irmak) 9_3.
Melendiz Dagh 13.
Mélet, Mélek 9_3.
Mesopotamia, Greeks in 8.
Metathesis: in Cappadocia 85, at Phárasa 162.
Mistí: described 19–22, church 20, grave-stones 20, colonies from 21, reference to carol from 22, text from 384–389.
Money-changer, the, and the Pasha's Wife 235; at Phloïtá 433.
Monkey Husband, the 257; at Sílata 453.
Morea 5. *V.* Peloponnese.
Μουσαῖος, M. I. 38. Quoted in grammar *passim.*
Mousséli 9_3.
Μουστακίδης, B. A.: in bibliography 3, quoted $7\ 30_1$.
Murad the Hunter 279; at Phárasa 559.
Mustilia 19_2.
Mykonos, impf. from 128.

Naxós (=Axó) 22.
Náxos, impf. from 128_2.
Nazianzos, Nenizt 10.
Νεάπολις (=Nevshehir) 7; in Crete 128_2.
Nevshehir 7.
Niches facing Mecca 477_1.
Nigde 7.
Nikopolis 10; songs recorded from 31.
Noodle stories 231. At Phárasa: *The Sharpers fooled* 519; *The Noodle and the Calf* 503.
Northern and Southern modern Greek dialects 192.
Not my own but our own, it is 232; at Síli 287.
Numerals: *at Síli* 49, *in Cappadocia* 117, supposed ancient Cappadocian 117–119, *at Phárasa* 171.

Oath, annulled by death 473.
Oinoe 6.
Ortá-köi 29.
Ovatsuk, Greek at 208.
Ovens (Gloss. *s.v.* tandur, ďŭvdü) 648, 670.
Ox-driver, the cunning 235; at Phloïtá 419.

Pairs, everything at the creation made in pairs 299_1.
Pakhtíkos, G. D.: in bibliography 12_1.
Παράκ 8.

Parnassós, in bibliography 3.
Pastoral poetry 230.
Πελκαβάκ 8.
Peloponnese, impv. from 186. *V.* also Morea.
Personality, substantives with and without 94 101.
Phárasa: described 32–34, grammar 149–192, texts from 464–565, relation of dialect to Pontic 205–207.
Pharasópulos, S. S., in bibliography 12. Quoted *passim.*
Phloïtá: described 25, texts from 410–441.
Pholéghandros, impf. act. from 128_2.
Phrygian inscriptions 2.
Piksit Su 6.
Πιστικὰ Χωριά 37.
Pontic: colonies 6–9, decl. of adj. in Pontic 116, relation to Phárasa 206 207.
Ποστ-Καράκιοϊ 7.
Potámia: described 29, texts from 454–465.
Πουκλάν 8.
Priest's funeral 27.
Prince, the, and his Animal Friends 246; at Afshár-köi 573.
Prince, the, who marries an Animal 258.
Princess, the, who marries the Ash-seller 240; at Sílli 285.
Προκόπιον (=Ürgüp) 7.
Pronouns: *at Sílli*: personal 49, pronominal object 49, possessive 50, demonstrative 50, reflexive 51, interrogative 52, relative 52. *In Cappadocia:* personal 119, pronominal object 120, possessive 120–125, demonstrative 125, reflexive 126, interrogative 126, relative 127. *At Phárasa:* personal 172, pronominal object 172, possessive 173, demonstrative 173, reflexive 175, interrogative 175, relative 176.
Purkh 10_2.
Puss in Boots 244; at Potámia 455.
Pyramos river 8.

Qaf, pronounced as γ 73.

Rhodes: fugitives from 5_2, rel. pron. at 213.
Rize 6.
Rízos, N. S.: in bibliography 12, quoted in Ch. I *passim.*
Robber and the Princess, the, 248; at Ghúrzono 343.
Rock-cut churches 12.

Salamis, Albanians from 5.
Samsun 6.
Sánda 7.
Satí, described 34.
Scald-head 222.
Schoolmaster and priest (Gloss. *s.v.* δάσκαλος) 595.
Šejχ Sulejman Efendi, in bibliography 4.
Semenderé 13; described 18.
Shabin-Kara-Hissar 9 207.
Shar-Yeri 10.
Shepherd, use of a common 397_3.
Síkinos, impf. from 128_2.
Sílata: described 26, sacred tree at 26, texts from 440–455.
Síllе: described 35–37, relations of dialect to Livísi 204, to Cappadocian 205, texts from 285–305.
Símí (Σύμη), Greeks from 5.
Sinasós: described 27, mention of songs from 12 31.
Skandalos 215.
Slavonic loan-words 195.
Snakes in folk-tales 223. *The Snake and the Magic Wallet, Staff and Ring* 265; at Phárasa 507. *The Snake who married the Princess* 257; at Phárasa 555.
Soghanlý-Deré 29.
Sókia 5.
Σολουτζόβασι 7.
Son, the, who feigned Blindness 236; at Phárasa 475.
Songs, the old and the new 230; at Phloïtá 437.
Sophía and Konstandín 261; at Phárasa 505, at Ghúrzono 339.
Soul, external 226.
Σπανός 222.
Spindle (Gloss. *s.v.* καρμάνα, κλωθάρα) 607, 610.
Sporades, southern, dialect of 53.
Spring, sacred spring at Phárasa 33.
Stamp for safeguarding heap of grain 383_2.
Stepdaughter, the 269; at Sílli 301.
Striggla 215.
Strong Man, the 277.
Stupid Ogre, the 251; at Phárasa 557, at Phloïtá 437.
Substantives: *at Sílli:* masc. substantives and plurals in -ρι 47, 3rd decl. neuters in -α 48. *In Cappadocia:* classification of declensions 89, diminutives in -ί(ον and ι(ον 90–93: their endings 90, results of the loss of final -ι 91, words in -δι and -θι 91, words in -χ, pl. -για 92, use of -s to make a word indefinite 92, neuters in -α of the old 3rd decl. 93, masculines in -os and neuters in -ον 93–107: personal and impersonal, definite and indefinite substantives 93, use in Pontos of the acc. ending in the nom. 94, decl. at Delmesó 95, at Potámia

96, at Sílata 97, the agglutinative decl. 98, decl. at Phloïtá 98, at Malakopí 99, at Axó, at Misti 100, at Ulaghátsh 102, at Semenderé 102, at Araván 103, at Ghúrzono 105, at Ferték 106, neuters in *-ον* 106 107, modern imparisyllabic decl. 106–111, old decl. in *-ης, ής* 111–113, feminines in *-α* 113, in *i* (*-ι, -η*) 114. *At Phárasa:* classification of declensions 163, diminutives in *-ί(ον* and *ι(ον* 164, use of *-s* to make a word indefinite 164, neuters in *-α* of the old 3rd decl. 164, masculines in *-os* and neuters in *-ον* 164 165, modern imparisyllabic decl. 166, old decl. in *-ης* 167, words in *-άρ* and *-έρ* 167, feminines in *-α, -ä* 168, feminines in *-i* (*-ι, -η*) 169, gen. pl. 169.
Sufrah 509_1.
Suludja Ova 7.
Suvermez (Phloïtá) 25.
Synizesis 152.

Talismans 224. *The Talismans and the Golden Boy* 279; at Phárasa 545.
Taurus mountains 7.
Tepé-köi 37.
Terra d' Otranto Greek 2 80_1.
Theokritos 230.
Thracian acc. in *-να* 103_1.
Three Oranges, the 271; at Delmesó 305. *Three Words of Advice* 238; at Sílli 293.
Tilbértsa 227.
Timour Beg 17.
Tokat 6.
Transcription: of Greek 39, of Turkish 40.
Trebizond 6 8.
Tree, sacred tree at Sílata 26.
Tripolis (Tirebolu), verbal endings from 176 208.
Trokhó 13; described 23.
Τσαλικλῆ 8.
Τσαρσὶ Δερεσί 8.
Τσατμά 6.
Tschihatscheff's description of Phárasa 32.
Tsharaklý 13; described 21.
Tshukúri; described 35, texts from 566–569.
Turkish: *element in the dialects* 197, summarised 203. *Inflexions influenced by*: at Sílli: article 46, comparison of adj. 48, verbal endings 58, pluperfect 60. In Cappadocia: consonants 86, article 87, adjective 115, comparison of adj. 116, loss of gender 125, verbal suffixes 130, verbal endings at Semenderé 144, pluperfect 147. At Phárasa: comparison of adj. 170. *Loan-words from Turkish, treatment of*: at Sílli: substantives 45, adjectives 48, numerals 49, verbs 42 52. In Cappadocia: substantives 90 93 108 110–113, numerals 117, verbs 67 129 136. At Phárasa: substantives 164 166–168, numerals 171, verbs 177 182. Verbs in Albanian, Bulgarian and Servian 42_1. *Replacing Greek* 1, talked by Greek women 14 18. *Syntactic influence of* 198–202. *Vowel-harmony* 41 42 67 68. *Written in Greek characters* 20_3 28.
Turks: speak Greek at Phárasa 32, secret name for (Gloss. *s.v. καπτικός*) 607.
Twelve, council of, 499.
Twins, the, and the Water-Fairy 276; at Phárasa 489.
Two Brides, the, 254; at Ghúrzono 347. *The Two Daughters* 255; at Araván 335. *The Two Sisters who envied their Cadette* 271; at Delmesó 317. *The Two Women and the Twelve Apostles* 254; at Axó 399.
Tyana 10.
Τζάν 7.

Ulaghátsh: described 18, texts from 346–385.
Underground chambers: at Araván 15, at Ferték, Mistí, Anakú, Axó, Malakopí 16.
Underworld Adventure, the 274; at Ulaghátsh 371, at Sílata 449.
Ungrateful Snake, the, the Fox and the Man 245; at Araván 335, at Phloïtá 429.
Urgüp 7 10.

Valaváns, I., in bibliography 12. Quoted *passim.*
Vambéry, H., in bibliography 4.
Varvaragharúsa, 227.
Vasiliádhis, S., in bibliography 12.
Velvendó, possessive pronouns at 122.
Verb: *at Sílli*: enclitic after negative 43, verbs from Turkish in *-dῶ, τῶ* 52, verbs in *-έω* passing over to the *-άω* conjugation 53, pres. act. 53, impf. act. and pass. 53–56: origin of its endings 53, aor. act. and augment 56, impv. act. 57, pres. pass. and dep. 58, aor. and impv., pass. and dep. 59, plup. act. and pass. 60, participles 61, substantive verb 61. *In Cappadocia*: enclitic after negative 69, verbal endings 127, pass. ending *-μεστε* used in act. 127, pres. stem 128, verbs from Turkish 129, pres. act. 130, contracted verbs

132, impf. act. of modern Greek type 132, impf. act. at Delmesó, Potámia, Anakú, Sílata, Malakopí 133, at Phloïtá, Axó, Ulaghátsh, Mistí, Semenderé, Araván 134, at Ghúrzono, Ferték 135, aor. act. 135–139: augment 136, irregular forms 137, accentuation 138, impv. act. 139, pres. pass. 140, impf. pass. 142, agglutinative impf. forms 142, aor. pass. 144–146, impv. pass. 146, plup. and past conditional 147, participles 147, substantive verb 148. *At Phárasa*: verbal endings 176, newly-formed presents, 177, verbs in *-έω* passing to *-άω* conjugation 177, verbs from Turkish 177, pres. act. 178, contracted verbs 179, impf. act. 180–183: origin of its endings 182, aor. act. 183, augment 185, impv. act. 185–188, pass. endings 188, pres. pass. 188, impf. pass. 189, aor. and impv. pass. 190, plup. 191, participles 192, substantive verb 192.

Virtue rewarded 254.

Vocative in Cappadocia 90.

Vowels: *At Sílli*: unaccented final *e* and *o* changed to *i* and *u* 142, effect of vowel-harmony 142. *In Cappadocia*: unaccented final *i* and *u* dropped 62 63, vowel-weakening 64, affected by vowel of following syllable; assimilated 64, changed 65–67, change of *η* to *ε* 57, Turkish vowel-harmony 67, semi-vowel *ι* 68. *At Phárasa*: change of unaccented *e* to *i* and *o* to *u* 149, dropping of unaccented *i* 149–151, affected by vowel of following syllable 151, change of *i* to *ie* 151, change of *η* to *ε* 151, synizesis 152–153. Weakening of vowels 193.

Wedding customs at Sinasós 12.

Well, sacred well at Araván 15.

Xenophánis: in bibliography 3, giving Greek-speaking places 7. Quoted *passim*.

Yení-köi 5.

Yéronda (Didyma) 5.

Yourouks 262.

Yozgad 6.

Zaléla 13; described 28.

Zamánti-Su 30 33 35.

Zara 10.

Zeméla 28.

Ζήλια 7.

Zila, Zile 26.

ADDENDUM

To p. 340, l. 32, "Βάκ, *βάκ, ἀνά*," and glossary (p. 588) *s.v. βάκ*. In a parallel tale from Trebizond (Ἀστὴρ τοῦ Πόντου, I, p. 249) the boy has to cry, "Ἄννα καὶ κὺρ Ἄννα καὶ τοῦ βροθακίτς ἡ μάννα," and then make his request. This suggests that Ana in the Ghúrzono text is the name of the father of the Frog Bride.

Cambridge:
PRINTED BY THE SYNDICS OF
THE UNIVERSITY PRESS.

1 31013 C-BKS
95SAN 5/93 5393